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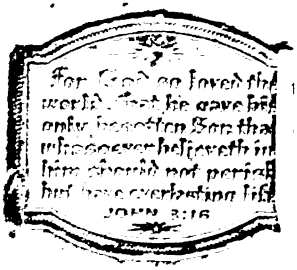

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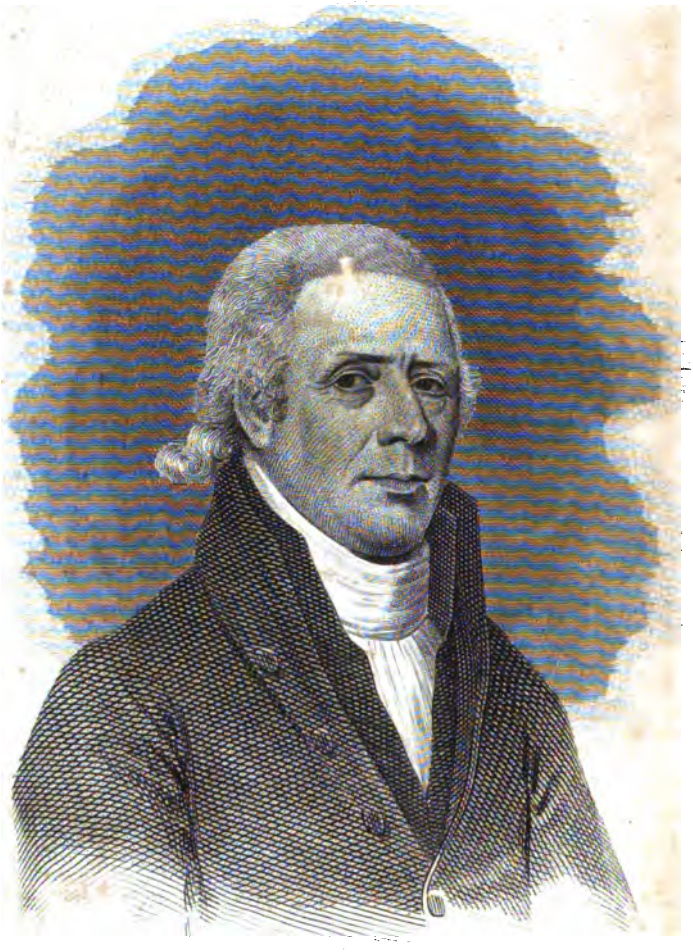

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Rev. William Gilpin.

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THE

METHODIST MAGAZINE,

FOR THE

YEAR OF OUR LORD

1823.

VOLUME VI.

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THE

Methodist Magazine,

FOR JANUARY, 1828.

ADDRESS OF THE EDITORS.

In presenting the January number of the Sixth Volume of the Methodist Magazine to its friends and patrons, we ask the liberty of taking a brief view of the events and transactions which have passed before us, and which may have a tendency to excite our gratitude, and to animate our zeal, as well as to stimulate us to perseverance.

That we live in a very eventful period of the world, seems to be a general impression, especially on the Mind of the Christian community. That agitated state of the civilized and political world, which so convulsed the nations, and was productive of such disastrous results, particularly in many parts of the Old world, has been succeeded by that tranquility which is peculiarly favourable to scientific, moral, and religious improvement; and this political calm appears to be seized upon with no small avidity, by a very great proportion of the Christian and literary world, to extend the boundaries of moral and religious knowledge. By following the impulse thus given to the human mind, the horizon of true science is becoming more and more luminous, and through this perspicuous medium the Sun of Truth emits its quickening and renovating beams over the provinces of the moral world.

One most happy effect of the march of science and religion is, the weakening, and, in some instances, the breaking down, the thorny hedges of sectarian prejudice and jealousy, so that the different denominations of Christians not only look, but sometimes leap, into each other's folds, and partake of their respective pastures, without the danger of contracting a disrelish for their own. And thus the pure streams which water Immanuel's land, instead of being claimed as the exclusive right of one, are considered, like the literal seas, the common property of all, the sects. This friendly intercourse, if it do not degenerate into in-

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difference for the distinguished doctrines of Christ, nor produce the fatal spirit of lukewarmness, will not only soften that asperity towards each other so destructive of mutual love and harmony, but also command a powerful influence over the skeptical mind, favourable to the future progress of Christianity.

When we turn our attention exclusively to the religious world, we see much to strengthen our faith, and to animate our hope, but something to humble us, and much to call forth more vigorous exertions. Extending our views to the Old World, we hail with pleasure the gradual progress of Christianity on the scorching shores of *Africa*, the land so long destined to be the sport of European despots, and of American peculation—Even the despised and depraved Hottentots are included in the circle of Christian benevolence. *Asia*, once the cradle of literature and religion, but long since shrouded in the darkness of superstition, and oppressed by the boldest of impostures, is now witnessing the return of gospel light and peace; and although, through the *powers that be*, and the deep-rooted prejudices of the natives, the labour is great, and the progress of the gospel slow, yet an earnest of future success is already given, by the manifest sanction of the Most High to these incipient attempts at evangelization. The *South-Sea Islands* are echoing with the liberating sound of salvation in the name of Jesus: even *New-Holland*, the depot of the wretched and the guilty, is not forgotten before God; while the *West-Indies*, where the wretched captives from Africa, so often the cruel sport and prey of lordly task-masters, are rallying round the standard of Immanuel.—How long shall the name of COKE,—the zealous, the active, the disinterested COKE,—be associated with those institutions which are instrumental in conveying the Christian's cordial to the depressed sons of Africa! And neither will *Asia* soon forget that the broad ocean, which divides its extended shores from the islands and continents of Europe, entombed the body of the man, who was traversing its waves, to preach Jesus and the resurrection to the deluded sons of Mohammed. Even now, the effects of his exertions are seen blossoming and ripening in the three great quarters of the globe; for while we trace the hasty steps of the "Little Doctor," on the continent and islands of Europe, and follow him to his watery grave in the Indian Ocean, we would not forget how often he floated across the Atlantic to the favoured shores of America, more favoured still on account of his "errands of love."

We mean to make no invidious distinctions. But we could hardly avoid, while our minds were led to Asia, and more especially to the West-India Islands, (such is the association of ideas,) paying a tribute of respect to the man, who had laboured so assiduously to promote the salvation of these outcasts of men, during his active life,—a life so closely interwoven with every missionary enterprize. Other brave souls could be mentioned, whose brows

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are decked with an imperishable crown, shining with many a precious gem, gathered from the rubish of heathenism, which, polished by Christianity, will sparkle with eternal rays of glory. A SWARTZ, a BUCHANAN, with many others, with whom it would be an honour to be associated, might be mentioned, and whose names will be pronounced by each succeeding generation, with an eclat heightened by the inspiring sound of the Redeemer's Name—a name to which they are indebted for all their celebrity, and for all their success in the Missionary cause. And neither will ASBURY, the apostle of America, be soon forgotten by his numerous sons in the gospel, and his many spiritual children.

Recalling our minds from beyond the seas, and surveying the different sections of our own continent, we are not less cheered by looking through the perspective of Missionary operations. Although, as might have been expected, some obstacles have reared their heads to impede the progress of the zealous missionary, yet, by being encountered with that spirit which Christianity inculcates, they will gradually yield to its superior claims, and secure an ultimate triumph to the power of truth. The "mountains shall fall, and vallies shall rise," and thus a "high way shall be opened for our God," even in the barren wildernesses of America. The soul of an ELLIOT, a BRAINERD, appears to animate some of our modern missionaries, and leaping over the hills and vallies, they make them echo with the warning voice, *Repent, for the kingdom of God is at hand.* Even the distant Indian tribes, to whom we *owe* so much, are listening to the sound of salvation, and are becoming charmed with the beauties and glories of "Immanuel, God with us." The *Osages*, the *Wyandots*, the *Creeks*, and the *Cherokees*, are added to the number of Indian tribes, who are beginning to hail Jesus of Nazareth as the Son of God, and as their Almighty Redeemer. And how wide a field is thus opened for the full display of American philanthropy, and of its missionary enterprize! Surely this wilderness may yet blossom as the rose. The whole of the heathen Tribes, who inhabit our Northern and Western wilds, present an imperious claim, a claim both of justice and of benevolence, upon the combined energies of American Christians, and so loud and commanding is the voice of want, of spiritual ignorance and moral wretchedness, that, to disobey, is to incur guilt and condemnation. But the successful experiment which has been made, of introducing the gospel among these brethren of the forest, seems to be a pledge of future success.

While these encouraging appearances present themselves on the theatre of foreign and domestic missions, how stands the case with us at home? What is the present state of "pure and undefiled religion" within the bounds of Christendom? Perhaps it might be extremely difficult to answer the question with that accuracy which would be satisfactory; but, from the best means of

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information we possess, we have reason to believe that true godliness is on the advance. The numerous accounts of religious revivals, published in the various miscellanies of the day, are, we think, sufficient vouchers for the correctness of this opinion. The continual increase of Bible, Tract, Missionary, and other benevolent institutions, while they declare the destitute state of many portions of our country, and loudly proclaim an increase of misery in others, are also sure indications of that enlarged benevolence which forms the peculiar characteristic of the Christian philanthropist. These, with the auxiliary means which are used in subserviency to their ulterior design, cannot but have a powerful effect upon the public sentiment, and will doubtless produce results correspondent to their nature, and to the motives with which they are prosecuted.

These are some of the flattering prospects which are presented through the various publications of the day. And how rapidly are these perspectives multiplied! A *Religious* News-paper, would have been a phenomenon not many years since; but now, the groaning press throws them out in almost every direction. Must not these flying messengers, so far as they are conducted upon evangelical principles, tend to improve the moral taste, to widen and illuminate the horizon of Christian knowledge and experience? If this effect be not produced, there must be some radical defect in the manner of using and applying these various means of literary and religious improvement.

But we have only viewed the bright side of the subject. That we may not deceive ourselves with false appearances, and flatter ourselves that the work is done when it is only just begun, let us look, for a moment, at the dark side. If we cast our eye over the map of the world, we shall find a great proportion of it still held under the iron-hand of religious despotism, and groaning beneath the weight of barbarian ignorance and superstition. Looking beyond the north Pacific Ocean, we behold the extended shores of *Asia*, containing a population of, as is estimated, 500,000,000, who, with the exception of a very few, are cringing to the heavy yoke of the sons of Ali, or tamely bowing to the double-principled god of Zoroaster, or otherwise passively submitting to the imaginary deities of Paganism. And what shall we say of poor Africa? Many of its interior regions are rendered so inaccessible to the stranger, that no Christian traveller has been able to explore them. Who, therefore, can tell how thick the darkness, or how deep and widespread the moral misery of those inhospitable regions! Shall we count there 40, or as some say, 150,000,000 of inhabitants? And though its pyramidical cape, where dwell the Hottentots, is visited by the messengers of Christ, and some few other places are included in the circle of Missionary enterprize, yet the great mass of the population of this gloomy quarter of our world, are

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either blindfolded by the delusions of Mohammedan imposture, or prostrate before the dumb idols of heathenism.

Among the 180,000,000 inhabitants, the estimated population of Europe, it is said that about 90,000,000 are Catholics, 4,000,000 Mohammedans, 2,000,000 Jews, 36,000,000 belong to the Greek Church, leaving only 48,000,000 for the Protestants. If we turn our attention to our own continent, great in extent, but falling far short in a proportionate population, we shall find much to awaken our sympathies. It is estimated that there are about 35 or 40,000,000 of inhabitants in this Western world; 5 or 6,000,000 of these are Pagans, some are Jews, and the remainder, who profess any religion at all, are Christians. Of these the United States reckon about 10,000,000, most of whom are under the profession of Christianity. "But we have a little sister"—and what shall *be done for her when the Lord shall take away her reproach?* The Spanish Provinces of South-America, though professedly Christian, must, on account of the protracted struggle for their independence, be in a deplorable state in regard to religion. The "Vials of indignation" appear to be spending themselves on this devoted region of our world; and we cannot but call to recollection the ferocious character of that religion which allowed its adherents to practise such horrid barbarities, as the Spaniards inflicted upon the natives of these lands. O! that the time may speedily come, when it shall no longer be said, "Give them blood to drink for they are worthy." If ever the time shall arrive when the tree of civil and religious liberty shall be seen waving its top and spreading its boughs over this soil, may it not afford a shadow under which the "man of God" may repose, while he announces "Jesus and the resurrection," in life and purity, unto these people?

Calculating in round numbers, we will allow 800,000,000 of inhabitants in the known world; 210,000,000 of these are supposed to be professed Christians, 45,0000,000 Pagans, 135,000,000 Mohammedans, and 5,000,000 Jews; so that only about one fourth are nominally Christian. This calculation is sufficiently accurate to shew us what we have to do. And if we subtract the many secret infidels, the merely philosophical Christians, and those who openly deride all religion, and set down the number of those only, who are *experimental* and *practical* Christians, how exceedingly small would it be when compared to the whole number of inhabitants on this terraqueous globe! This task, however, we dare not attempt. It is the exclusive prerogative of Jehovah to know the *heart*—"He is a God of knowledge, by whom actions are weighed"—and upon this prerogative we presume not to encroach, by endeavouring to estimate the real amount of genuine piety among men.

There is yet another view we would take of the present state of things, and which may tend to excite a cautious watchfulness.

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The history of the Church will announce to us the extreme difficulty of uniting a profusion of earthly blessings with the enjoyment of genuine religion; at least, that the former has often proved prejudicial to the latter. It has, indeed, been generally the case—and it affords one proof, among many others, of the degeneracy of our species—that in the same proportion as wealth, and ease, and luxury, have flowed in upon the Church, with their common attendants of external pomp and splendour, pure religion has fast ebbed out. The records of the Church attest this lamentable truth. And now that Christianity is exalted to honour among many of the nations of the earth, it seems reasonable to believe, that many give it their countenance who are averse to its self-denying requirements. Considering it a safe and easy ladder on which they may ascend to honour and renown, and actuated by the same motives of ambition, as those which excite the ardour of the warrior in the field of battle, or the man of science who runs his philosophical race, others are now mounting upon the pinions of Christianity with a view to receive the courtly adulations of their fellows. These persons, especially if they be men of wealth and character, will exert an influence over the minds of honest-hearted Christians, and, if not guarded against, will infuse less or more of their spirit into the councils of the Church. In the midst of all these temptations from without, the simple-hearted Christian, conscious of the rectitude of his own views, before he is aware of it, is brought into bondage to the opinions and to the influence of the men of the world; and seems to forget the admonitory language of his Lord, "My kingdom is not of this world." It is well to see our danger, that we may guard against it.

Another evil which appears to arise out of the present state of things is, the danger of contracting a false taste, in mental and spiritual things; of being dazzled with that which is amusing, showy, and which presents an external splendour, rather than having our hearts fed, and our understandings strengthened, with that which is sacred, weighty, and permanently useful. It would seem as if a new era of novel and romance were about to commence; and some of these candidates for literary fame, suiting their dishes to the taste of their readers, are sure to mix religion with every other ingredient with which they load our tables. We speak not of such publications, which, like some of the "Poems of lord Byron," and many of the tales of the "Waverly Novels," carry their own antidote with them, whenever they fall into the hands of those who are able to separate the precious from the vile; but of those professedly moral and religious; and which, at the same time, are compounded with so many marvellous adventures, erroneous sentiments, and irreligious sayings, that the poison is swallowed for the sake of the honey. Nay, we may go further still. Every one is upon the alert to *do*, or, at least, to *say* something—

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and something good too. Hence, through the medium of the press, that useful conductor of information, journals, letters, travels, religious novels, &c. &c. are pouring forth in every direction; and in our large towns and cities especially, societies of so many kinds, embracing such a vast variety of objects, are springing into existence, that the attention is almost distracted with their number and variety. Under these circumstances, so dazzling, all wearing the appearance of so much good, how are we to guard against that sort of mental derangement, that spiritual dissipation, which is so incompatible with the patient and persevering investigation of sober and solid truth! Are we not already approximating to the spirit by which the ancient *Athenians* were induced to be continually inquiring after something new? The *new* book, the *new* preacher, the *latest* intelligence—from Europe, from Asia, Africa, and from the different parts of our own domains—so engross the attention, that it is to be feared the *old* book, *the book of God*, the *old* preachers, Jesus Christ and his apostles, and the *old* intelligence, which came from heaven, declaring to mankind that "God and man were reconciled," are almost forgotten. And so volatile have become our minds, in consequence of the light trash upon which we have fed, that we can hardly have patience to plod through a sermon of the 17th or 18th century, that golden age of divinity; and such men as Barrow, Taylor, Sherlock, Baxter, Alleine, Wesley, Fletcher, and others which form such a bright constellation in the evangelical firmament, are laid aside for the ephemerial publications of the day.

We mean not, however, to censure the avidity with which religious information is circulated and read. We only wish to guard against its abuse. "No man having drank the old wine, straightway desireth new; for he saith the old is better." We rejoice, indeed, in the increase of Missionary zeal, and of religious publications, and the information with which they come charged. But it would be well to examine, whether we may not be tempted to make a temporal gain of godliness, and whether the reading of such kind of information be not rather an amusement than otherwise, so that we insensibly contract a disrelish for that which is more substantial. But we can only touch lightly upon each head; for we already feel the pressure of some of the evils which we are endeavouring to avoid.

From this general and cursory view of the present state of affairs, can we commence the *New-Year* better than,

1. To offer up our grateful acknowledgments to the Author of our being, for the profusion of blessings we enjoy? for what God hath already wrought, and for the encouraging prospects before us, as well as for the ample means we possess of literary and religious improvement?

2. Seeing that so large a proportion of the moral world is yet enveloped in darkness, would it not be an acceptable sacrifice, for

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each individual, at the commencement of the year, to devote something daily or weekly for missionary purposes? to devote himself more exclusively to the service of God? to offer up his fervent prayers through Jesus Christ, for the enlargement of His kingdom in the world?

3. To secure the complete triumph of religion, would it not be well to enter upon a more vigorous exertion to diffuse its influence in the immediate circle of our acquaintance? While we are looking abroad, for the widening and lengthening of Christ's kingdom, let us not be unmindful of those around us. *They* demand our first efforts; and if *they* will not hear, "lo we turn to the Gentiles." And that we may guard against worldly pomp and glory, let us begin, and continue, to be more pointed in our appeals to the conscience, sparing neither rich nor poor, neither the aged nor the young; and, in the meantime, evince by our deportment, our own abstraction from the "pomps and vanities of this wicked world," and our unreserved devotion to Jesus Christ.

4. The present generation is passing away. Who are to succeed? Our children. O! what a motive does this consideration present, to urge us forward, that we may press our inquiries after the best means to guard them against the contagion of vice, and early to imbue their minds with religious truth. And can we enter upon another year with a more acceptable offering in our hand, than that of the rising generation, accompanied with a generous resolution to devote more of our time to their instruction, and more of our prayers for their salvation?

If these resolutions accompany us to the throne of grace, in the beginning of this year, may we not hope for a more diffusive spread of evangelical principles, as well as an increase of grace in our own souls, and an enlargement of the kingdom of grace and peace at home and abroad?

Perhaps it might be expected that, in this address, we should say something of ourselves as Editors, and something to the patrons, of the Methodist Magazine. In respect to ourselves, we have not much to say. We desire, however, to express our thankfulness to the adorable Author of all our mercies, that, in the midst of the calamities with which our city has been afflicted, we are permitted to behold the commencement of another year; and that, if we may judge from the increased demand for the Methodist Magazine, our labours in this department of our duty, have been, in some measure at least, acceptable and useful. And we would furthermore say, that it shall be our endeavour, to fill its pages with such matter as may render it more worthy of the extensive patronage it is obtaining; and that we sincerely hope that it may ever be an organ of correct information, of sound orthodoxy, and a medium of liberal principles, as well as a strenuous advocate of those doctrines from which the Christian sys-

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tem derives its characteristic peculiarity. The Methodist Magazine must be, as we have before observed, a harbinger of *peace*, a depository of rigid *truth*, and a defender of the doctrines and government of the Methodist Episcopal Church, if the reputation of its character is to be sustained, and its usefulness perpetuated. Even brethren, who agree in the grand essentials of Church order and discipline, and in the cardinal points of doctrine and experience, may differ in points of minor importance, or some peculiarity of government, and in the non-essentials of religion; but we do not think it either necessary or expedient, to introduce these differences into the pages of the Magazine, and thereby call off the attention of our readers from the more substantial things, to the disputes of ecclesiastical combatants.

We wish not, however, to be misunderstood on this point. We mean not to exclude a defence of those doctrines by which we have ever been distinguished as a Church, whenever they may be assailed so as to render a defence necessary: neither would we refuse a reply to any writer who may assault any part of our government, if he do it in a way, and through a medium, that would not render even a triumph disgraceful: but we mean that those angry disputes, originating from mere difference of opinion on certain rights, and ceremonies, in which a man may believe or not believe without affecting his conscience, or of endangering his standing as a Christian: we think our readers would not thank us for detailing those controversies in the pages of our Magazine. We may have opinions of our own, in some sense peculiar to ourselves, on some obscure points of doctrine, or on some points of Church government; but we should not feel ourselves justified, *as Editors* of the *Methodist Magazine*, to obtrude these opinions, through *this medium*, upon the public. These observations may satisfy some of our correspondents as reasons for not inserting certain communications, and likewise give to others an apology for not noticing their unmanly strictures. We hope that this organ of the Methodist Church will never be the echo of slander, nor be filled with the wind of defamation and abuse. Those who delight at having their ears grated with such sounds, we leave to enjoy the music among themselves.

Notwithstanding the increased demand for this Miscellany, yet, in proportion to the number of our Church members, and those who attend upon our ministry, its circulation is exceedingly limited. Why should it not travel every circuit, enter into every house, and be read by every individual capable of reading, and thus be the bearer of glad tidings to every heart? We can urge this plea with greater earnestness, and, we would hope, with greater effect too, because we have no individual interest to serve in so doing, any further than as we are "members of the same body, and partakers of the same hope." And we cannot but

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flatter ourselves, that a just regard to the general interest of the Church, will prevail over every private consideration, and induce the patrons and readers of the Magazine to apologize for editorial defects from motives of general utility.

Divinity.

From the Wesleyan Methodist Magazine.

EXTRACTS FROM ARMINIUS'S FIRST ORATION ON THEOLOGY.

(Concluded from Vol. V. page 446.)

On the NECESSITY *of the* CHRISTIAN RELIGION.

"Not only is the intervention of Christ necessary to obtain salvation from God, and to impart it unto men, but the faith of Christ is also necessary to qualify men for receiving this salvation at his hands:—not that faith in Christ by which he may be apprehended under the general notion of the wisdom, power, goodness, and mercy of God, but that faith which was announced by the Apostles, and recorded in their writings, and in such a Saviour as was preached by those primitive heralds of salvation.

"I am not in the least influenced by the arguments by which some persons profess themselves induced to adopt the opinion, 'that a faith in Christ thus particular and restricted, which is required from all that become the subjects of salvation, agrees neither with the amplitude of God's mercy, nor with the conditions of his justice, since many thousands of men depart out of this life, before even the sound of the Gospel of Christ has reached their ears.' For the reasons and terms of Divine Justice and Mercy are not to be determined by the limited and shallow measure of our capacities or feelings; but we must leave with God the free administration and just defence of these his own attributes. The result, however, will invariably prove to be the same, in what manner soever he may be pleased to administer those divine properties,—for 'he will always overcome when he is judged.' (Rom. iii. 4.) Out of his word we must acquire our wisdom and information. At the head of those things which are most indispensable, and of those which rank next to them in importance, this divine word describes the NECESSITY of faith in Christ, according to the appointment of the just mercy and the merciful justice of God. 'He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.' (John iii. 36.) This is not an account of the first kindling of the wrath of God against this wilful unbeliever; for he had then deserved the most severe expressions of that wrath by the sins which he had previously committed against the

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law; and this wrath 'abides upon him' on account of his continued unbelief, because he had been favoured with the opportunity as well as the power of being delivered from it, through faith in the Son of God. Again: 'If ye believe not that I am He, ye shall die in your sins.' (John viii. 24.) And, in another passage, Christ declares, 'This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.' (John xvii. 3.) The apostle says, 'It pleased God by the foolishness of preaching to save them that believe.' That preaching thus described is the doctrine of the cross, 'to the Jews a stumbling-block, and to the Greeks foolishness: but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.' (1 Cor. i. 21, 23, 24.) This wisdom and this power are not those attributes which God employed when he formed the world, for Christ is here plainly distinguished from them; but they are the wisdom and the power revealed in that Gospel which is eminently 'the power of God unto salvation to every one that believeth.' (Rom. i. 16.) Not only, therefore, is the cross of Christ necessary to solicit and procure redemption, but the faith of the cross is also necessary in order to obtain possession of it.

"The necessity of faith in the cross does not arise from the circumstance of the doctrine of the cross being preached and propounded to men; but, since faith in Christ is necessary according to the decree of God, the doctrine of the cross is preached, that those who believe in it may be saved. Not only on account of the decree of God is faith in Christ necessary, but it is also necessary on account of the promise made unto Christ by the Father, and according to the covenant which was ratified between both of them. This is the word of that promise: 'Ask of me, and I will give thee the Heathen for thine inheritance.' (Psalm ii. 8.) But the inheritance of Christ is the multitude of the faithful; 'the willing people that in the day of his power shall be spontaneously present with him in the beauties of holiness.' (Psalm cx. 3.) 'In thee shall all nations be blessed; so then they which be of faith are blessed with faithful Abraham.' (Gal. iii. 8, 9.) In Isaiah it is likewise declared, 'When thou shalt make his soul an offering for sin, he shall see his seed. He shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by the knowledge of himself [which is *faith in him*] shall my righteous Servant justify many; for he shall bear their iniquities.' (Isa. liii. 10, 11.) Christ adduces the covenant which has been concluded with the Father, and founds a plea upon it when he says, 'Father glorify thy Son; that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life, eternal,' &c. &c. (John xvii. 1—4.)

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"Christ therefore by the decree, the promise, and the covenant of the Father, has been constituted the Saviour of all that believe on him, according to the declaration of the Apostle: 'And being made perfect, he became the Author of eternal salvation, to all them that obey him.' (Heb. v. 9.) This is the reason why the Gentiles without Christ are said to be 'aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.' Yet through faith those 'who some time were thus afar off and in darkness' are said to be made nigh, and 'are now light in the Lord.' (Eph. ii. 12, 13, and v. 8.) It is requisite, therefore, earnestly to contend for the NECESSITY of the CHRISTIAN RELIGION, as for the altar and the anchor of our salvation, lest, after we have suffered the Son to be taken away from us and from our faith, we should also be deprived of the Father:—'For whosoever denieth the Son, the same hath not the Father.' (1 John ii. 23.) But if we in the slightest degree connive at the diminution or limitation of this NECESSITY, Christ himself will be brought into contempt among Christians, his own professing people; and will at length be totally denied and universally renounced. For it is not an affair of difficulty to take away the merit of salvation, and the efficacy of saving, from HIM to whom we are not compelled by any necessity to offer our oaths of allegiance. Who believes, that it is not necessary to return thanks to him who has conferred a benefit? Nay, who will not openly and confidently profess, that he is not the Author of salvation whom it is not necessary to acknowledge in that capacity? The union, therefore, of both the objects, God and Christ, must be strongly urged and enforced in our Christian Theology; nor is it to be endured that under any pretext they be totally detached and removed from each other, unless we wish Christ himself to be separated and withdrawn from us, and that we should be deprived at once of him and of our own salvation."

Biography.

From the New Edinburgh Encyclopædia.

MEMOIR OF ARCHBISHOP CRANMER.

THOMAS CRANMER, archbishop of Canterbury, was born at Aslacton, in Nottinghamshire, July 2, 1489. His father, who bore the same name, was a gentleman of a family which for many ages possessed Cranmer Hall in Lincolnshire, and is said to have been able to trace his pedigree to the time of the conquest. The advantages of a well-directed education, which young Cranmer improved, formed at a very early period his manly character, and

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laid the foundations of his future fame. His admittance into Jesus College, Cambridge, when only fourteen years of age, opened up a wide field for the exertion of his keen and piercing intellect; but though the range of his understanding was only bounded by the whole circle of science, yet religious, and, in particular, biblical knowledge, was his favourite pursuit. A fellowship, and a degree of master of arts, were the honourable rewards of his abilities and industry; but the former he forfeited by marrying a lady to whom he was tenderly attached; and he immediately after became reader in Buckingham College. The happiness which he enjoyed in the fond affection of a kindred spirit, was cruelly terminated by the death of his wife, which took place a short time after his marriage; but if his affliction could have been soothed by the love and esteem of the good, he must have found some consolation in the admiration of his friends, who again dignified him with his fellowship in the university, an honour almost unprecented. Refusing a fellowship at Oxford, which Cardinal Wolsey offered him, he took the degree of doctor in divinity, 1523, and, in consequence of his integrity and learning, was appointed to give lectures on theology, and to examine the candidates for academical honours. Even in that age of comparative darkness, the penetrating mind of Cranmer, though still entangled with the bewildering dogmata of papal superstition, had learned, from an intimate acquaintance with the scriptures in their original language, not merely to despise as useless, but to detest as destructive of the beauty and the power of religion, all those distinctions without difference, all those technical phrases without meaning, and all those definitions of things undefinable, which composed the lifeless body of school divinity, and which, in some degree, are blended with the systematic religion of the present day. Hence, as he refused degrees in divinity to every person who was ignorant of the language and doctrines of scripture, he became, at first, obnoxious to the ignorant and the ambitious; but, in a short time, many of those who most bitterly reproached him, were filled not only with admiration of his virtues, but with gratitude for the happiness which he had conferred upon them.

To fulfil Cranmer's future destiny, he was forced by the plague, which broke out at Cambridge, to visit a Mr. Cressy, an intimate friend of his, who resided at Waltham Abbey. Whilst he enjoyed there the pleasures of literary friendship, Henry VIII. who, in 1529, sought to divest his mind from the disappointment which he experienced in his divorce from Catharine of Arragon, took a tour through part of his kingdom, and happened on his return to stop at the house of Mr. Cressy. Here Dr. Fox, the king's almoner, and Dr. Gardiner, then secretary, afterwards bishop of Winchester, met with Cranmer at supper, and as the king's divorce became the subject of conversation, Cranmer, from that acute discernment which he naturally possessed, observed, that

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whilst they paid such unlimited regard to the ecclesiastical law, the business would never be terminated: the question was simply, "whether a man may marry his brother's wife?" This could be decided by scripture only; and if the universities of Europe were consulted respecting the doctrine of scripture on this point, the affair would soon be over; for if the scriptures permitted it, the conscience of the king would be at rest; and if they did not permit it, the authority of scripture, supported by the suffrages of all the learned bodies in Christendom, would compel the pope to pronounce a definitive sentence agreeable to scripture. Fox and Gardiner, struck with the force of the observation, resolved to communicate the information to the king; and justice requires that we should state, that whilst the latter invidiously proposed to conceal the author, and take the merit of the discovery to themselves, the former generously rejected the unmanly proposal, and fairly revealed the scheme and its author to Henry.

From this moment, Cranmer's history becomes, in a great measure, identified with the history of England. As the narration of public events belongs much more properly to the annals of the kingdom, than to the biography of the man, we shall touch but slightly upon those circumstances which must compose a prominent part of the history of that important period, and confine ourselves chiefly to the private events of the individual.

Cranmer had left Waltham before Henry was informed of his advice; but the king was so enraptured with the design, that he sent an express for him to Nottinghamshire. He, with that modesty which was natural to him, reluctantly obeyed; and soliciting in vain to be excused from appearing before the king, had an interview with his majesty. Pleased with his candour and discernment, the king made him one of his chaplains, requested him to write upon the divorce, and desired the father of Anne Boleyn, now Earl of Wiltshire, to allow him, at Durham Place, to pursue his design. From every source of legitimate reasoning, Cranmer established the important truth, that the pope possessed no power to dispense with the word of God, and not only by the unanswerable work which he published, but by public disputations, he gained almost every person of discernment to his opinion.

When the English universities had declared the marriage unlawful, an embassy, composed of the most learned men of the nation, among whom was Cranmer, was sent to Rome, to obtain, if possible, the pope's consent. This proved unsuccessful, from the political views of his Holiness, who, however, to conciliate all parties, as far as his double policy could go, bestowed upon Cranmer the office of penitentiary. From Rome, Cranmer went through Italy, France, and Germany, where, according to the custom of the age, he maintained the cause of his master in many public disputations. At Nuremberg, he married a second wife,

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the sister of the famous Osiander. On his return, March 13, 1533, the king conferred upon him the archbishoprick of Canterbury, and procured from the pope the bulls necessary for his consecration; but as he now began to embrace the opinions of the reformers, he refused to take the customary oath of obedience to his Holiness. He was at last, by the importunity of the king, prevailed upon to comply, by adopting an expedient which had been proposed to him, doubtful, at least, in principle, and dangerous in practice, but an expedient to which his mind perhaps was the more easily reconciled by the sentiments of the age, as well as by the common practice of that church which he wished to abandon. This was nothing else, than to enter a solemn protest, before he took the oath, that he did not intend by it, to restrain himself from any thing that he was bound to, by his duty to his God, his king, or his country. On the 23d May of the same year, he pronounced the sentence of divorce between the king and queen. The pope, upon this, threatened him with excommunication. He, in return, promoted the reformation to the utmost of his power; and was the principal mean of abolishing the pope's supremacy, by act of parliament—of procuring a new and more correct translation of the scriptures—and of suppressing the monasteries. In 1536, he, in compliance with the will of the king, dissolved the marriage of Henry and Anne Boleyn; but though at her death the hopes of the Catholics revived, yet the means which they employed to counteract the reformation, and to withdraw from Cranmer the affection and confidence of the king, had a contrary effect. Hence the *constitutions*, which were enacted this year by the convocation, corrected many errors respecting purgatory and images; but they determined a point of still greater importance, when they declared the scriptures to be the standard of faith. But the triumph of truth was soon blasted, by an act of parliament in 1539, for abolishing diversity of opinion in religion—an act which, by its being sanctioned by the gibbet and the flames, was emphatically called the *bloody statute*. This, though approved by the king, was framed by the artful and insidious suggestion of Gardiner, bishop of Winchester, whose spirit it breathes; and which, by denouncing all who denied transubstantiation, the celibacy of the clergy, &c. must have fallen chiefly upon the reformers. With a modest, but manly fortitude, which must exalt the dignity of Cranmer's character in the eyes of all capable of appreciating truth and freedom, he opposed the enactment of this statute with all his eloquence and authority. Even when required by the king to leave the House, he refused, by declaring, that he was bound in conscience to vote against it,—a declaration which his enemies fondly hoped would for ever ruin him with the king; but which, in reality, gave the king such a high idea of his integrity, that he respected and trusted him the more. But though he opposed the law in the House, yet he

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complied with it so far, when passed, as to send his wife to her friends in Germany, till better days should arise. In 1540, he received the royal commission to provide for the advancement of religion, by explaining its principal doctrines, which he performed by the publication of a work entitled, "A necessary Erudition of any Christian Man;" a work which the votaries of Rome endeavoured in vain to answer.

We cannot refrain from bringing forward here an event, which will shew the malevolence of the primate's enemies, and the affection of the king. It is well known, that Henry persecuted, with the same severity, the opinions of reformers and Catholics, when they differed from his own; and that every person who would not subscribe his creed was a heretic. The natural consequence of free inquiry, was a variety of opinions; and Gardiner and his adherents, taking advantage of this, endeavoured constantly to impress the king with the belief, that Cranmer was the sole cause of the growing mischief. To repress at once their insinuations, which continually teazed him, he appeared to enter into their views, and permitted them to summon the archbishop to appear before them next day. At midnight, however, he sent Sir Anthony Denny to request Cranmer's immediate attendance in the gallery, and in all the confidence of friendship informed him of their machinations, and advised him not to commit himself to their mercy by any unguarded concession; "for he would not have any better luck with the false knaves than his master, Christ, had." At parting, he gave him a ring from his finger, as a pledge of his protection; and Cranmer retired, so deeply affected with the king's goodness, that he scarcely refrained from tears. When summoned next morning to attend, he obeyed, and his enemies were so confident of success, and so insolent in their malice, that they refused him admittance to the council-chamber, till Dr. Buts, the king's physician, informed his majesty that the primate of England was thus degraded like a foot-boy. When admitted, he was charged with heresy, and with protecting heretics; and was ordered to be committed to the Tower. The production of the ring was a stroke of thunder to his enemies. Equally abject in adversity, as proud in prosperity, they first broke out in reproaches against each other, and then in apologizing to the king; who told them, that he thought his council had been composed of wiser and better men, than to persecute the only person of integrity among them. After the death of Cromwell, Earl of Essex, whose execution the generous friendship of Cranmer laboured in vain to prevent, he retired to the duties of his clerical office; and left the court to those who, by their ambitious and crooked policy, were better calculated for rooting in that polluted soil. The king, however, not forgetful of his integrity and moderation, appointed him one of his executors; and in his last illness sent for him from Croydon, to assist him in his preparation for eternity. Before

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he arrived the king was speechless; but as a proof that he knew him, he pressed his hand and expired.

Though Cranmer placed the crown upon the head of Edward VI. and was nominated one of the regents, yet he interfered in civil affairs only when they were connected with religion. But as the mind of the prince had fully imbibed the principles of the reformed, the designs of the Archbishop were no longer impeded by the caprice of royal authority; yet, as he had many and powerful enemies, he proceeded in the work of reformation with a firm and steady pace, but at the same time, with a prudence which the more ardent of his party blamed. It is with real pity, and even indignation, that we see a mind, naturally mild, generous, and intelligent, still so embittered with the unrelenting spirit of bigotry, as to wield the sword of persecution, and to imprison Gardiner, Bonner, and some others, for their attachment to Popery. But what must be our feelings, when we contemplate him directing the secular power against Joan Bocher, commonly called the maid of Kent, who denied the divinity of Christ. Her moral conduct was irreproachable, and with a constancy and courage which ought to have commanded the admiration of her persecutors, she refused to purchase life, by abjuring what she believed to be the voice of revelation, but what her enemies denominated a damnable heresy. She was sentenced to the flames; but to the eternal honour of Edward, his mind revolted against signing the warrant for her execution, declaring, that to burn any for conscience sake was a piece of cruelty too like that which the reformers condemned in Papists; and when Cranmer urged him to comply, "What, my lord!" was his animated and emphatic question, "Will you have me send her quick to the devil in her error?" By the persuasion of the primate, in an hour fatal to his fame, the generous feelings of the prince were overcome, and he signed the warrant with tears, protesting, that if he did wrong, his advisers must answer for it to God.

In 1551, Cranmer followed the example of other reformed churches, and under his direction, if not with his assistance, a Confession of Faith was prepared, the new liturgy was corrected, and the articles of the Church of England, forty-two in number at that time, were established by law. But the hopes of the reformers were soon disappointed by the premature death of Edward, in 1553, who, however, in his last illness, in order to secure the ascendency of the reformers, was prevailed upon to devolve the crown upon Lady Jean Gray. Cranmer refused to sign this settlement as a counsellor, but did it as a witness; a distinction of doubtful interpretation, though it is probable that he acted in this manner, not so much from an aversion to the deed itself, as from the fear of its consequences, as he afterwards composed one of her council. The accession of Mary, and the change of religion which immediately followed, banished, with respect to the

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reformers, mercy and even justice from the throne. Cranmer had now nothing to expect but the most unrelenting persecution; and, with a fortitude and a dignity, which, though seldom found with such moderation and prudence, he knew upon great occasions to display, refused, at the earnest solicitation of his friends, to seek his safety in a foreign country. The honour of his own character, the interests of truth, he said, imperiously commanded him to remain firm at his post; and to vindicate the changes which he had adopted in religion, he determined to wait the consequence. To deprive him not merely of life, but even of reputation, was resolved upon by his enemies. For this purpose, Bonner, bishop of London, degrading himself more than the victim of his resentment, burst out every where in spiteful railleries against Mr. Canterbury, as he was pleased to call him, and published a report that the archbishop in complaisance to the queen, had promised solemnly to abjure his errors. Into a snare thus cunningly prepared, and dexterously concealed, the wounded indignation of Cranmer betrayed him; and the refutation of this calumny which he published, and in which he called upon the queen to attest his innocence, sealed his doom. He was cited before the star-chamber; he owned the publication, and, contrary to the expectations of all, was pardoned by the queen. This lenity strikingly discovers the casuistry of Mary. Cranmer had generously interposed with her father, when he had resolved to put her to death for her adherence to her mother, and as she owed her life to him, she thus discharged her debt of gratitude, with the fixed resolution of afterwards demanding from him her full debt of vengeance, which she well knew she could enforce. Three days after his liberation, he was committed to the Tower, where he remained till 1554, when, with his fellow-prisoners, Ridley and Latimer, he was conducted to Oxford, to dispute publicly with the leaders of the Catholics, at whose head was Weston, prolocutor of the convocation. The court party, by this exhibition, designed to expose and degrade the three venerable reformers; and this they accomplished by shutting their ears to truth, and silencing their opponents by insult and tumult; and they terminated this solemn mockery of truth and justice, by pronouncing them heretics, commanding them to abjure their heresy, and excommunicating them upon their refusal. But, as the power of this court extended no further, in September 1555, Cranmer was brought to a second trial, at Oxford, before Dr. Brooks, bishop of Gloucester, and sub-delegate to the Pope, Dr. Martin, proxy to the king, (Philip of Spain,) and Dr. Story, proxy to the queen. That he had been twice married; that he had published heretical books; that he had forsaken the church of Rome; and that he denied transubstantiation; were the horrid crimes which were laid to his charge, which he confessed; and to answer for which he was cited within eighty days to appear before the Pope. When

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we say, that he was immediately remanded back to prison, it will not be necessary to add, that he did not obey the citation; but without recollecting the spirit of his persecutors, posterity will scarcely believe, that on the 14th February, Bonner and Thirleby were sent to degrade him for non-obedience. Though he defended himself with great eloquence and spirit, and protested against the injustice of a sentence condemning him for not appearing at Rome, whilst they detained him in prison, Bonner proceeded to the work of degradation with unrelenting cruelty. To expose him to ridicule, the archbishop of Canterbury was arrayed in pontifical robes made of coarse black canvass; these were taken off him piece by piece, according to the ceremonies appointed in such cases by the church of Rome; and a sentence adjudging him to the flames was pronounced. The patience and fortitude which he displayed, contrasted with the insolence and cruelty of Bonner, not only melted Thirleby into tears, but will transmit to posterity the name of the former with deserved infamy!

His immediate execution would have prevented Cranmer from clouding the evening of his days by an unavailing dereliction of principle. Unfortunately for his fame, he was remanded to prison: there he was assailed by the treacherous promises of his enemies, who assured him of pardon upon his gratifying the wishes of the queen; and by the no less urgent solicitations of his friends, who conjured him to relax his unbending spirit, and to yield to the storm, with which it was in vain to contend. In the gloom of confinement and of solitude, the dread of perishing amid the flames shook his virtuous resolution; the love of life, and the hope of being useful to his country, awakened in his bosom; and in an evil hour he signed that recantation of his religious principles, which has to the present moment inspired men with grief or with exultation, according as they have been the friends or the foes of the reformation. The victory which the treachery of his enemies had gained, their malice knew how to improve. His recantation was printed and circulated with the utmost assiduity; the queen, that he might not have time to return to a better mind, resolved upon his immediate execution; and a warrant, to that purpose, was signed on the 24th February. This his enemies designed to conceal from him, but he suspected their design, and prepared for the consequences. On the 21st March, he was conducted in solemn procession to St. Mary's church, Oxford; he was placed upon a platform raised opposite to a pulpit, where Dr. Cole, provost of Eton, was appointed to preach before him a sermon suited to the occasion; and whilst the preacher deferred his appearance, that the fallen victim of superstition might be fully exhibited to the mockery of his enemies, he turned his venerable face to a pillar that was behind him, in all the wretchedness of degraded dignity. The mean and the tattered garments which covered him; the agony of his soul, which appeared in every feature of his counte-

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nance; the silent prayer which, in the bitterness of his spirit, he poured out to the Friend of the Afflicted; and the awful circumstances in which he was placed, exhibiting an affecting instance of the instability of human greatness, might have softened the heart even of his persecutors. Dr. Cole, however, at last ascended the pulpit, and after expatiating, with insulting malignity, on the errors and the punishment of the enemies of religion, he turned to the wretched victim of his cruelty, and thanking God for his return to popery, which he attributed to the agency of the divine Spirit, he assured him that his death should not be comfortless, as the priests there present would pray for his departing soul; but as a proof of his sincerity in returning to the bosom of the church, he commanded him to read aloud the abjuration of his errors. The aged primate, who stood an image of sorrow and contrition during this scene of insult and cruelty, with a firm and manly voice, professed his belief in all that the scriptures revealed to man; but, added he, "that which I wish chiefly to mention, that which wounds my conscience more than all the sins of my life, is, that, contrary to truth, and the dictates of conscience, I abjured the religion which I had embraced from the deepest conviction; and to repair, as much as is in my power, the majesty of truth which I have shamefully violated, I now renounce all the errors, which, in opposition to my better judgment, my hand has subscribed; and, as a mark of my detestation of my crime, the hand which committed the deed shall be first consumed in the flames which you prepare for me!" The spectators, who imagined that the sorrow which he displayed had arisen for the crime of apostatizing from popery, no sooner heard this declaration, than they loaded him with the most barbarous execrations. Dr. Cole, with the wildest fury, cried out to stop his mouth! to pull him down! to drag him to the flames! His commands were obeyed with the most savage inhumanity. When he was chained to the stake, he bade the multitude, who reproached him, farewell; and perceiving one Ely, formerly an intimate friend, and a fellow of the same university, standing near, he offered him his hand, but he refused to touch so vile a heretic. He then stretched his right hand amid the flames that now rose around him, exclaiming, This is the hand that did it! Once only he removed it, and drew it across his forehead; and returning it again, he held it firm till it dropped from his shoulder. Unmoved like a statue, he stood with unshaken fortitude, and when the fire seized upon his vitals, he raised his eyes to heaven, and uttering the words of Stephen, "Lord Jesus, receive my spirit!" sealed his testimony by his death.

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Scripture Illustrated.

From Dr. A. Clarke's Commentary.

REMARKS ON GENESIS XLV. 1, 2, 3.

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

And he wept aloud: and the Egyptians and the house of Pharaoh heard.

And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

Joseph could not refrain himself] The word HITHAPHEK is very emphatic; it signifies to *force one's self—to do something against nature—to do violence to one's self.* Joseph could no longer constrain himself to act a feigned part—all the *brother* and the *son* rose up in him at once, and overpowered all his resolution: he felt for his *father*—he realized his disappointment and agony, and he felt for his *brethren*, "now at his feet submissive in distress,"—and, that he might give free and full scope to his feelings, and the most ample play to the workings of his affectionate heart, he ordered all his attendants to go out, *while he made himself known to his brethren.* The beauties of this chapter," says Dr. Dodd, "are so striking, that it would be an indignity to the reader's judgment to point them out: all who can read and feel, must be sensible of them, as there is, perhaps, nothing in sacred or profane history more highly wrought up, more interesting or affecting."

The Egyptians and the house of Pharaoh heard] It seems strange that Joseph should have wept so loud, that his *cries* should be heard at some considerable distance, as we may suppose his dwelling was not very nigh to the palace! "But this," says Sir John Chardin, "is exactly the genius of the people of Asia—their sentiments of joy or grief are properly *transports*, and their transports are ungoverned, excessive, and truly outrageous. When any one returns from a long journey, or dies, his family burst *into cries that may be heard twenty doors off:* and this is renewed at different times, and continues many days, according to the vigour of the passion. Sometimes they cease all at once, and then begin as suddenly, with a greater shrillness and loudness than one could easily imagine." This circumstance, Sir John brings to illustrate the verse in question. See Harmer, vol. iii. p. 17. But *the house of Pharaoh* may certainly signify *Pharaoh's servants*, or any of the members of his household, such as those whom Joseph had desired to withdraw, and who might still be within hearing of his voice. After all, the words may only mean, that the *report* was brought to Pharaoh's house.—See ver. 16.

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I am Joseph] Mr. Pope supposed, that the discovery of Ulysses to his son Telemachus, bears some resemblance to Joseph's discovery of himself to his brethren. The passage may be seen in Homer, Odyss. l. xvi. ver. 186—218.

A few lines from *Cowper's* translation, will shew much of the spirit of the original, and also a considerable analogy between the two scenes.

"I am thy father, for whose sake thou lead'st
A life of woe, by violence oppress'd.
So saying, he kiss'd his son, while from his cheeks
Tears trickled, tears till then *perforce restrain'd*.
——————Then threw Telemachus
His arms around his father's neck, and wept.
Pangs of soft sorrow, *not to be suppress'd*,
Seiz'd both.——————
So they their cheeks with *big round drops* of woe,
Bedewing stood.—See the note on ver. 1.

I forbear to quote *Pope's* translation, because it bears little or no resemblance to the original—it seems rather to be formed for the parallel he had in view.

The Attributes of God Displayed.

From the Wesleyan Methodist Magazine.

ACCOUNT OF THE WHIRLWINDS,—THE MIRAGE,—AND THE LOCUSTS OF EGYPT.

(*From* BELZONI's "*Travels in Egypt and Nubia.*"—4 to. London, 1821.)

"A STRONG wind that arose this day leads me to mention some of the phenomena that often happen in Egypt. The first I shall notice is, the Whirlwinds, which occur all the year round, but especially at the time of the Camseen wind, which begins in April, and lasts fifty days. Hence the name of Camseen, which in Arabic signifies fifty. It generally blows from the south-west, and lasts four, five, or six days without varying, so very strong, that it raises the sands to a great height, forming a general cloud, so thick that it is impossible to keep the eyes open, if not under cover. It is troublesome even to the Arabs; it forces the sand into the houses through every cranny, and fills every thing with it. The caravans cannot proceed into the deserts; the boats cannot continue their voyages; and travellers are obliged to eat sand in spite of their teeth. The whole is like a chaos. Often a quantity of sand and small stones gradually ascends to a great height, and forms a column sixty or seventy feet in diameter, and so thick that, were it steady on one spot, it would appear a solid mass. This not only revolves within its own circumference, but runs in a circular direction over a great space of ground, sometimes main-

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taining itself in motion for half an hour; and where it falls, it accumulates a small hill of sand. Much to be pitied is the poor traveller who is caught under it.

"The next phenomenon is the Mirage, often described by travellers, who assert having been deceived by it, as at a distance it appears to them like water. This is certainly the fact, and I must confess, that I have been deceived myself, even after I was aware of it. The perfect resemblance to water, and the strong desire for this element, made me conclude, in spite of all my caution not to be deceived, that it was really water which I saw. It generally appears like a still lake, so unmoved by the wind, that every thing above is to be seen most distinctly reflected by it, which is the principal cause of the deception. If the wind agitate any of the plants that rise above the horizon of the Mirage, the motion is seen perfectly at a great distance. If the traveller stand elevated much above the Mirage, the apparent water seems less united and less deep; for as the eyes look down upon it, there is not thickness enough in the vapour on the surface of the ground to conceal the earth from the sight. But, if the traveller be on a level with the horizon of the Mirage, he cannot see through it, so that it appears to him clear water. By putting my face first to the ground, and then mounting a camel, the height of which from the ground might have been about ten feet at most, I found a great difference in the appearance of the Mirage. On approaching it, it becomes thinner, and appears as if agitated by the wind, like a field of ripe corn. It gradually vanishes as the traveller approaches, and at last entirely disappears when he is on the spot.*

"The third phenomenon is the Locusts. These animals I have seen in such clouds, that twice the number in the same space would form an opaque mass, which would wholly intercept the rays of the sun, and cause complete darkness. They alight on fields of corn, or other vegetables, and in a few minutes devour their whole produce. The natives make a great noise to frighten them away, but in vain; and by way of retaliation, they catch and eat them when dried, considering them a dainty repast. They are something like the grasshopper in form, about two inches in length. They are generally of a yellow or gold colour; but there are some red, and some green."

* "It is not improbable," says Mr. HORNE, in his introduction to the Scriptures, vol. iii. p. 57, "that JEREMIAH refers to the *Mirage*, when, in pouring out his complaint to God for mercies deferred, he says, *Wilt thou be altogether unto me as waters that be not sure;* (Marginal reading of Jer. xv. 18,) that is, *which have no stability.*"—EDITOR.

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Miscellaneous.

RELIGIOUS LETTERS.

(Continued from Vol. V. page 462.)

LETTER IX.

To Lucas Van Beverhoudt, Esq. at Beverwyck, Morris county, a gentleman of estate, and formerly of the West-Indies. His life, till lately, hath been impious, he having been a deist. It is said that some years ago, he agreed with a companion of his in vice, that whoever should die first, he should return here to the survivor of them, and make known to him the things of the other world, provided the soul subsisted after death. About nine months ago, it is mentioned, as Mr. Van Beverhoudt was alone in his bed chamber, he imagined he saw the person of his friend, before mentioned, and who had been dead some years past. The message, it is reported, this person delivered to Mr. Van Beverhoudt was, that the deceased was damned. This caused the fears of Mr. Van Beverhoudt to be so much alarmed, that he cried aloud in great distress. The family came to his assistance. Mr. Grover, a minister near the place, was sent for to converse with him. And from that time, Mr Van Beverhoudt, it is said, hath lived a life of piety, sincerely believing the truths of Christianity. I have obtained this information from the spouse of Col. De Hart, who resides about six miles from Mr. Van Beverhoudt; and this intelligence occasioned my writing the following letter.

DEAR SIR,

THOUGH I have not the happiness of an intimate acquaintance with you, I take the liberty to mention, that, the other day, it gave me very sensible pleasure on being informed you have, within a few months, become duly sensible of the importance of religion, and that now, by your life and conversation, you adorn the gospel of our blessed Lord and Saviour Jesus Christ.

Permit me to congratulate you, dear sir, on this most happy event. An event which, I hope, will be of service to Christianity, as well as felicitous to yourself, both in this world, and in that which is to come.

It cannot be doubted, but, with fervency, you adore the divine compassion towards you; and that now, with an eye of pity, you behold so many of the human species, to all appearance, regardless of the sublime joys of virtue, and living as though they were created for no higher purpose than to continue here a short period, to amuse themselves with the tinsel of vanity, or to be devoted to the gratification of their appetites of sensuality.

Unhappy mortals! Whither hath fled their reason? Where their sense of duty and of honour? Where their wisdom, prudence and love of pleasure? How distressed their present state, they daily experiencing this sacred truth, "that there is no peace to the wicked?" And to what perfection of misery will they be doomed, the moment they shall bid adieu to the objects of time and sense, unless, in due season, they shall make their peace with God, through repentance for sin, and faith in the blood of Jesus!

But how unwilling is the Father of Mercies to consign them over to endless perdition? How "long doth he wait to be gra-

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cious to them?" How doth he condescend to assure them, and even with an oath, that he hath "no pleasure in their death?"—How doth he reason and expostulate with them, and call on them to "turn to him and live," when he perceives them hastening to eternal destruction? "Turn ye! turn ye!" saith he to them, "Why will ye die" for ever! Why prefer infamy to honour! Pain to pleasure! Poverty to wealth! Death to life! Condemnation to salvation! And what greater testimony could the Almighty give of his regard for their redemption, than to part with the Son of his love to become a propitiation for their sins?

Affection this, that fills us with astonishment, when by us it is considered! How dignified the character of the Son of God! How great his sufferings! And for whom did he suffer? For apostate *angels?* No! For fallen *men.* For his *friends?* Not so! But for his *enemies!* And this too by us undesired; unmerited.

May our hearts be replete with gratitude for the mercies of God, through Christ. May we daily, more fervently, testify our love to our most merciful Saviour, by efforts to advance the prosperity of his kingdom of righteousness.

How much hath he done for us? How shall we be enabled to compensate for the riches of his grace towards us? Although it will never be in our power to render any thing as an equivalent for what favours our Lord hath conferred on us, yet, in obedience to his commands, and as we were "ransomed" by him, let us, with cheerfulness, offer to him the "sacrifice of our souls and bodies, which are his;" and which oblation "will be our reasonable," and to ourselves, not less advantageous "service." For my part, I can truly say, I have no greater ambition; no higher pleasure, than to be instrumental in advancing the divine glory, and the salvation of mankind.

And I trust, dear sir, it now is your supreme delight, and ever will be so, to promote, by all the means in your power, the interests of virtue and religion. If thus, how pleasing will be the reflections on your "labours of love," through life; at death, and through eternity.

If it shall be in my power, I will do myself the honour and pleasure to wait on you at Beverwyck, humbly presuming that the same goodness, which, I hope, will induce you to pardon the freedom of this letter, will occasion you to forgive the intrusion of a visit, from,

Dear Sir,

Your sincere friend,

And respectful, humble servant,

Newtown, 4th June, 1783. UZAL OGDEN.

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LETTER X.

To Captain Ross, Manager of the Iron-Works, at Hibernia, Morris county.

DEAR SIR,

I hope this will meet yourself and Mrs. Ross, in the enjoyment of every blessing, temporal and spiritual, particularly the latter of these, as without this, every earthly enjoyment will terminate, soon terminate, not only in "vanity," but in "vexation" also, "of spirit." Of this my worthy friend is fully sensible; and I persuade myself, therefore, that his good sense causeth him to view the things of time in their proper colours; so to behold their insufficiency to give satisfactory happiness to the soul of man, that, though he is obliged, by an active profession of life, to be much conversant with many objects of the world, his heart is disengaged from these trifles, and supremely fixed on that divine Being who alone is worthy of its love, and who only can confer on him, peace, safety, honour and happiness.

How transitory are all sublunary things? How soon will time destroy our persons; our habitations, and even the world itself? Shall we then be wedded, in affection, to this passing world, or to any of its fascinating, deceitful objects? Our interest, duty and wisdom forbid it! In our estimation, how contemptible would be the traveller, who should place his affections on the furniture of an inn, that, in a few moments, he must bid adieu to, and for ever? I have only time to add that Mrs. Ogden joins in sincere regard to Mrs. Ross, with,

Dear Sir,

Your affectionate friend,

And very humble servant,

Newtown, 23d June, 1783. UZAL OGDEN.

LETTER XI.

To Mr. Francis Asbury, Superintendent of the Methodists, in America.

DEAR AND WORTHY SIR,

Last evening I was favoured with your letter of the 28th of May.

I am obliged to you for the expressions of friendship contained in your epistle, and am happy that my conduct, to your people, hath received your approbation. My deportment towards them proceeded, I humbly hope, from the love of God, which, for near thirty years, I trust, though I am not quite forty years old, hath been diffused into my heart.

Some ill-natured things have been said of me on account of the favour I have shewn to Methodists; but I can truly say that it is a very trivial circumstance, in my estimation, thus to endure the judgment of men.

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I do not mean, in any instance, to omit an opportunity of advancing the divine glory and the salvation of mankind, whatever may be the consequence of such conduct with regard to myself; and I do not repent that I have shewn friendship to your people, but rejoice in it, as I cannot but be of opinion that the countenance I have given them hath, in some measure, advanced the interests of the kingdom of the Prince of Peace. And I am happy to mention, that the clergy of our church, in this state, are disposed to be friendly to the Methodists, and, with cheerfulness, if called on, will administer to them the divine ordinances.

I cannot but applaud the unremitted diligence of yourself and those preachers of your community, who, without any worldly expectations, "go about doing good;" regardless of danger, toil, and the reproaches of men.

But well you may thus act, when you consider what Christ hath done for you. How ought we, indeed, to rejoice, that the merciful Saviour deigns to employ us in his service, and that we have an opportunity, to evince, in some sort, our gratitude to *Him*, who, in goodness ineffable, "hath loved us, and washed us," from the pollution of iniquity, "in the fountain of his own blood, and made us kings and priests unto God, his Father for ever and ever."

Let us, my dear sir, more and more, if possible, contemplate the stupendous love of God towards us, and our own demerits! Let us consider what it hath cost to redeem souls, and that in a short period, we must "render an account to God of our stewardship!" And, impressed with these ideas, let us *endeavour* to be more faithful in the discharge of the duties of our "high and holy calling."

May we add zeal to zeal; diligence to diligence, in the performance of the offices of our vocation; and when our "labours of love," shall cease, may we hear from the lips of our divine Master the happy plaudit, "Well done," &c.

I need not say it would afford me great pleasure to enjoy your conversation. It will not, however, be in my power, to meet you at the Rariton. I expect to be in Newark, which is ten miles from New-York, the 25th and 28th of August next; perhaps at Newark I may there be favoured with your company.

I am,
Dear and Worthy Sir,
Your sincere friend,
And very humble servant,
Newtown, 10*th July*, 1783. UZAL OGDEN.

(To be Continued.)

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For the Methodist Magazine.

IMPORTANCE OF STUDY TO A MINISTER OF THE GOSPEL.

(Continued from Vol. V. page 457.)

HAVING noticed that method of study suitable for collecting the external evidences of Christianity, we shall now touch upon the internal testimony.

1. There is a majesty, a simplicity, an energy, and a harmony in the scriptures themselves, which forcibly proclaim the divinity of their origin. Such is the peculiarity of their style, that all efforts at imitation have been unavailing; this causes them to be immediately recognized as coming from the mouth of God himself. Like the native dignity and beauty of truth, the sacred scriptures speak for themselves, declaring their own excellency to all who hear and understand their language. It would be an easy matter to select and to multiply passages, which, from the loftiness of their sentiments, the energy and sublimity of their language, the strength and harmony of their testimony, would carry a conviction, not only of their truth, but of their being *divine* truth. When God speaks, He speaks like Himself. His language is the language of wisdom, of authority, of goodness, as well as of truth. But you must make this selection for yourself, by familiarizing yourself with the whole Bible; and then, indeed, you will hardly know which to take and which to leave, such is the loftiness, the sublimity, the force and harmony of the whole.

2. The character of that Being whom the scriptures reveal as the object of our worship, as our Creator, Redeemer and Preserver, is such as must strike the mind of every attentive beholder with an awful conviction of the truth of that revelation which unfolds Him to our view. Though it be admitted that the mind of man is not adequate to form an idea of what the perfections of God should consist, yet, when those perfections are made known, we immediately perceive them to be such as are every way worthy of the Creator and Governor of the universe. Like the rays of the natural Sun, which carry a conviction of the existence of that grand instrument of natural light, so the perfections of God, shining forth upon the human mind through the medium of divine revelation, convey a conviction of the existence of the Being from whom they emanate, as well as of the moral excellence of His character. The moment God proclaims Himself *as He is*, the mind of man bows before Him with reverence and acknowledges Him as the *God over all, blessed for ever more.*

3. The scriptures are an exact mirror through which we see a picture of ourselves. All that is said in them of man, tallies exactly with what our daily experience and observation prove us to be. The resemblance is so striking, that we cannot withhold our assent from the scriptural delineation of our characters. And

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who but He that perfectly knows the heart of man, could thus accurately describe it?

4. The admirable adaptation of that law revealed in the sacred scriptures to the moral condition of man, its native tendency to promote individual and social happiness, is a forcible evidence of their truth. The justness of its requirements, the morality of its precepts, and the benevolent tendency of its spirit and design, evince the divinity of its origin.

5. All experience proves man to be a sinful being. The scriptures recognize him as such; and this coincidence of testimony is a strong internal evidence of their truth. But they receive additional confirmation by revealing a method of pardon and of recovery to the forfeited favour of God, every way suited to the condition of man, and every way worthy of the infinite perfections of God. This opens a wide field for the range of the human mind to notice the footsteps of Almighty power, wisdom and goodness.

This part of our subject embraces all the doctrines and precepts of Christ. And such are their excellency, that they need only to be understood in order to be believed. When considered collectively, they are to the soul of man what a complete garment is to his body—they suit every trait of his moral character. To enter into an illustration of this point, would be to write a system of divinity. It is only necessary, therefore, to refer you to those authors who have already explained and enforced the peculiar doctrines of the gospel, that you may be a perfect man of God, thoroughly furnished unto every good work.

In doing this, your chief difficulty will be, from such a vast variety as we have, to select the best; for it is a waste of time, and tends to dissipate the mind, and to prevent it from exerting its own energies, to take an indiscriminate range through books upon divinity. No man, who knows the value of time, and the importance of improving every moment to the best advantage, will read any thing and every thing that comes in his way.

Stackhouse's Complete Body of Divinity, if you can have patience to plod through it, will reward you for your labour; and bating somewhat for the *peculiarities* of Calvinism, and the want of clearer views of *experimental* divinity, *Dr. Dwight's System of Theology* is worthy of a serious perusal. The *Christian Library*, collected by Mr. Wesley, is an excellent compilation; containing the marrow of the writers on divinity of the 17th, and beginning of the 18th centuries. *Leland* and *Paley*, on the external and internal evidences of Christianity, may be read with profit; and *Bogue* and *Bonnett* are lively and conclusive in their arguments; while the *Gospel its own Witness*, will exhibit some of the superlative excellencies of Christianity, in proof of the divine authority of the Law and the Gospel.

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Wesley's Works, and particularly his *Sermons*, contain the most comprehensive, the deepest, the most experimental and practical body of divinity to be found in the English language. Disdaining the ornaments of rhetoric, and despising the applause of man as the reward of his labours, he simply aimed at truth; and when ascertained, he unfolded it in language chaste, energetic, perspicuous and strong. His eloquence is the eloquence of truth, warmly addressed to the understandings and consciences of men. While he unfolds the attributes and perfections of God, displays the character and offices of the Redeemer, and points to the energies of the Holy Spirit as the efficient cause of every thing good, he lays open the nakedness and depravity of the human heart; and he leaves you not until he leads you to the atoning blood, transforms you into the likeness of Christ, fills you with perfect love, takes you around the circle of all civil and religious duties, and opens to your enraptured soul the kingdom of ineffable glory. You cannot read him, if you have any taste for solid truth, for a chaste, an elegant and a classic style, for experimental and practical divinity, without profit and delight. He is never dull or insipid; never dry and uninteresting; but always lively, energetic, plain, and possesses the rare and happy talent of making you commence with your own heart and with your God. Though his discourses are not written in a systematical order, yet they contain a concise and scriptural view of every doctrine of the gospel, and explain, in a pointed and perspicuous manner, all the individual and social duties of man. For a correct knowledge of the great doctrines of God our Saviour, therefore, you need only read Wesley.

But for the sake of variety and general improvement, you may read also *Saurin* and *Masillon*. Saurin will inspire you with a spirit of sermonizing; and Masillon will teach you, in addition to a lofty and florid style—which is not best adapted to the pulpit—to analyze the human heart. *Blair* will furnish you with a worthy sample of language and of pulpit oratory; but he is not to be taken as a guide in divinity. His excellent colleague, *Walker*, will unite purity of style and sentiment, and teach you to mingle piety in all your public and private exercises. *Baxter* will make your soul revolve upon itself, and enter into a minute examination of all its desires, and motives, and actions.

The beloved, the able, the pious, and the indefatigable *Fletcher*, will instruct you in polemical divinity. Of all polemical writers, he is to be preferred for the spirit and manner in which he put to flight his antagonists. Other writers may teach you the art of disputing; they may succeed in rescuing the truth from the mazes of error, and learn you how to wield a logical argument to the best advantage in defence of orthodoxy; but while *Fletcher* does all this in the most masterly manner, he makes you love and respect your adversary, and learns you to distinguish between the

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person of your combatant and the cause he has espoused. He does more—he makes you think meanly of yourself, brings you to the feet of the Saviour, makes you acquainted with your own heart, and gives you no rest until you surrender yourself entirely to the direction of that truth he so ably defends. In addition to this, he wakes up all the dormant faculties of your soul, makes you think, reason, deliberate, and decide, for yourself. While, impelled on by the force and impetuosity of his arguments, you are ready to leap on your antagonist and crush him beneath your feet, you are instantly arrested with a sight of yourself, of your weakness and dependence, and you are lead to deplore those frailties of human nature which make men swerve from the truth; and while compassion awakens in your breast, you are presented with the all-compassionate Saviour, who is ready to heal your wounds and to strengthen you again for the combat. His "Checks to Antinomianism," though professedly controversial, and as such have shed a flood of light over the horizon of evangelical truth, are pervaded with a spirit of love; and while your understanding is enriched with the lucid arguments, illustrated as they are by the most striking, lively, and apt metaphors and comparisons, your heart is inflamed with love to God and man. Read Fletcher, then, but do not forget Wesley.

For the defence of some of the particular doctrines of the gospel, you will select particular treatises. *Wesley on Original Sin*, and *Fletcher's Appeal to matter of fact and common sense*, will fully evince the natural and hereditary depravity of man. *Wesley's* and *Coke's* Sermons on the Divinity of Christ, are both good. If you wish a more enlarged view of this momentous subject, *Wardlow on the Socinian Controversy* is the best. Horseley against Priestley may be read with interest and profit.

Study well this subject. It lies at the foundation of your system. It forms, in fact, the most prominent peculiarity of the Christian doctrine. Do not, therefore, let the enemy find you unprepared upon this point. Christ is God or we are all a set of fools; and Christianity is worse than nothing for perplexing the minds of men with contradictory notions about a thing of no importance. The doctrine of atonement, of the influence of the Holy Spirit, of regeneration, stands or falls with the divinity of Christ. But after all your reading, you will do well to remember that the doctrine is to be supported by plain, positive, scripture testimony. Consult, therefore, all those texts which bear upon this point, for yourself, and have them always ready for use. *Thus saith the Lord*, is better than a thousand comparisons, reasonings, or human assertions.

On the doctrine of Repentance, Justification, and Sanctification, you can find no authors who have illustrated those subjects with greater clearness and accuracy, than Wesley and Fletcher. If you wish to heighten the beauty, and to enhance the worth, of

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truth, by contrasting it with its opposite, you may find shades enough—Calvin, Edwards, and Hopkins, will each contribute his share. You need not, however, reject what is good in these authors on account of the bad. *Sherlock upon Providence* and *on death*, and *Porteus' Lectures*, contain much excellent matter. *Sellon* will help you to many useful hints on the Calvinistic controversy; but his pen was not dipt so deep in the oil of love as was that of Fletcher. *Taylor* and *Law* will teach you the art of holy living; and *Baxter*, while he opens your understanding, and makes you think and reason, winds around your heart, makes you ashamed of sin, and forces you to pronounce condemnation upon spiritual sloth; and, if you be not past hope, awakens all your faculties to holy meditation and prayer. His *Reformed Pastor* is a two-edged sword. It is neglected merely because it is too sharp!

On the subject of *Infant Baptism*, Wesley, Edwards, Moore and Merritt, will be sufficient.

If you have made a good use of your time, and have sedulously consulted the principal part of the authors already recommended, you will be able to select for yourself such miscellaneous reading as may be necessary for your continual improvement. *A Dictionary of Arts and Sciences should be in your possession. The New Edinburgh Encyclopædia is the most impartial.* But if, after all, you contract no relish for study, and are making no advances in wisdom and knowledge, I advise you to give up the pursuit, and return to some employment that is more congenial to your sordid mind. Never think of palming yourself upon the public as a teacher of religion, when you yourself will not be taught.

It may seem somewhat strange to some that we should include all the doctrines of the gospel among the internal evidences of Christianity. The reason is, that we consider all truth as shining by its own light. It only needs to be exhibited and to be perceived, in order to be embraced. Let, therefore, Christianity be presented to the mind in its own native lustre, and it will convince every intelligent mind of its truth and importance. It is only because its peculiar glories have been either hid or obscured, by the smoke and dust of error, that it has been rejected. Let this bright Sun of truth but shew itself, and its divine glories will eclipse the glory of every other system of religion, and make its truth and excellency be felt by the weight of its own internal testimony.

(To be continued.)

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Religious and Missionary Intelligence.

(The following has been inadvertently delayed until now.)

REVIVAL OF RELIGION ON ESSEX CIRCUIT.

To the Editor of the Methodist Magazine.

Rahway, N. J. April 18, 1822.

DEAR BROTHER,

EVERY instance of the love of God manifested in the awakening and conversion of souls, cannot but be interesting to all who rejoice in the salvation of mankind. And if the reading of such manifestations affords pleasure, how much more gratifying must it be to those "who go forth weeping, bearing precious seed to be able to return, bringing their sheaves with them."

It is with some degree of this pleasure that I communicate to you the manner in which the Lord has visited Essex circuit, during the past year. At almost all the appointments on this circuit, we have evident indications of a work of God, and in some of them, showers of divine grace have already descended, particularly on the northern part of the circuit. Numbers have been converted, and a society of twenty members has been formed in the mountains, a place notorious for immorality. At another place, where we were held in the utmost contempt, we have succeeded in forming a class of sixteen members. Near Woodbridge, a gracious reformation has commenced, and twenty-two have been admitted into society, and the work is still progressing. About one hundred and fifty have been received into the church, most of whom give evidence of being renewed, since last Spring. Most of these are persons who have passed the meridian of life. At present the circuit is in a flourishing condition. "The inhabitants of the rock sing, and shout from the top of the mountains."

Let us "pray for the peace of Jerusalem," and remember, that they shall "prosper who love her."

Yours, &c. S. S. KENARD.

REVIVAL OF RELIGION IN WASHINGTON CITY.

To the Editors of the Methodist Magazine.

Washington, Nov. 18, 1822.

DEAR BRETHREN,

By giving the enclosed account of the greatest revival of religion ever witnessed in this city, an insertion in your Magazine, you will oblige many of your subscribers, and no doubt gratify all the friends of Zion into whose hands it may fall. D.

"The congregation in this city, under the pastoral care of the Rev. Y. T. Peyton of the Methodist Episcopal Church, has been

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recently favoured with a gracious revival of religion. Since the 1st of July last, *two hundred and twenty* persons have joined the church, nearly all of whom have given the most satisfactory proofs of a sound conversion and thorough reformation. The chapel is still crowded with attentive and serious hearers; the work progresses, with little, if not without any, intermission; and appearances are calculated to encourage the hope that there will shortly be a considerable accession to the number already received.

"The benefits of this revival have extended to other congregations, and it is believed that its influence, in a greater or less degree, is felt throughout the district. The Foundry congregation in *particular*, has had a considerable increase, both in number and piety. The Lord is in the midst of Zion. Jehovah blesses his people. May the Prince of Peace ride on; and for every conquest receive the glory!"

WYANDOT MISSION.

To the Editors of the Methodist Magazine.

Upper-Sandusky, Wyandot Reservation, Dec. 2, 1822.

DEAR BRETHREN,

PERMIT me to lay before you some particulars respecting the Wyandot Mission at Upper Sandusky, which, if you deem expedient, may be published in your Magazine.

At the last Ohio Conference I was appointed Missionary for this place; and the Rev. James B. Finley, my predecessor here, who rides the district in which it is included, superintends the Mission, and visits us once a quarter. On the 6th of October, I and my wife arrived here, after travelling two hundred miles from our former circuit, and commenced our Missionary labours under such trials as are usual on such occasions. Great things, under God, have been already done here. Upwards of sixty persons of this nation belong to our church, most of whom, in all appearance, are sincere and happy Christians; walking in all the commandments of God to the best of their knowledge and power. The greater part has continued five years in the Christian path, and there are as few instances of unsteadiness and apostacy among them, in my opinion, as among most of white people. There are now several very zealous, and comparatively, well informed exhorters, who speak to their people with warmth, judgment and effect. After the preacher has finished his sermon by the interpreter, each of them for the most part, gives his exhortation, and very frequently accompanied with tears, which has a very good effect, for they confirm what the preacher says, and generally take up some part of his discourse, as the subject of their exhortation. The most influential, and greater part of this nation, are now Christians, either in theory or practice. But there is an opposite party who oppose Christianity, and are attached to their old heathenish superstitions and traditions, whose cause is fast declining. Christianity by being properly and perseveringly inculcated, will finally prevail over all these.

As to the state of the school, little has been done before this year, unless by way of preparation. My worthy predecessor did as much as possibly could be done by any person in that way. Our school commenced, October 22d: on the 27th we had eight children. On the 4th of November, we had eighteen: on the 13th, we had twenty-seven: and we have now thirty-seven scholars, all of whom, except two, board with us. The children are learning very fast, all things considered. It is needless to insist that the instruction of these children is of great importance, as this must appear plain to every person of consideration. They will be here taught to read, and perhaps to write, and some other parts of education. They shall by this means be qualified to read the bible for themselves, and

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to teach their parents and the generation that will succeed them. The boys will, it is contemplated, be instructed in some practical husbandry; and from among them, no doubt, will be raised up preachers who will both preach to their own nation, and carry the gospel to other Indian tribes with more success, than white men can ever do. They will, in all probability, make a generation of good citizens, pious Christians, and industrious farmers, for their hunting will soon be done. The girls will be taught to sew, spin, knit, weave, cook, &c. and will be thus qualified to become obedient wives and tender mothers. In short, the instruction of the rising generation will entirely change, under the blessing of God, the whole nation for the better.

The Mission family now in this place, is as follows; myself and wife, two young men, one young woman, and an interpreter; besides another young woman that we hired with difficulty till Christmas. The women have three times as much to do as they are able at present in striving to make clothes for half-naked children, washing and cooking, besides every other part of housework, without being suitably furnished to do any of these things without much additional labour and trouble. We expected two young women before this time, but owing to their sickness, and that of brothers Jacob Young and James B. Finley, who were to provide them, they have not come, and we expect none sooner than three weeks. Bro. Finley was sick at the time of, and after, conference, and perhaps is now, so that our lot is for the present a very laborious one. As to myself, I had to teach the school till a few days ago altogether, besides providing for our large family; but the interpreter teaches the school now; but it so increases that I shall be under the necessity of re-commencing it with him again; and how I can attend to other matters is more than I can tell, unless by some miraculous aid, which I do not expect nor wish. The hours not devoted to school, are closely employed in regulating so many boys and girls taken out of the woods, and unaccustomed to our manners and customs. The school will, in all probability, amount to about fifty by next Christmas, (if it must not be stopped for want of means to support it, of which there appears something very like it at present) and next spring and summer, to between seventy and an hundred of the Wyandot nation; besides there is a number of the Seneca children that we are solicited to take. This, if not the certain, is undoubtedly the probable view of the future state of this school, and amounts in my opinion to its real prospect.

We want many things now to enable us to carry on this establishment. Many of the children are half-naked or more; their old leggins, moccasins, hunting shirts, &c. are worn out. With much struggling we have got them two shirts apiece, so as to be enabled to put on clean shirts every week, which, by the way, is a very necessary expedient to prevent ****. We have only ten knives and forks for a family amounting to more than forty persons. We are so ill off for beds and blankets, that I dread, as the approach of a deadly enemy, the coming winter. What will ensue, I cannot tell precisely; but this I know, that without a speedy relief we will be reduced to the greatest extremity. Most of the nation are now at a distance hunting, and if, when they return, they find some of their children frozen and others almost famished, it will have a serious effect, after our churches having pledged their faith to support them. Every sort of clothing is needed, such as linen, and woollen cloth, factory cotton, shoes, hats, stockings, &c. for children from four years of age to full maturity. We need money; I have now only a few dollars, and I owe, on the Mission's account, twice that sum. I do not spread this alarm, to give any, even the most remote idea, that brother Finley has neglected us; for no man could do more than he has done. But perhaps he is now sick; he lives more than a hundred miles from here, and when he left this place he did not expect the school would increase as it has done. Perhaps he has got money; perhaps he is well now; perhaps he has got supplies; and *certainly* he will not be wanting on his part. Surely every benevolent mind will assist us. I need not add any more. My paper is almost done. We will struggle on till we hear what the public will do; we hope God will support us.

CHARLES ELLIOT.

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Obituary.

DEATH OF JOHN ALLEN.

To the Editors of the Methodist Magazine.

Richmond, Va. Dec. 2, 1822.

DEAR BRETHREN,

BY request of the Society in this place, I send you the following. By inserting it, as early as convenient, in the Magazine, you will gratify them and perhaps others.

Yours, &c. P. ANDERSON.

Departed this life, on Thursday, Oct. 24th, in the 37th year of his age, JOHN ALLEN, a native of England, but for three years a resident of Richmond. In the death of this lamented man, society has lost one of its rare ornaments, the church a most useful member, and a surviving partner one of the best of husbands. His attainments in learning and piety were such as, in addition to his excellent natural qualities, could not fail to please and to edify those who came within the influence of his spirit.

Little is known by the writer of the early part of his life. But being intimately acquainted with the deceased, I learned from himself that he was a leader of two classes in his native land, and also the superintendent of a large Sabbath School. When he informed those whose literary and religious instruction was entrusted to him, of his expected removal to America, they were deeply affected. And I have heard him speak of the ardent attachment of his soul, not only to many youth, for whose interest in time and eternity, he laboured Sabbath after Sabbath, but also to some advanced in life, who unfortunately, from some cause, had failed, in their tender years, to receive the elements of learning; but who notwithstanding had been prevailed on to seek a sufficient acquaintance with letters to enable them to take knowledge of those divinely inspired writings, which make wise unto salvation. And such was his success, that in one instance at least, a person who had long lived in ignorance and sin, was brought to feel the spirit and power, as he read the letter, of the sacred oracles, and will probably shine as a star in the crown of our beloved brother to all eternity. How worthy our imitation such acts of benevolence! He also made an attempt in Richmond to benefit the aged illiterate in the same way; but from the paucity of such persons, their diffidence if there were such, or the novelty of the thing, it did not succeed as in the case above-mentioned. My acquaintance with him justifies me in saying, that,

1. He possessed a true Christian zeal. Immediately after his settlement in Richmond, he began to search for opportunities of doing good. Not contented with merely filling his station in the church as an approved member, he was solicitous to improve every occasion, all times, and every talent to the uttermost. The management of a Sunday School was an exercise for which nature and grace had both contributed to render him eminently qualified. Here, but not here only, Allen seemed to be in his element. And such was his commanding, though mild and affectionate, influence, that assistant teachers and pupils seemed to please themselves when they pleased him. When the exercises of the school were concluded, with his "company of young soldiers," to use his own expression, would he, morning and afternoon, repair to the house of God. On the sum of good which a man thus constituted is calculated to accomplish, it is unnecessary to enlarge. Declining no suffering, shunning no cross, he persevered in the path of duty, not for a month or a year only, but to the end of life. His visits to the sick were not performed with that heartless charity, which only says, "be ye warmed and filled," but with prayers for their salvation, accompanied by that liberality, which will finally be accepted by the Judge of all, in terms like these, "I was hungry, and ye fed me, sick, and ye visited me," &c. By his conversation and example, he warned the unruly, reproved transgressors, consoled the afflicted, and charmed to the obedience of the cross.

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2. He was free from bigotry. So good was done, he was not solicitous under what name the desired end was attained, or to whose credit it was set down. A member of the Bethel Church, for the benefit of seamen, a manager of the Religious Tract Society, Secretary to the Sunday School Union, and Vice-President of the Junior Bible Society, as well as Secretary of the Virginia Conference Missionary Society, he seemed disposed to try every means, and make the most of every opportunity, by which there was any probability of promoting the divine glory and the benefit of human kind. If a report was to be drawn up, Allen was often looked to, as a person possessing a mind so enlightened and improved, and a soul so ardently devoted, as to render him eminently prepared for the task.

3. But he was decidedly and of choice a Methodist. Believing this people to be eminently blessed of God, whatever were the views entertained by others, he seemed to say, "Thy God shall be my God, and thy people mine." Not willing to make a loud profession of attachment to the economy of the church, on some occasions, which might be contradicted by his practice on others, he considered it both his duty and privilege to observe all her institutions. His attention to the public ministration of the word and ordinances, to his class, to prayer-meetings and meetings for business, was uniform and uninterrupted, except by unavoidable circumstances. His services might be commanded at any time when they could be rendered without infringing on other duties. During the two years in which I had the pastoral charge of the society here, I found him sufficiently disposed to acquiesce in those wishes which were judged most consistent with the genius of our institution. His ardent concern for the success of Methodist Missions, is clearly discoverable in the last annual report of the Virginia Conference Missionary Society.

That he was truly, and on all occasions, the gentleman, many are prepared to testify who had the best opportunity of knowing. That he should have been taken from us at this time, while his services were so important to the church, while many, whose attainments in every respect, were far in the rear of his, are still preserved, and the chasm made by his removal will be so difficult to fill, if filled at all, is one of those mysteries of Providence which we cannot know now, but must wait to know hereafter, and which for the present we must be contented to resolve by this general solution, that "in wisdom God orders all things."

He seems to have had a presentiment of his approaching end. For at the last meeting of the class of which he was the leader, and to which he had become greatly endeared, before concluding, he called the name of every member separately, and told each what he thought of his or her spirit and deportment. Shortly after submitting with a Job-like patience to the loss of two lovely infants, the mortal affliction seized his system. His testimony in the trying hour was, "my temporal business is adjusted, my peace is made with God, my soul is calm and serene, and I have only to wait the will of my heavenly Father." Notwithstanding the severity of his disease, his soul remained throughout calmly staid upon God, till it took its everlasting flight to the regions of bliss. His remains were followed to the grave by many sighing hearts; and while virtue is revered, and Heaven is prized, he will live in the remembrance of many whose language will be, "Let me die his death, and let my last end be like his."

Poetry.

For the Methodist Magazine.

ON THE DEATH OF SUSAN C. BANGS, AGED NINETEEN MONTHS.

Bud of the morning! lovely flow'r!
Scarce was the dew e'er shook from thee,
When sunk beneath death's chilling pow'r,
We the wither'd blossom see.

Eden's fair plant! just bloom'd awhile,
Upon the rougher shores of time,
To charm us with a transient smile,
And then to bless another clime.

Bright sparkling as the dewy morn,
Thy infant graces did appear!
And beauty deck'd thy fragile form,
With all its sweet attractions here.

Each hour, each day, some sweets disclose
Of softer shade and deeper dye,

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Expanding like the op'ning rose,
To captivate the parent's eye.

Thy innocent, engaging mind,
Glowing with pure unsullied light,
Reflected Jesus' grace refin'd,
In dawning reason's radiance bright.

But thou hast left these shades below,
(Wash'd in His blood, whose soul, ne'er stain'd
With sin, that deleterious foe,)
And Heav'n's immortal raptures gain'd.

Borne on Angels' glittering wing,
Transported through the jasper skies;
Beyond the reach of sorrow's sting,
In joyful haste thy spirit flies.

Sweet babe! we'll weep for thee no more,
For thou art now for ever blest;
The bitter pang of death is o'er,
And Jesus smiles to see thee rest.

By faith we trace thy shining way,
Thro' liquid telescopes of tears:
Where Angel minds their charms display,
Susan's celestial form appears.

Angels shall guard thy lovely clay,
And round thee nightly vigils keep,
Till heav'n and earth shall pass away,
And wake thee from thy gentle sleep.

Then from the dust thy infant form,
Shall rise renew'd in beauty's bloom,
To hail with joy that glorious morn,
When Christ shall burst the mould'ring tomb.

MIRANDA.

New-York, Dec. 18, 1822.

For the Methodist Magazine.

WINTER.

O'er the cold urn of nature drear,
The muse her mournful requiem sings;
And sheds the tributary tear,
While languid move the trembling strings.

These earthly beauties—where are they!
The verdant leaf, the blooming flower!
Mould'ring in nature's sad decay,
Beneath stern winter's chilling pow'r.

Those lovely charms are all entomb'd,
No more to meet the rapt'ur'd eye;
And all that once in beauty bloom'd,
Deep in the earth embosom'd lie.

The autumn's leaf no more is seen
To float upon the circling wave;
Nor borne along the limpid stream,
Where oft the light wing'd zephyr's lave.

Now cheerless stands the summer's bower,
Where oft the lyre was wont to breathe,
And chaunt the lay in tranquil hour,
And court the balmy breath of eve.

Robb'd of its charms, the distant grove,
No more invites the thoughtful muse
'Midst nature's loveliest sweets to rove,
And cull the flow'rs of varied hues.

Bound in winter's icy chain,
The limpid streams no longer flow;
The verdant mead, and flow'ry plain,
Are mantled o'er with fleecy snow.

The piercing winds impetuous drive
The sleet along the darken'd air;
The famish'd stranger scarce alive,
Feels all the horrors of despair.

The sounds now rush upon my ear,
With dying cadence pierce my soul;
Methinks the sigh of woe is near,
Where sorrow's waves profusely roll.

Reflection points me to that door,
Where misery and want reside;
Where cheerless days are counted o'er,
And sleepless nights their cares divide.

The widow's and the orphan's cry,
Reach to the heav'n's and centre there;
And pitying Angels cast an eye,
On subjects of the Saviour's care.

Behold that hut in desert wild,
Where friendship's charm ne'er gild the scene
On whom kind fortune never smil'd,
Nor pleasure cast a feeble gleam.

There lies the weary pilgrim low,
Sunk beneath the weight of years;
Who long has drank the cup of woe,
And languish'd in this vale of tears.

Welcome the hour of sweet repose,
Which death imparts to weaned souls;
Whose hope of heav'n immortal glows,
Where sorrow's wave no longer rolls.

Pity may drop the silent tear,
Upon these hostile shores of time;
A change of scenes and seasons here,
Attendant on this varied clime.

But Paradise' perennial blooms,
Where winter's breath ne'er chills the air;
No fading spring nor autumn's glooms,
Disturbs a clime so mildly fair.

MIRANDA.

New-York, Dec. 7, 1822.

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THE

Methodist Magazine,

FOR FEBRUARY, 1828.

Divinity.

From the Wesleyan Methodist Magazine.

THE TRIAL OF ABRHAHAM ILLUSTRATED AND IMPROVED:

A SERMON,

BY THE REV. JOSEPH BURGESS, SEN.

HEBREWS XI. 17—19.

By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only-begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.—(See also Gen. xxii.)

THE obedience manifested by Abraham, in the unparalleled trial to which the text alludes, was probably the most prompt and unreserved that has ever been offered by a creature to the almighty Creator. And as it has pleased the Divine Being to transmit this history to us through the medium of inspiration, doubtless it is his intention that we should derive from it instructions of the most salutary nature.

The doubts and difficulties which necessarily occurred to Abraham, on receiving a command to sacrifice his son, would greatly augment the reluctance, which, as a kind father, he must have felt to the perpetration of such a deed. And it is evident, that God, in the manner of giving this command, seemed determined to exaggerate its severity, and thereby to enhance these doubts and difficulties. "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering."

Among the thoughts and soliloquies of the holy patriarch on this occasion, would not the following naturally occur? "Is it pos-

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ble that a merciful and righteous God should command a father imbrue his hands in the blood of a beloved son? This command cannot come from him who denounced a curse against Cain, d declared he should be a fugitive and a vagabond on the earth, cause he had killed his brother Abel: it cannot proceed from m who hath decreed, that 'Whoso sheddeth man's blood, by an shall his blood be shed.' Besides, if I sacrifice Isaac, shall not thereby oppose the accomplishment of God's own gracious omise, that in my seed all the families of the earth shall be essed? O! how will future generations, groaning under accumued woes, execrate me a miserable man for having prevented e completion of Heaven's gracious design by an act of unequalled elty; cruelty to a beloved son; cruelty to millions of immortal uls, which no man can number. On my return from this bloody t, Sarah's first inquiry will be, 'Where is Isaac?' It will be possible to conceal the fact. I must acknowledge that he fell the hands of his father; and the melancholy tidings will bring wn her gray hairs with sorrow to the grave. Such a complition of crime and misery can never be effaced from my guilty nscience; for wherever I turn, by night or by day, the idea of son, most tenderly beloved, expiring under the bloody knife of father, and the maternal pangs of Sarah, the best of wives and e fondest of mothers, will still recur to my memory, and make istence an intolerable burden."

That Abraham should rise above these perplexities, and instaneously proceed to the execution of the divine command, is a cumstance which cannot fail to excite a considerable degree of miration, and leads to an inquiry, how it was possible for a her to enter upon the work of offering in sacrifice a son who s dearer to him than his own life.

Abraham, notwithstanding the agitation of his mind, had the lest assurance that the command was absolutely from God himf. Had an angel delivered it, he would not have obeyed; beuse it would have been in direct opposition to the authority of m who had said, "Thou shalt not kill." Paul, whose piety s not superior to that of Abraham, felt such a holy indignation ainst every injunction inconsistent with the revealed will of eaven, that he denounced an anathema against any creature who ould have the temerity to attempt a reversion of the divine deee. "Though we, or an angel from heaven, preach any other spel unto you, than that which we have preached, let him be cursed." Had not Abraham felt a divine assurance that it was hovah himself who demanded the life of Isaac, the command of angel from heaven would have been rejected.

When Abraham had attained the age of seventy-five years, the rd promised that in him should all the families of the earth be essed. (Gen. xii. 3, 4.) This promise was renewed, and more rticularly expressed, at two different times. (Gen. xv. 5, xviii.

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18.) Yet Isaac was not born till twenty-five years after the time when the promise first was made; but Abraham was "not weak in faith; he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise through unbelief; but was strong in faith, giving glory to God." He now knew that Isaac had been given by a miraculous interposition of Providence; he had no doubt that God would accomplish his promise, that in him all the families of the earth should be blessed; and he "accounted also that God was able to raise up Isaac even from the dead, from whence also he received him in a figure."

We may further account for the promptitude and unreservedness of Abraham's obedience by the extraordinary aids which he received from above. During three days, the father, son, and two servants, were travelling towards the awful mount where Isaac was to be slain; at length he saw the very place of which God had told him; (the place where, according to the opinion of learned commentators, Jesus, the antitype of Isaac was crucified;) yet, during these three days, his soul was not shaken in its purpose. He ordered the servants to abide with the ass, till he should return from the mount; he then laid the wood, which the ass had hitherto carried, upon Isaac, and took the fire in his hand, with a knife; and thus they both proceeded. Isaac, now seeing him intent on sacrifice, said, "My father, behold the fire and the wood, but where is the lamb for a burnt-offering?" Had the heart of Abraham been made of flint, possibly he might have borne this; but when we consider the more than ordinary affection, parental and filial, which subsisted between them, we must conclude that God only could give strength adequate to such a trial. His answer to this affecting question shows the fortitude of a mind unsubdued, yet exquisitely tender, and also the unlimited and immutable confidence which he reposed in the divine veracity: "My son, God will provide himself a lamb for a burnt-offering." According to the lowest computation, Isaac was now twenty-five years of age, and Abraham consequently a hundred and twenty-five. Was it possible, then, that a man bowed down with a weight of years, and with an anguish of mind which none can fully conceive, because not called to the trial which occasioned it,—was it possible that he should be able to bind and lay upon the altar Isaac, now arrived to a state of maturity vigorous and active? Certainly not. Besides, what could induce the son to submit to such an unnatural and unprecedented death? If we could suppose that he was totally inattentive to the preservation of his life, yet is it not reasonable to imagine, that he would expostulate with his father, and hinder him from bringing distress upon a most amiable family by a deed which, to the world, would appear cruel beyond expression?—When, therefore, we consider the amazing intrepidity which Abraham manifested, and behold him stretching forth his

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hand to slay his son with the sacrificial knife, and when we consider the no less amazing submission of Isaac, we are constrained to acknowledge that the divine power was evidently displayed in this transaction, and must believe that Heaven looked down with admiration and delight on Abraham's obedience to his heavenly Father, and on Isaac's non-resistance to his earthly father.

Just at the very moment when he was going to give the fatal stab, the ANGEL OF THE LORD called from heaven and said, "Abraham, lay not thine hand upon the lad; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." At the sound of this heavenly voice, Abraham lifted up his eyes, and beheld a ram caught in a thicket by his horns, which he immediately took and offered up for a burnt-offering, in the stead of his son. Then the ANGEL OF THE LORD called unto Abraham out of heaven the second time, and said, "By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." The Angel mentioned here is unquestionably that glorious person Immanuel, in whom dwelleth all the fulness of the Godhead bodily; for this Divine Being, who swore by himself that he would bless Abraham, is called in the original Jehovah, (Gen. xxii. 16,) that incommunicable name never applied to any created being.

The important instructions which this narrative was intended to convey, and which indeed are obviously deducible from it, are the following.

1. Sin is so abominable in the sight of God, and so destructive to the peace of individuals and communities, that he, as the supreme Governor of the Universe, cannot give it the least countenance, without violating the attributes of holiness and justice, the continued exercise of which is essential to the happiness of creatures. Therefore, the voice of God is, "Without shedding of blood is no remission." Abraham knew well that beasts were offered in sacrifice for human offences, and that such an institution would have been irrational and unavailable, unless it had reference to some future sacrifice, infinitely meritorious and efficacious, which God himself would provide and accept. And doubtless, whenever he performed the duty, he could not but reflect on sin as an insult offered to the Majesty of Heaven, and as the only source of misery; neither could he contemplate this peculiar institution without deeply regretting that it thus became necessary for guilty man to destroy an innocent creature, in order that he himself might be saved from eternal destruction. But how was the aggravated nature of sin enhanced in his view, and how was

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his righteous indignation inflamed against it, when he heard from the mouth of God himself, that Isaac must be slain for a sin-offering! In that moment of inexpressible distress, we may conceive what was the language of his heart. "O my God! take all my cattle, the whole of my property, my health, my life, if these will satisfy the demands of justice; only spare Isaac. O do not enjoin on me the execution of a command, which the world will not believe to have come from thee; a command, my compliance with which will fix an endless stigma on my character, break the heart of my beloved Sarah, and give a finishing stroke to the calamities of a man sinking under the infirmities of old age. O my God! my God! do with me what thou wilt, take from me what thou pleasest, only spare Isaac.—Yet I retract these petitions, and bow to thy command. Thy holy indignation has been called forth by the impious rebellion of thy favourite creature, man. I know, that what thou requirest must be holy, just and good. Heaven demands Isaac, and let the will of Heaven be done. O sin, what hast thou done! Isaac must die, and I, in obedience to God's own command, must strike the deadly blow!"

In moments of temporal prosperity and mental dissipation, carnal propensities are indulged, and religious duties are either performed in a heartless and indevout manner, or wholly neglected. The transition from such a state to actual transgression, is obvious and unavoidable: and as sin thus advances, its concomitants, darkness and insensibility of mind, become proportionably progressive. And although the man who is thus departing from the living God, may sometimes look upon his sins, and feel a degree of compunction, yet the look is so superficial and momentary, that the investigation is terminated by a soft whisper, "Is it not a little thing? Tush, God regardeth it not." How necessary that a gracious God, whose every dispensation is directed to the purification of our nature, should call back our attention to those truths recorded for our admonition; "It is a bitter thing to sin against God. Without shedding of blood is no remission." This he does by such corrective dispensations of Providence, and such impressive instructions of his Spirit and Word, as cause us to feel shame and sorrow; and frequently the divine chastisements have such an obvious connexion with the sin that caused them, or so naturally flow from it, that in the visitation we may read the offence.

Abraham was the friend of God, a holy man, and consequently to him these remarks are not strictly applicable: yet it was necessary that even *his* detestation of sin, and fear of offending the Almighty, should become yet more exquisite; and doubtless the command which enjoined a father to slay a beloved and only son for a sin-offering, was the most effectual that can be conceived to produce those salutary effects.

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But when his mind was brought to a full determination, and he was in the very act of stretching out his hand to execute the sanguinary deed, at that tremendous moment his attention was arrested by a voice from heaven, and his eyes were turned to an object far more valuable than the gold of Ophir, the precious onyx, or the sapphire,—a ram caught in a thicket by his horns, doubtless by the immediate hand of God. This ram Abraham took, and offered him up for a burnt-offering instead of his son: and certainly if there ever was a time in which the Saviour's words had a peculiar and complete accomplishment, that was the very moment: "Your father Abraham rejoiced to see my day, he saw it, and was glad." Divine justice demanded Isaac for a sin-offering; Divine mercy provided a ram for a typical substitute; and the Divine Spirit illumined the mind of Abraham, and showed him the antitype of that ram, the Lamb of God which taketh away the sin of the world. And it is more than probable that the Patriarch had, in this joyous moment, such a prospective view of the Redeemer's death, resurrection, and ascension, of his intercession, of his universal and eternal reign, of the gifts which he should receive for men, and of the glory which should follow, as was not granted even to the angels; for they still desire to look into these things. At least, if his views of God's redeeming plan were not more luminous than those of superior beings, the ecstatic and grateful feelings of a father, who had thus received his son in a figure from the dead, as a pledge of eternal redemption to himself and to a lost world, must have been more ardent than any which they could feel.—Thus also with regard to us, when, through a recollection of our past offences, and a consciousness of that carnal mind whence they proceeded, we are reduced to a state of absolute self-despair, how are we astonished and encouraged when we hear a voice from Calvary, a voice from the excellent glory, saying, "Look unto me, and be ye saved, all the ends of the earth." If we hesitate, through fear of being rejected in consequence of our accumulated and long-protracted transgressions, let us behold a greater than Abraham or Isaac here. Behold Him who spared not his own Son, but delivered him up for us all! Look unto Him who gave himself for us! Jesus died not for his friends, but for his enemies. Abraham *intentionally* offered his son, in obedience to the command of that God who had the most indisputable and unalienable right to demand him when and how he pleased. Jesus voluntarily and actually gave himself up to suffer the most ignominious and cruel death that devils incarnate could inflict; and then ascended to the throne of his heavenly Father, where he ever lives to intercede for us, and from whence he sends his Holy Spirit to prepare even the rebellious for that heaven which stands open for their reception. In virtue of this unexampled love, the most profligate and hardened

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sinners may yield to the attraction of that Saviour who has not yet given them up; may open the door of their hearts to him who continues to knock, and who strives to enter with all his mercy's power. Sinners!

"For you the purple current flow'd
In pardons from his wounded side;
Languish'd for you th' eternal God;
For you the Prince of Glory died.
Believe, and all your sins forgiven,
Only believe, and your's is heav'n!"

(To be Continued.)

Biography.

From the New Edinburgh Encyclopædia.

MEMOIR OF BISHOP LATIMER.

HUGH LATIMER, bishop of Worcester, was the son of an honest yeoman at Thurcostan, in Leicestershire, and was born about the year 1470. At the age of four years, he gave so great proofs of a ready apprehension, that his parents, having no other son, resolved to educate him for a learned profession; and at the age of fourteen, he went to the university of Cambridge, where he applied himself chiefly to the theological studies of those times. Having taken priest's orders, he distinguished himself, at a very early period by his zeal for the tenets of Popery, and his invectives against the principles of the reformers; but having subsequently embraced the Protestant faith, principally through the instructions of Thomas Bilney, a devout clergyman in the university, he became equally ardent in promoting the cause of the reformed doctrines. His eminence as a preacher, and the exemplary life which he led with his friend Bilney, had a very considerable influence in spreading the new opinions; and all the exertions of the opposite party were called forth to counteract his growing popularity. Doctor West, bishop of Ely, was at length constrained to exercise his authority as diocesan; but, being a man of great moderation, he contented himself with preaching against the heretics, and forbidding Latimer to preach in the university. Doctor Barnes, however, prior of the Augustine Friars, licensed Latimer to preach in the church of his priory, which, like most religious houses, was exempt from episcopal jurisdiction; and here, in spite of all the machinations of his adversaries, he continued for three years to address the most crouded audiences with distinguished success and applause. Even the bishop of Ely was frequently observed among his hearers, and candidly acknowledged his excellence as a preacher. About this time, King Henry VIII. desirous to conciliate the Pope, had enjoined Wolsey to put the laws in execution against heretics; and Latimer was

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summoned, among others, to answer for his avowed sentiments. According to some accounts, he consented to subscribe the articles which were proposed to him; but others affirm, that Wolsey was so pleased with his answers, that he dismissed him with a very gentle admonition. He had even begun to be in favour at court; and having preached before his majesty at Windsor, was noticed with more than usual affability. He was not the less resolute in his adherence to the cause of the reformed religion: and had the courage even to write a letter to the king, against a proclamation which had been issued for prohibiting the use of the Bible in the English language. Though his remonstance, which singularly marked the sincerity and openness of his character, produced no effect, yet the king, who had before been pleased with Latimer's plain and simple manner of address, or who had at the time other ends to serve by his aid, received it with the utmost condescension. He was afterwards still more firmly established in the royal favour by the exertions which he made, in full consistency with his principles, to support the plea of the king's supremacy. By the friendship of Dr. Butts, the king's physician, and of Cromwell, the prime minister, both favourers of the reformation, he was presented to the living of West Kingston, in Wiltshire; and, contrary to the advice of his patrons, he resigned all attendance at court, to devote himself to the duties of his parish. He extended his labours also with great diligence into the adjoining parts, wherever he observed a deficiency of pastoral instruction; and was rising rapidly in the estimation of all good men in those districts, when his enemies drew up a charge of heresy against him, and procured a citation for his appearance before Stokesley, bishop of London. But this step only furthered his promotion; for while he was greatly harassed in the archiepiscopal court, by frequent examinations, and crafty interrogatories, and urgent injunctions, to subscribe their articles, the king, having been privately informed of the treatment to which he was subjected, interposed his authority, and stopped all proceedings against him. Other accounts seem to imply, that he had previously made all the submissions which the bishops required; but in whatever way the matter was settled, he does not appear to have fallen in the king's estimation; and, soon after the date of these troubles, he was promoted to the see of Worcester, through the influence of his steady patrons, Cromwell and Butts. In this station, he applied himself with all his usual fidelity to the discharge of his office; and proceeded, with as much zeal as the state of things would admit, in correcting the tendency of Popish superstitions. In 1536, he attended the session of parliament and convocation, in which the Protestant influence so far prevailed, as to abolish form out of the seven sacraments, and to authorize the translation of the Bible into English. Returning to his bishopric, and shunning all concern in state affairs, he occupied himself entirely in the silent discharge of his

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pastoral duties, till the year 1539, when the act of the Six Articles was passed, which reduced him to the necessity of surrendering his office, or his conscience. Instantly he resigned his bishopric, and retired to a private situation in the country; but being obliged to repair to London, in consequence of a severe bruise, which required better medical assistance than his neighbourhood could supply, he was soon discovered by Gardener's emissaries; and, upon an allegation of having spoken against the Six Articles, was committed to the Tower, where he suffered a severe imprisonment during the remaining six years of Henry's reign. Immediately after the accession of Edward VI. he recovered his liberty, and found his old friends again in power; but he declined all their proposals to reinstate him in his diocese, and took up his residence with Cranmer at Lambeth. Here he occupied himself chiefly in redressing the grievances of poor persons, who flocked to him in great numbers; and assisted in preparing the first part of the English Homilies. He seldom failed, however, to appear in the pulpit on Sundays; and, besides preaching the Lent sermons before his majesty, frequently officiated at St. Paul's cross, and other churches in London.

After the death of Somerset, he withdrew from the metropolis, and made use of the king's license as a general preacher, wherever his services appeared to be required. But, upon the restoration of Popery, at the commencement of Mary's reign, he was once more silenced, together with all the Protestant teachers; and in a short time, summoned to London before the ecclesiastical council. He had long been persuaded, that, sooner or later, he should be called to answer with his life for the cause which he had espoused; and, particularly, that, in the eye of Bishop Gardener, now prime minister, he was marked for proscription. Though forewarned of the designs meditating against him, and of the approach of the messenger with the citation from court, he was so far from availing himself of the opportunity to escape, (which, it is conjectured, would have been more agreeable to his enemies than his appearance,) that he instantly made ready to accompany the officer, and addressed him in language expressive of the utmost readiness to atend his orders. The messenger, however, acquainted him, that he had no authority to seize his person; and merely delivering the citation, took his departure without delay. Latimer prepared to obey the summons, proceeded straight to the metropolis; and, on the day after his arrival, presented himself to the council, by whom he was loaded with reproaches, and committed to the tower. Notwithstanding the infirmities of his advanced age, and the severity of treatment which he experienced, he bore his confinement with the utmost patience, and even frequently indulged in his habitual jocularity. Being denied the benefit of a fire, even in the midst of winter, he said one day to the under-keeper, "that if he did not look the better to him, per-

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chance he should deceive him." The lieutenant, upon being informed of these expressions, became apprehensive of some intention on the part of his prisoner to effect his escape; and, coming to him in person, required an explanation of his words. "Yea, master lieutenant," said Latimer; "for you look, I think, that I should burn; but, except you let me have some fire, I am like to deceive your expectation, for I am like here to starve for cold."

In 1554, after half an year's imprisonment, he was conveyed to Oxford, together with Cranmer and Ridley, for the purpose of holding a public disputation with the most eminent Popish divines. At these conferences, which were conducted in a most disorderly manner, it is observable, that, though Latimer avowed his intention to shun argument as of no avail, and to content himself with offering a plain account of his faith, he nevertheless managed the controversy with more ability and consistency than his colleagues, who attempted to answer the citations from the Fathers in the quibbling style of the schoolmen, while the other adhered to the pure strain of scripture language, and disclaimed all authority which did not coincide with its plain import. "Then you are not of Chrysostome's faith, nor of St. Augustine's faith?" said his opponents. "I have said," replied the bishop, "when they say well, and bring scripture for them, I am of their faith; and farther Augustine requireth not to be believed." After the termination of the disputations, sentence was pronounced against the three Protestant prelates as heretics; but they remained in custody till the month of September in the following year, when commissioners were appointed to examine them a second time, and to afford them an opportunity of retracting the sentiments which they had formerly avowed. The aged bishop, adhering resolutely to his confession, was led to the stake along with his fellow prisoner Ridley, on the 16th of October, 1555, where he met the painful death of his martyrdom with the utmost composure and fortitude. "Mr. Latimer very quietly suffered his keeper to pull off his hose and his other array, which, to look into, was very simple; and being stripped into his shroud, he seemed as comely a person to them that were there present, as one should lightly see; and whereas, in his clothes he appeared a withered and crooked silly old man, he now stood bold upright, as comely a father as one might lightly behold." As the faggots were kindling, he said to his companion in suffering, "Be of good comfort, Mr. Ridley, and play the man; we shall this day light such a candle by God's grace in England, as, I trust, shall never be put out;" and as the flame embraced his body, he repeatedly cried out with a firm voice, "O Father of heaven, receive my soul!" and expired in a short time without any appearance of extreme agony.

The general character of this venerable person is most honourable to the cause which he embraced, and presents a worthy pat-

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tern to every Christian bishop. He was always more attentive to the pursuit of useful knowledge than of curious literature; and, even in his advanced years, was regularly occupied with his studies many hours before sun-rise, both in winter and summer. He avoided all interference in secular or political concerns, and devoted himself wholly to the discharge of his office as a Christian pastor. He was a celebrated and popular preacher in his time; and his manner of address in the pulpit is described as having been remarkably earnest and impressive; but his sermons, which are extant,* though frequently marked by the most affecting simplicity, abound too much in the low familiarity, and even studied drollery, which suited the taste of that age, and which had their origin, with so many other deviations from apostolic example, in the most corrupted church, and darkest periods of Christendom.† See Fox's *Acts and Monuments;* Strype's *Ecclesiastical Memoirs;* Wordsworth's *Ecclesiastical Biography.*

*The sermons, nevertheless, throw much light upon the state of morals and society in those times, and are ranked among the most curious and amusing specimens of our early literature.

†The following specimen of the good bishop's pulpit pleasantry may gratify the curiosity of the reader, and furnish some idea of the taste of the age in which he lived. "Well, I would all men would look to their dutie as God hath called them, and then we should have a flourishing Christian common weal. And now I would ask a strange question. Who is the most diligentest bishop and prelate in all Englande, that passeth all the rest in doing his office? I can tell, for I know him who it is; I know him well. But I think I see you listening and harkening that I should name him. There is one that passeth all the other, and is the most diligent prelate and preacher in all Englande. And will ye know who it is? I will tell you. It is the devill. He is the most diligent preacher of all others; he is never out of his dyocese, he is never from his cure; ye shall never find him unoccupied; he is ever in his parish; he keepeth residence at all times; ye shall never find him out of the way; call for him when you will, he is ever at home, the diligentest preacher in all the realme; he is ever at his plough, no lording or loytering can hynder him; he is ever applying his busyness; ye shall never find him idle, I warrant you. And his office is to hinder religion, to mayntaine superstition, to set up idolatry, to teach all kynds of popery. He is ready as can be wished for to set forth his plough, to devise as many ways as can be to deface and obscure God's glory. Where the devill is resident, and hath his plough going, there, Away with books, and up with candles! Away with Bibles, and up with beades! Away with the light of the gospel, and up with the light of candles, yea at noon dayes! Where the devill is resident, that he may prevayle, Up with all superstition and idolatry, sensing, paynting of images, candles, palmes, ashes, holy water, and new service of men's inventing!—as though man could invent a better way to honour God with, than God himself hath appoynted. Down with Christ's cross, up with purgatory pick-purse! up with him, the Popish purgatory I mean. Away with clothing the naked, the poor, and impotent; up with decking of images, and gay garnishing of stocks and stones! Up with man's traditions and his lawes! down with God's traditions and his most holy word. But here some man will say to me, 'What, sir, are ye so privy of the Devill's counsel, that ye know all this to be true?' Truly, I know him too well, and have obeyed him a little too much, in condescending to some follyes. And I know him as other men do: yea, that he is ever occupyed, and ever busy in following his plough. I know him by St. Peter, which sayth of him, *Sicut leo rugiens circuit, quærens quem devoret,* he goeth about like a roaring lyon, seeking whom he may devour. (I would have this text well viewed and examined, every word of it. *Circuit,* he goeth about in every corner of his dyocese. He goeth on visitation daily. He leaveth no

THE METHODIST HOME READING ROOM

Scripture Illustrated.

From the Wesleyan Methodist Magazine.

ON THE METAL TO WHICH ALLUSION IS MADE IN REV. i. 15.

READING a few days since Rev. i. 15, I was struck with the singularity of that unusual expression χαλκολίβανον, and led to inquire into the propriety of the version "*fine* brass." The parallel passage in Dan. x. 6, is נְחֹשֶׁת קָלָל, *polished* brass, or, as the Septuagint has it, ὡς ὅρασις χαλκὸς εἱλκύοντος, as the appearance of *shining* brass. Philologists have endeavoured to ascertain the precise signification of χαλκολίβανον, by deriving it from χαλκὸς, copper or brass, and λίβανος, frankincense. The most probable construction that this analysis will admit, is the signification first allotted to the word in the Lexicons, "a species of amber, more valuable than gold;" which in colour might resemble brass, and for its resinous quality, frankincense. But neither amber, frankincense, nor any thing of a resinous nature, could be suitable to endure the heat of the furnace mentioned in the following clause. It is to be acknowledged that electrum, according to PLINY, (xxxiii. 4,) besides amber, also signified a metal: but as this was composed entirely of gold and silver, it could have no affinity whatever with χαλκολίβανον. The very learned and ingenious BOCHART derived the word from χαλκὸς, brass or copper, and לבן, white. A writer of the present day, averse to BOCHART'S seeking from two languages what may be obtained from one, endeavours to deduce the meaning from χαλκὸς, brass, and κλίβανος, an oven or furnace; which, he supposes, might originally have produced the word χαλκοκλίβανον, contracted into χαλκολίβανον, signifying furnace-brass, or brass in a state of fu-

place of his cure unvisited. He walketh round about from place to place, and ceaseth not. *Sicut leo*, as a lyon; that is, strongly, boldly and proudly, stately and fiercely, with haute lookes, with his proude countenances, with his stately bragginges. *Rugiens*, roaring; for he letteth not slip any occasion to speake or to roar out when he seeth his tyme. *Quærens*, he goeth about seeking, and not sleeping as our bishops doe; but he seeketh diligently, he searcheth diligently, all corners, whereas he may have his prey.) He roveth abroad in every place of his dyocese, he standeth not still, he is never at rest; but ever in hand with his plough, that it may go forward. But there was never such a preacher in England as he is. Who is able to tell his diligent preaching? In the mean tyme, the prelates take their pleasures. They are lords, and no labourers; but the devill is diligent at his plough. He is no unpreaching prelate. He is no lordly loyterer from his cure, but a busy ploughman; so that among all the prelates, and all the pack of them that have cure, the devill shall go for my money; for he still applyeth his busyness. Therefore, ye unpreaching prelates, learne of the devill to be diligent in doing of your office. Learne of the devill: and if you will not learne of God, nor good men, for shame learne of the devill! *Ad erubescentiam vestram dico.* I speake it for your shame. If you will not learne of God nor good men to be diligent in your office, learne of the devill."—Preached in St. Paul's church, London, 1548.

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sion. And he would apologize for the apparent tautology this would occasion, by considering the following clause, ὡς ἐν καμίνῳ πεπυρωμένοι, "as if they burned in a furnace," to be one of those pleonasms which are not uncommon with ancient writers. POOLE, in his Synopsis Criticorum, has offered many opinions on this subject: but, to show the propriety of the term χαλκολίβανον, the following considerations seem necessary.

1. Χαλκὸς may signify either a native or a factitious metal. The former is *copper*, which may be obtained in a simple or native state. In this state it was known to the Ancients,—Egyptians, Greeks, and Romans,—from the earliest ages; and in this state it is red: so HOMER calls it, (Il. ix. 365,) ἐρυθρός, red; a colour not suited to the Apostle's meaning. Or,

2. Χαλκὸς may denote *brass*, which is an artificial production from copper and zinc. Both the Greek χαλκος, and the Latin *æs*, were for ages indiscriminately employed for either copper or brass. The term *cuprum*, for copper, is comparatively modern: it was first used by SPARTIAN, who lived in the time of DIOCLESIAN. We find "*æs cyprium*" in PLINY, (XXX. 5,) and ἐν χαλκῷ κυπρίῳ, in DIOSCOR. (i. 153,) who lived in the first century of the Christian era; but no distinction of this kind exists in any author of an earlier date.

3. Though PARACELSUS was the first to speak of zinc, of which *brass* is made; yet neither zinc, nor its ore, were unknown to the Ancients. Its ore, *lapis calimanaris*, was doubtless the *cadmia* of PLINY. "*Ipse lapis è quo fit æs, cadmia vocatus.*" (XXXIV. 10.) Either this, or the carbonate of zinc, which is found in a native state, particularly on *mountains*, might produce the ὀρείχαλκος, or mountain-copper of HESIOD; who affirms that it was *white*, which corresponds to the colour of *zinc*:—the same as the *orichalcum* of VIRGIL, (Æn. xii. 87;) and of HORACE, (De A. P. 202.) And *orichalcum* is the second meaning assigned to χαλκολίβανον in the Lexicons.

4. According to FESTUS, and others, the Cadmian earth, *lapis calaminaris* mentioned above, was cast into copper in a state of fusion, which produced the factitious metal, aurichalcum, yellow or *golden* copper, or *brass*. It is proper to mention here, that from the similarity of the terms, *orichalcum* and *aurichalcum*, two mistakes seem to have arisen, both of which, in order to attain ultimately to an accurate idea of the χαλκολίβανον of Rev. i. 15, it may be necessary to correct. The *first* is the misconception, that there were two species of *aurichalcum*, the one native, the other artirficial. The former, PLINY says, could not be found long before his time: and that it never existed cannot be doubted, being a mere mistake for the *orichalcum*, ὀρειχαλκος, or zinc, already mentioned. The *second* is that the *orichalcum*, and *aurichalcum*, were the same. This mistake arose from a supposition that the *aurichalcum*, which was the same as our *brass*, and so

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called from its colour, yellow or golden copper, was a corruption of the *orichalcum*, mountain-copper, or *zinc*. Not only the derivation of ὀρείχαλκος from ὄρος, a mountain, and χαλκὸς, copper, but the epithets and circumstances mentioned by HESIOD, VIRGIL, HORACE, and others, sufficiently evince the contrary. HESIOD and VIRGIL call it white. HESIOD says it was more valuable than common copper; SERVIUS, from its scarcity, affirms that it was more costly than all other metals; and HORACE speaks of it as an article of extravagance;—which are characteristics that certainly belong not to brass. Yet the similarity of the terms caused the one to be inadvertently employed for the other. Not *orichalcum*, but *aurichalcum*, should be read in CIC. de Officiis, iii. 23.*

The *aurichalcum*, golden copper or brass, is the term employed by the Vulgate Version, both for Rev. i. 15, and Dan. x. 6.

5. After what has been stated, it will be more easy to determine the propriety of the term Χαλκολίβανον, the derivation of which is certainly not to be sought from λίβανος, frankincense, but from Λίβανος, *Libanus* or *Lebanon*, the famous ridge of mountains which separates Syria from Palestine. The reason of this I would not deduce so much from the colour לבן, white, from which Lebanon receives its name, from the snow which invests its top from December till May; as from the circumstance of *metallic ore* abounding in this range of hills, which, in the more extensive sense, according to ROBINSON'S Theological Dictionary, has the general name of *Lebanon*. This line of hills borders that very land of which Moses said, (Deut. viii. 9,) "A land whose stones are iron," (iron ore,) "and out of whose hills thou mayest dig brass," (copper, or zinc, from which brass is made.) And because the portion of the tribe of ASHER was near this region, and extended to *Libanus*, and *Antilibanus*, a tract so favourable for mines, the advantages derivable from metallurgy were promised to that tribe in Deut. xxxiii. 25. The great extent of this ridge, which according to some was at least 190 miles, may account for the quantity of brass, or copper, brought from this region by King DAVID. And near this ridge the Sidonian woman dwelt, whom Homer celebrates as saying

Ἐκ μὲν Σιδῶνος πολυχαλκῦ ευχομαι εἶναι.

Odyss. iii. 424.

I boast in being from Sidon (a city) rich in brass.

See SCHEUCHZER'S Observations on the Mines of Judea, and Physique Sacrée, tom. iv. p. 47. Hence the χαλκολίβανον appears to have been the metal obtained from copper, mixed with that ὀρείχαλκος, *orichalcum*, mountain-copper or zinc,† in particular, which came from Lebanon, which would of course produce *auri-*

* A MS. in the Library of Baliol Col. Oxon. confirms this. †MUSCHENBROECK affirms that when the proportions employed in the composition are four parts of copper to one of zinc, the metal produced has a finer colour than that of brass.

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chalcum. And it is in confirmation of this, that in the Syriac Version for χαλκολίβανον, we read Lebanon-copper, or brass of Lebanon. MR. WESLEY, in his Journal for 13th Oct. 1761, speaking of a people says, "Most of them are employed in the neighbouring brass-works: and one thing I learned here, the propriety of that expression, (Rev. i. 15.) 'His feet were as fine brass, burning in a furnace.' The brightness of this cannot easily be conceived. I have seen nothing like it, but clear white lightning."

Φιλαληθης.

Woodhouse-Grove, Yorkshire.

The Attributes of God Displayed.

From the Christian Observer.

PROVIDENTIAL ARRANGEMENTS DISCOVERED BY CHEMISTRY.

"I HAVE thought that it might be useful to select a few of the most prominent features in Chemistry, which are proofs of the existence and providence of the DEITY, and which have been omitted to be mentioned, or are only slightly touched upon, by Dr. PALEY and other writers on Natural Theology. The facts I have selected are purposely taken from popular sources, and, though familiar to persons of science, may be perused with pleasure and improvement, by your younger readers especially, for whose benefit I chiefly wish their insertion in your pages.

"I shall begin with describing some regulations in regard to air and water, which are attended with beneficial consequences. The air which we breathe is composed of two gases, oxygen and nitrogen, and contains likewise a portion of carbonic acid gas, which is a union of carbon and oxygen. These gases occur exactly in the right proportion for the support of animal life. If the parts of oxygen and nitrogen were reversed, the air taken in by respiration would be more stimulant, the circulation would become accelerated, and all the secretions would be increased: the vessels being thus stimulated to inordinate action, their tone would be destroyed by over excitement; and if the supply from the stomach were not equal to the consumption, the body must rapidly waste away. In other proportions these very ingredients form one of the most corrosive of acids, a very small quantity of which, taken internally, would cause certain death.

"The gases have been divided by some writers into the respirable and non-respirable; or those which support, and those which extinguish combustion; and it is remarkable, that if we attempt to breathe any of the latter, they stimulate the muscles of the epiglottis in such a manner as to keep it perfectly close, and prevent, in opposition to our utmost exertions, the smallest quantity

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of gas from entering into the windpipe or lungs. Oxygen gas is absorbed by the blood through the lungs; but as if with an express view to preserve the caloric that is necessary for the animal temperature, carbonic acid gas and nitrogen gas, which are thrown off by the act of respiration, have been endued with less capacity for caloric than any other gaseous substances: the first of them has even less capacity for it than many liquids, and the second less than ice itself. The interval between every inspiration, by a most providential adjustment, allows time for the nitrogen, which is lighter than the atmospheric air, to ascend, and for the carbonic acid gas, which is heavier, to descend, by which means a space is left for a fresh current of uncontaminated air.

"Atmospheric air has the property of preserving its equilibrium at all times; and its elasticity is such that, however it may be consumed by respiration or by combustion, its place is immediately supplied by a new portion, and it is found to be of a homogeneous nature at whatever altitude, or in whatever climate it may be examined. Among its several uses, it is well known to refract the sun's rays when below the horizon, which is the cause of twilight; and it has been ascertained by aëronauts, that birds cannot fly beyond a certain height, which shows that its density near the surface of the earth is exactly what was requisite for the residence of the feathered race. The principle of fluidity, which is owing to caloric, (or the *matter* of heat, as distinguished from the *effect*,) being interposed between the particles of a fluid, would dissipate all fluids into the air, were it not for the pressure of the atmosphere, and the mutual attraction that subsists between these particles; and were it not for the same pressure, the elastic fluids contained in the finer vessels of animals and vegetables, would burst them, and life become extinct.

"To evaporation we are indebted for many important services. The temperature of the human body is much greater than that of the surrounding air; and were it not for the excess of heat being carried off by perspiration, we should be exhausted under any great fatigue: but cold-blooded animals, whose temperature is regulated by the medium in which they live, never perspire. The ocean supplies many millions of gallons of water by evaporation which is conveyed by the winds to every part of the continent; and the Mediterranean alone is said to lose more by this cause, than it receives from the Nile, the Tiber, the Rhone, the Po, and all other rivers that fall into it.

"Water is composed of two gases, hydrogen and oxygen; and had not these ingredients been so proportioned as to neutralize each other, it would have been converted into a highly corrosive poison. Hydrogen, oxygen, and carbon, are the food of plants, which have the power of decomposing air and water. The vegetative organs seize the carbonic acid gas of the atmosphere; and while they appropriate the carbon to themselves, the oxygen is

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thrown off, in order to renovate the air by its union with the nitrogen rejected by animal respiration. They also absorb hydrogen from water, and disengage the oxygen, which is attended with the beneficial effect just mentioned. The whole of the oxygen, however, is not given out by vegetables, but part is retained, which, together with carbon and hydrogen, forms sugar, oil, wax, gum, &c. The upper side of the leaf is the organ of respiration; hence some plants, which close the upper surfaces of their leaves during the night, give out oxygen only in the day. In addition to the usefulness of vegetables for the renovation of the atmosphere, many insects assist in the accomplishment of the same purpose, and convert to their own support such substances as, by the exhalation of their putrid miasmata, would in time destroy the whole animal creation. So wonderfully is the balance kept up, that the air of the most crowded cities has been found to contain as much oxygen gas as that of other places.

"In general, bodies contract, and become of greater specific gravity, in cooling; but water affords a remarkable exception: for it actually becomes increased in bulk, and its specific gravity continues to lessen, as it cools. Ice is lighter than water, partly owing to air-bubbles produced in it while freezing; but it has been supposed, that the increase of bulk is owing to a different arrangement of its particles, ice being a chrystallization composed of filaments, which are found to be uniformly joined at a particular angle, and by this disposition occupy a greater volume than if they were parallel. Were water subjected to the usual law of nature, it would have sunk as it froze, and the beds of rivers would have been congealed; but by swimming upon the surface, the ice preserves a vast body of caloric in the subjacent fluid from the effects of the cold. It is equally worthy of notice, that the upper stratum of water in rivers and lakes, by giving out caloric to the currents of cold air passing over them, becomes, in consequence of the arrangement just mentioned, of *greater* specific gravity than the substratum, and therefore sinks; and this occasions the rise of a portion of warmer water, which gives out its caloric in like manner, and this constant circulation very much contributes to moderate the rigour of winter throughout the temperate zones. In the ocean, and other deep bodies of water, this circulation goes on for a considerable time, and an immense quantity of caloric is thus thrown into the atmosphere: but, apparently in order to preserve the creatures which inhabit this element, its specific gravity no longer *increases* by the further diminution of its temperature when the whole mass arrives at about 42 degrees of Fahrenheit, and the circulation of which we have been speaking entirely ceases. Though fresh water freezes when reduced to the temperature of 32 degrees, sea water does not freeze till cooled down to about 28 degrees, which may have been designed in order to keep the ocean open at all seasons. If snow be placed before a fire, it will

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receive no increase of *temperature* till the whole of it is melted, though it has an accession of *caloric*, which is necessary to give it fluidity: if this were not the case, whenever the atmosphere becomes warmer than 32 degrees, the ice and snow would be melted in an instant, and all cold countries would be subject to dreadful inundations.

"A confined body of air being a non-conductor of caloric, the advantage of snow, as a covering for the earth in winter, is owing to its being so lightly spread as to hold an abundance of air within its interstices, and to preserve the warmth of the vegetable world.

"There are many striking facts relating to the earth, alkalies, and metals, a few of which I shall mention.

"Phosphate of lime, which is a salt composed of phosphoric acid and lime, and is one of the chief ingredients in bones, is found also in milk, and assists in the formation of bones in the young animal; but after its bones are sufficiently strengthened, the milk of the mother loses this property: so that, in this instance, there not only appears to be a provision, but that provision is withdrawn when there is no longer any use for it. This salt is also found in the eggs of birds, though not in all other shells, evidently for a similar reason; and likewise in the farina of wheat, while the straw, which was not intended for food, contains *carbonate* of lime only.

"Animal bile contains soda, which is an alkali, and therefore combines with the oily substances taken into the stomach, and renders them soluble.

"To the principle of caloric, metals owe their malleability and ductility; for in very intense artificial colds the most ductile metals, such as gold, silver, and lead, lose their malleability, and become brittle. To show likewise with what inconvenience a small deviation from the order of nature would be attended, it may be remarked, that caloric is one of the weakest of all known affinities; and it is owing to this circumstance that organized bodies have no difficulty in separating a sufficient portion from the substances around them, and securing to themselves the quantity necessary for their wants.

"I cannot conclude this paper without observing, that the simple or elementary bodies of which the world is formed, and which give rise to such an infinite variety of objects around us, are very few in number; and if we reflect on the indestructibility of matter, and its perpetual changes into new and endless combinations, we cannot but admire the beauty and economy of nature, and adore the wisdom as well as the power of the Creator.

"F. S."

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Miscellaneous.

RELIGIOUS LETTERS.

(Continued from page 28.)

To Mr. George Meir, a Methodist preacher.

LETTER XII.

DEAR SIR,

YOUR favour of the 10th of April, I had the pleasure of receiving yesterday. The regard you express for me, merits my thanks; and be assured your piety and zeal have gained you my affection. I fervently pray that you may be the peculiar object of the love of God; that yourself and family may be blessed with his spiritual and temporal favours; that you may never be "weary in well-doing;" that you may daily behold an increase of success of your "labours of love;" and that in due season, you may shine as a star of the first magnitude, in the celestial regions, because you shall have been instrumental in turning many persons from the commission of vice, to the practice of virtue!

O! the bright, the dazzling prospects the faithful servants of God have before them, when they look beyond the things of time and sense. Let a due respect to the "recompence of reward" of the faithful; a sense of the love of Christ towards us, and of the importance of the souls of men, cause us to be animated, with new zeal, to promote the interests of religion; occasion us to disregard the reproaches of the unrighteous; and with resignation and patience, bear whatever cross, God, in his good providence, may suffer to be laid upon us.

You mention you have lately had some severe conflicts with the powers of darkness, and who is without such trials among the righteous? But, happily, you have been preserved from destruction; you have experienced the all-sufficiency of the grace of God, for your comfort and safety. I praise the Lord that he hath been a "present help to you in time of trouble." Doubtless, in future, you will hereby be emboldened, whatever temptations or afflictions you may be exercised with, to "trust in the Lord Jehovah," as "in him there is everlasting strength." And, for your peace and safety, in time to come, you will, I conclude, if possible, be more observant of the apostolic injunction, to "quench not the Spirit, and to pray without ceasing." Our security and joy depend much on our duty regarding these words of wisdom and friendship of saint Paul.

May God, in his mercy, grant that both of us may be more circumspect in all our ways; "redeem the time," we may yet be favoured with; enjoy much of the divine presence; glorify the Almighty on earth, and be glorified by him in Heaven.

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Heaven! pleasing word! blessed place! The habitation of the righteous. Though we meet not again here, there, even there, I trust, we shall embrace each other never more to part. Delightful idea! Let it solace the soul. Let it give us that happiness we are deprived of through our separation from each other.

I do not regret the countenance I have shewn the Methodists; nor shall I cease to be friendly towards them, as I am persuaded they are instrumental in advancing the divine glory, and the salvation of mankind.

I have not yet received the pamphlet written by the Rev. Mr. Knox; though I expect to be favoured with it by Mr. Roe, in a few days.

Ever shall I be happy to hear from you, and with punctuality and pleasure, answer your letters. Believe me to be,

Dear Sir,

Your sincere friend,

And very humble servant,

Newtown, 10th July, 1783. UZAL OGDEN.

LETTER XIII.

To Lucas Van Beverhoudt, Esq. at Beverwyck, Morris county.

DEAR AND WORTHY SIR,

Two days ago I had the pleasure of receiving your favour of the 5th instant.

It gave me very sensible happiness to be informed therein, that my letter and pamphlet were acceptable to you, and that God, *indeed*, of his infinite mercy, hath made you truly sensible of your undone state, through sin, and caused you to perceive the necessity of fleeing to Jesus, by repentance and faith, as to a city of refuge, that through the atonement of his blood, you may escape the condemnatory sentence of the divine law.

Happy escape this truly, if through the grace of God, we shall be enabled to effect it. And of this, never let us indulge a moment's despair; as, in the language of Saint Paul, Rom. viii. 32, "He that spared not his own Son, but delivered him up for us all, will also freely give us all things;"—not only, I presume, "all things," which pertain to that glory and happiness Christ hath purchased for us; but, likewise, *every thing* which shall be necessary to assist us in obtaining a saving interest in the benefits of his passion.

Many are the gracious promises in the sacred writings, to humble penitents, or those who wish to devote themselves to the service of God. We are assured, for instance, that the "broken and contrite heart shall not be despised," by the Lord of compassion; Psalms li. 17, That "the high and lofty one who inhabiteth eternity, whose name is holy; who dwelleth in the high and holy

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place, will dwell also with him that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones." Isaiah lvii. 15. "A bruised reed Christ will not break, and smoaking flax he will not quench, till he send forth judgment unto victory." Matt. xii. 20. Our Lord, in mercy, declares to us, that such as "mourn" for their sins, shall be "comforted," Matt. v. 4; and that those "who hunger and thirst after righteousness shall be filled," ibid. v. 6. To name no more places, Saint James, chap. v. 7, 8, informs us, that if "we resist the devil, he will flee from us; and if we draw nigh to God, he will draw nigh to us."

We cannot but have observed, I trust, that it is our duty to "draw nigh to God," for his spiritual favours, before we can reasonably expect the enjoyment of them; as the Almighty mentions he will be "inquired of by us," for the communication of heavenly blessings. Ezek. xxxvi. 37. And we have not the promise that we shall "have" any of God's favours, unless we shall "ask" for them; that we shall "find" his mercy until we "seek" it. Matt. vii. 7. And for our encouragement to approach God by supplication, we are assured, by our Saviour, that "all things whatsoever we shall ask in prayer, believing, we shall receive." Matt. xxi. 22. That whatever we shall ask in his name, he will do it." John xiv. 14. And, saith Saint James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him," chap. i. 5.

As in our spiritual warfare we have numerous foes to encounter; we fighting, or "wrestling, not against flesh and blood only, but against principalities; against powers, against the rulers of the darkness of this world, and spiritual wickedness in high places;" Eph. vi. 12, not any thing can be of greater consequence than for us frequently to approach the Almighty for his aid, in all those ways, which, in condescending goodness, he hath prescribed to us; particularly by prayer, and in the holy sacrament of the Lord's Supper. These are means of grace which are extremely efficacious, as I myself can testify from the experience of more than twenty years; and whoever neglects these means, not only sins against God, but also his own soul. The apostle Paul enjoins us to pray, even "without ceasing," 1 Thess. v. 17; that is, not only to appoint to ourselves certain stated times of prayer each day, but by frequent ejaculatory addresses to God, to preserve in us, at all seasons, the spirit of devotion: And the holy apostle mentions prayer as a part of the Christian's armour, Eph. v. 13, &c. which is necessary for the soldier of Christ to be invested with, if he would be successful in his conflict with sin and Satan; receive of God "the palm of victory and crown of glory which fade not away." Rev. vii. 9. 1 Pet. v. 4.

Obstacles and impediments, my dear sir, you must expect to meet with in the path of salvation; but *by an holy and incessant*

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watchfulness over your thoughts, words and deeds, and a proper use of the means of grace, I assure myself, you will daily, through divine assistance, be gaining advantages over your spiritual adversaries, and happily experience, that the "ways of God are ways of pleasantness, and that all his paths are paths of peace." Prov. iii. 17. And when, in God's good time, you shall be called on to bid adieu to all sublunary things, what joy and satisfaction will possess your soul! And how bright, how pleasing will be the prospect, which will then open to your view! The presence of a reconciled God! The smiles of a divine Saviour! The society of saints and angels! Heaven itself with all its dazzling glories; ecstatic and unceasing joys! Blessed reward of righteousness! May it be the fervent desire of all men to enjoy it! May Christianity be duly practised by all who profess it!

I am sorry there is a "dearth" of the spirit of the gospel in the vicinity of your habitation. May God grant that faithful labourers may be sent into every part of his vineyard, the church! Religion, I am happy to mention, flourisheth in several places in this county. It is the inquiry of many souls, "What shall we do to be saved?"

As I preach in many parts of this state, and have made appointments to preach in several places for a considerable time to come, it will not be in my power, with convenience, to do myself the honour to wait on you until Friday the 24th of October next, when, if agreeable, you may inform your neighbours, that, by divine permission, I will preach at Beverwyck, at 3 o'clock, P. M.

Inclosed are two sermons I have published, which I beg your acceptance of.

I shall, with pleasure, be mindful of you in my petitions to Heaven: and I ardently pray that the Almighty, with liberality, may confer on yourself and family, his spiritual blessings.

With affectionate respects to Mrs. Van Beverhoudt, I am,

Dear and worthy Sir,

Your sincere friend,

And most humble servant,

Newtown, 14th July, 1783. UZAL OGDEN.

N. B. Mr. Van Beverhoudt hath been dead several years.

(To be Continued.)

EXTRAORDINARY DELIVERANCE.

The following very remarkable epitaph was copied by a traveller from the burying ground in Spring-Path, over against Port-Royal, Jamaica.

"Here lieth the body of Lewis Galdy, Esq. who died September 22, 1739, aged eighty. He was born at Montpelier in France, which place he left for his religion (being a Protestant,) and settled in this island; where in the great earthquake in 1692, he was swallowed up, and by the great providence of God, by a second shock was thrown out into the sea, where he continued swimming till he was taken up by a boat and miraculously preserved. He afterward lived in great reputation, and died universally lamented."—*Thornton's Anecdotes.*

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For the Methodist Magazine.

IMPORTANCE OF STUDY TO A MINISTER OF THE GOSPEL.

(Continued from page 34.)

CHRISTIANITY lives and shines in the lives and conduct of its possessors. Hence the utility of Christian BIOGRAPHY. This, therefore, is another department of study which will engage the attention of the Christian minister.

The Scriptures abound with biographical sketches; and these are the best, because the most impartial. You have not only the excellencies, but also the defects of the characters there exhibited. In reading the Holy Scriptures, therefore, you will do well to notice all the peculiarity, the variety, and the contrariety of character which they delineate. If we would make a just estimate of the human character, we must view it as it *is*, and not from any fanciful or partial representation of it, which may have been dictated by the warmth of friendship, or by the heat of malice; and this impartial delineation is to be found, in its greatest perfection, in the Holy Scriptures. And what enhances the value of Scripture Biography is, that it is composed of facts and incidents which are introduced by the writer to perfect his narration, and not from any desire to eulogize the hero of the story. No laboured panegyric, with a view to emblazon the virtues of a particular person, appears upon the page of inspiration.

Who can view the dignified, the courteous, the self-denying, the intrepid, and the disinterested character and conduct of *Abraham;* the pious and faithful conduct of *Lot;* the bold, the innocent and meek, the wise and faithful, the determined and persevering conduct of *Moses*, in the various situations and relations of life which he sustained; of *Joshua*, the courageous man of God; of *Samuel*, the faithful prophet and the impartial judge; of *Saul*, though tinctured with a mixture of good and bad, of wisdom and folly; of *David*, of *Solomon*, *Dansel*, &c. &c. with many others so faithfully and impartially pourtrayed in the sacred Scriptures; —Who, I say, can study the life and actions of such personages, without being both wiser and better?

CHRIST is a perfect example. To trace Him through all his life, to witness his triumphant death, and to behold his resurrection, affords one of the most instructive lessons of biography to be found on the records of time. And let us remember, that He has said, LEARN OF ME.

The lives of the apostles, both before and after the crucifixion, exhibit a lively picture of human nature in its various appearances of weakness, of timidity, of strength, of boldness and of daring intrepidity. In all the biographical notices recorded in the Scriptures, on account of the fidelity of the writer, we are continually presented with the ever-varying shades of the human character;

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sometimes struggling through weakness, and often, in the midst of discouraging obstacles, through grace triumphing over them all; at other times overcome and defeated by what might seem trifling considerations. And while we behold the saints of God surmounting every difficulty and conquering every foe, we see the malice of their enemies exemplifying itself in pouring contempt, and by inflicting torments, upon them.

All history, indeed, continually presents us with men and women, exhibiting their peculiar excellencies and defects, and all that variety of character, of which human nature is susceptible; and hence history becomes one of the most interesting and instructive departments of study.

But, in addition to the scattered fragments of biography found on the pages of general history, there are biographies of particular persons, written especially to perpetuate their goodness or greatness, that succeeding generations might emulate their virtues, and thus profit by their example; and so numerous are they that it seems almost needless to mention them. But, as a Christian minister, you ought to be acquainted, especially, with all those eminent men who have employed their time and talents in defence of Christianity. The history of the Reformation will unfold such men as *Wickeliffe*, *Huss*, *Jerome*, *Luther*, *Calvin*, *Zuinglius*, *Knox*, *Cranmer*, *Latimer*, *Ridley*, &c. who dared the relentless fury of popish superstition and bigotry. And in looking at them, you cannot but see their enemies; and thus, from a contrasted view of human nature, you will experience the alternate excitement of admiration and disgust, of joy and of sorrow. Neither will it be a waste of time to acquaint ourselves with those men who have shone in the galaxy of literature, and have shed a lustre upon the moral world by their philosophical researches. This will afford an instructive lesson, by shewing us the gradual developement of the human mind in its pursuit after truth. Who can contemplate such characters as Lebnitz, Locke, Bacon, Johnson, Newton, Reid, &c. without feeling an involuntary desire to emulate them, as far as is consistent with the higher claims which the science peculiar to our profession has upon us, in their literary pursuits? This kind of biography combines the history of MIND, in its varied progress from infancy to manhood, with the history of science, and the dominion it exercises over the destinies of mankind.

And if we wish to see human nature in all its varied forms, we must not exclude from our notice statesmen and warriors. Who that has read of the mighty achievements of the latter part of the last, and the beginning of the present, centuries, but would wish to acquaint themselves with those characters who have stood upon the theatre, and have either been the principal actors, or have secretly moved the machinery? Hence the lives of such men as Pitt, Nelson, Washington, Franklin, Buonaparte, &c. &c. must

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afford a most interesting and impressive lesson of instruction to all who wish to see the varied hues of the human character. Neither should we be ignorant of those who have exerted their influence to destroy the holy child Jesus. Many such there have been, and by having a knowledge of their character, and of the manner in which they have endeavoured to effect their nefarious designs, we shall be the better able to guard ourselves against their rude assaults. The dark designs and diabolical deeds of those who formed the *Illuminati* of France, such as Wieshaupt, Rosseau, Voltaire, Volney, and their associates; as well as Hume, Bolingbroke, Paine, and such like, should be known, that we may be qualified, when called to it, for the vindication of truth; for it is sometimes necessary to look error in the face, in order to heighten the beauties, and to enhance the value, of truth. Most of the Encyclopædiæ record the biography of all the noted characters, whether good or bad, which have figured upon the world.

But, as a minister of Christ, and as a member of His mystical body, you will be most delighted in tracing the experience, in witnessing the success, and in sympathizing with the sufferings, as well as rejoicing in the final triumph, of the faithful witnesses of Jesus, and especially of those messengers of His who have advocated and advanced His cause. *Fox's Book of Martyrs* will exhibit a number of such. In the Life of *Wesley* you will have an example of a man, richly adorned with almost every science, and matured with every grace of the Holy Spirit, vigorously and successfully exerting all his powers for the present and future happiness of mankind. In *Fletcher* you will see a combination of excellencies, literary, moral, intellectual and spiritual, uniting to set forth the purity and amiableness of the Christian character. You can read neither of them without feeling, unless a criminal indifference has benumbed your soul to every thing pure and good, a holy ambition, an ardent thirst, for the attainment of an enlightened piety, an unreserved devotion to God, and a burning love to the souls of men. The quick, the animated, and the indefatigable, as well as the pious and zealous, *Coke*, will teach you to frown upon every thing little and miserly, and to condemn indolence and inactivity. And O *Asbury!* How do we blush, when thy journals tell us of thy labours, of thy sufferings, of thy perils by sea and land, and among false brethren! What an example for our modern missionaries! The American Methodist preachers will long revere thy virtues; and while they read thy pages, will lift their hearts to God in devout thankfulness for having inspired thee with courage and perseverance in the cause of thy adorable Master. *Swartz*, *Brainard* and *Elliot*, as well as the philanthropic *Howard*, will each contribute his share of instructive piety and persevering zeal. Honest *John Nelson* will teach you courage; *Thomas Walsh* will inspire you with prayer and devotion; while *Bacon* and *Martyn* will administer consolation in the midst

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of discouragements and difficulties. It is needless to enumerate more. Your own judgment will direct you to those which are the most suitable. If, however, you wish to see Female excellence shine forth in the splendour of Christianity, besides those recorded in Scripture and general history, read Jane Cooper, Hester Ann Rogers, Mrs. Fletcher and Lady Maxwell.

But are these to be enumerated among the internal evidences of Christianity? Unquestionably! What more forcible evidence can we have of the truth of any doctrine, than to see it exemplified in the spirit and conduct of its professed disciples? This is a living, a moving, a perpetual monument, known and read of all men, of the truth and reality of our holy religion. Have you not heard, have you not read, time after time, that Christianity is a fable? And why? Because of the manifest inconsistency between its principles and professors. Say the objectors, "Christianity requires us to be holy, to be meek, humble, grave, honest, just, merciful; but we daily witness its professed believers, to be unholy, proud, high-minded, light and vain, dishonest in their dealings, unjust in their contracts, and unmerciful in their conduct; and therefore there is neither truth in their principles nor honesty in their professions." Now exhibit to them those men in whom all the Christian principles exerted an active influence, in whom its graces shone with conspicuous splendour, and you present them with a most commanding evidence in favour of the truth of Christ and of His doctrine. Present them with a man who, like Paul the apostle, has felt the renovating power of the Holy Ghost, and whose after life has corresponded to the doctrines and precepts of Christ, and you disarm infidelity itself, and strip the objector of his last weapon which he wields against your religion.

And even the lives of its enemies declare in its favour. In regard to some of the most eminent philosophical and literary men since the establishment of Christianity, they have been its warm admirers and able defenders; while many of the others, particularly its bold defamers, have, in their lives, evinced the necessity of Christianity to reform them; and in their deaths, have proved its truth by the moral darkness, distress and doubts, with which they have passed from time to eternity!

(To be continued.)

ANECDOTE OF AN ARCHBISHOP.

An Elector of Cologn, who is likewise an Archbishop, one day swearing profanely, asked a peasant, who seemed to wonder, what he was so surprised at. "To hear an Archbishop swear," answered the peasant. "I swear," replied the Elector, "not as an Archbishop, but as a prince." "But, my Lord," said the peasant, "when the prince goes to the devil, what will become of the Archbishop?

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LETTER FROM THE REV. J. WESLEY, TO THE REV. E. C. OF PHILADELPHIA;

Taken from the London Methodist Magazine for 1804, written twenty-nine days before the death of that great man of God, and supposed to be the last that he wrote to America.

Near London, Feb. 1, 1791.

MY DEAR BROTHER,

THOSE that desire to write, or say any thing to me, have no time to lose, for time has shaken me by the hand, and death is not far behind. But I have reason to be thankful for the time that is past: I felt few of the infirmities of old age for fourscore and six years. It was not till a year and a half ago that my strength and my sight failed. And still I am enabled to scrawl a little, and to creep, though I cannot run. Probably I should not be able to do so much, did not many of you assist me by your prayers. I have given a distinct account of the work of God, which has been wrought in Britain and Ireland, for more than half a century. We want some of you to give us a connected relation, of what our Lord has been doing in America, from the time that Richard Boardman accepted the invitation, and left his country to serve you. See that you never give place to one thought of separating from your brethren in Europe. Lose no opportunity of declaring to all men, that the Methodists are one people in all the world, and that it is their full determination so to continue.

"Tho' mountains rise, and oceans roll,
"To sever us in vain."

To the care of our common Lord I commit you, and am, your affectionate Friend and Brother, JOHN WESLEY.

VINDICATION OF THE METHODIST HARMONIST.

NOT long since we received an anonymous letter from Philadelphia, containing some criticisms upon the Harmonist lately published by us. Though the writer has thought proper to conceal his name, yet, supposing that others might have similar objections, we thought it advisable to submit his remarks to the Committee who selected the tunes, that they might have an opportunity of offering any explanations or defence which they might deem necessary. And as the writer of the above letter is not known to us, nor, as far as we know, to any one else *as being the author of such a communication*, we presume he cannot consider it improper to give this kind of publicity to his objections to the Music Book, and the reply to them.

The following letter, from one of the members of the above-mentioned Committee, is a reply to the remarks of the anonymous writer.

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New-York, 2d January, 1823.

DEAR BRETHREN,

HAVING lately seen an anonymous letter from Philadelphia, signed "A Methodist," containing some severe remarks on the new music book, lately published under the direction of the Book-Agency, (designed for the use of our own Church,) I consider it a duty we owe to ourselves, to lay before you a plain statement of transactions connected with the work in question. When the work was proposed to the Committee, we saw many of the difficulties that lay in the untrodden path before us. We had a tolerable acquaintance with our own city, and could probably make such a selection as would answer here; but when we looked at our Connection, extended as it is throughout the United States, such a vast number to please, and such a diversity of taste as well as interest to encounter, it was truly appalling; and yet, if the thing succeeded, there was pleasure in the prospect; thus we stood hesitating and fearing to undertake it for some months. At length the new stereotype hymn-book was commenced, and the name of the tunes being required to the hymns, we could hesitate no longer. The members of the Committee being actively engaged in business, they could only devote from one to two evenings in the week (except occasionally) to the work. In this way they completed the work in about twelve months, which afforded them time for reflection and for application to every source that might direct their lonely way.

Among the "best authors," we place Handel, Haydn, Leach, Thomas Clark, Walker, Husband, Shoel, Breillat, Bond, Isaac Smith, G. Davis, Dr. Miller, Dr. Burney, Dr. Madan, Calcott, Mr. J. Cole of Baltimore, &c. &c. The best and most popular works in our country have been particularly consulted, because we considered them the most natural streams that we could follow; and among them we are indebted to Templi Carmina, Mr. Samuel Dyer's excellent books, Wesleyan Harmony, presented to the Committee by the Agents, David's Companion, and supplement, David's Harp, &c. The Committee were also favoured with Clark's sixth book received from Europe, by the Rev. John Emory.

From all the above, and about thirty others, selections were made, and this will show whether the "best authors" were consulted. But whether the "best tunes" were selected, competent judges must determine. Perhaps if that brother had had a little of the burthen,—had he sat with the Committee till late at night, and seen them anxiously desiring to meet the wishes of their brethren; and had he kneeled with them at the throne of grace for wisdom and the Divine blessing on their labours, I believe he would, at least, have exercised more of that charity which "hopeth all things."

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But with all our faults on what can he ground the charge of "Pedantry," unless it be on the dictionary of musical terms; but I believe every candid person will acknowledge it the best that has been published in so small a compass. For this excellent part of our work, we are indebted to Mr. Dyer, who kindly permitted us to copy it from his book.

We are charged with making "alterations." In answer to this we reply, that the Committee have not altered or amended a single tune in the name or notes (except those noticed below) in the whole book. He, however, marks out *Clarendon*, on page 33, on which he brings his criticism particularly to bear. We are aware that this tune is called *Condescension* in some books; but in *Templi Carmina*, from which we copied it, it is called *Clarendon*, and omits three notes in the last line, which were to be sung twice, thus, (in won-der) "In wonder, love and praise," the notes in brackets being left out. Thus altered, I consider the tune much improved for Congregational use, particularly among us, as we wish the people to sing. The tune, however, had not, as far as we knew, been introduced in our congregations before, and as the work we copied from was used at the South, we supposed the difference would be equally balanced. In my opinion, our friends in this city have the most cause of complaint; for in the tune called Chesterfield, copied from the book used by our friends in Baltimore, one passage differs very much from the way we have always sung it, being changed from the *major* to the *minor*.—Whether those copies varied or not from the original text, to them we refer our friend for the variation, as we do not consider ourselves responsible for it.

In making this selection the Committee have frequently given up a favourite opinion and local feeling, when good reasons have been given that it would be for the general good; and it was a standing rule that every tune selected must be such as might be easily learned by a congregation.

I will here mention wherein we have ventured to alter. After we had selected a sufficient number of tunes it was thought proper to examine them carefully again. If we found one objectionable, another was selected in its place, and the first name being inserted in the hymn-book both names were retained—the tune thus altered is Adisham or Litchfield, page 76. Again we had three tunes by the name of Derby, viz. two long measures, and one P. M. It was thought necessary to vary the name of one; this will explain *Hudson* or *Derby*, page 83. Again, a friend from Bristol, England, presented us with a manuscript book of popular tunes used by the Methodist choirs there; many of these tunes were numbered 1, 2, 3, &c. without names, we took one of these and called it *Ithaca*, see page 100. Again: There is a little piece at page 224, by Handel, it was set to the 148th Psalm, and called 148th only, (as far as we then knew.) This piece we

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called *John-Street*. Once more. To every tune in the book, words have been taken from the new hymn-book, (with one exception) and the number of the hymn put over the tune. In consequence of this, the words will vary from almost every other book.

I am pleased, however, that though the anonymous writer gives us no credit, yet he does acknowledge that it is well printed, and on good paper. Permit me here to express the gratification I feel in your liberality, and, I trust, wise policy, in putting the book at such a price that no individual can complain that he cannot afford to purchase it. I am aware that in pursuing this course little or nothing will be made on the first edition; but we hope the after editions will amply repay you; and while it will advance the science of sacred music, will also spread the gospel of our common Lord, as the profits will be applied to that object.

Where your Committee are best known, their work has been received with approbation; which affords them consolation; and they have had the pleasure to see it well introduced in our congregations in this city. I have just received a letter (not anonymous) from a brother residing in a sister state, whose judgment I value very much, who says, "As you have made such an ample apology in the preface to this work with regard to the choice of tunes, I am left without any room to find fault; and without sacrificing my candour, I can say that it is worthy of every patronage."

If this plain statement should ever be seen by the brother who wrote the anonymous letter, I hope it will enable him to make some defence at least, whenever the book may be "assailed in his presence."

Affectionately yours, &c.

DANIEL AYRES.

To the above remarks we will just say, if we may judge from the large demand which is made for the Harmonist, both in this city and elsewhere, we should conclude that it meets very general approbation, and is likely to be of extensive utility in promoting the knowledge and practice of sacred music.

Communicated for the Methodist Magazine.

FAITH—A FRAGMENT.

FAITH is commonly understood to be a divine conviction of spiritual realities, through which we discover those mysterious truths that encircle man within the limits of salvation. Where it works upon the heart according to its nature and design, it produces a progressive assimilation to the divine perfections, till lost in vision, the transforming change shall be carried on by the open

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gaze of Eternal Excellence. To trace the gradations of this powerful principle from its first spring in the soul, to its entire influence there, we shall find, even in its effects in this life, a vast subject for contemplation.

Through faith, how do the low conceptions of the Infinite Good expand into the most sublime realities! Whereas He was *once* barely acknowledged in the works of creation, He is *now* seen in the ways of his providence, and powerfully felt in the Word of Inspiration. *Once* He was as a man that hideth himself, often retiring behind the dark clouds of adversity, leaving the disconsolate soul to the sorrows of uncertainty and the variety of woe; *now*, by the constant light of His Spirit, He shines in all the ills of life, and gives a firm support against the threatenings of the elements, or in the actual decease of nature. *Once* the rankling passions of a dæmon haunted the breast, and corroding cares drank up the spirits; *now*, not a jarring string moves in discordance to the sway of love, and every fear is hushed as the "calm surface of a summer's sea." *Once* profligate or vain associates delighted, and carnal mirth was called to fill the dread vacuity of time; *now* is hailed the society of a simple few whose breasts glow with the same celestial fire, or enclosed in the silent sweetness of retirement, he dwells in "audience with the Deity." He looks no longer with admiration upon the glare of human greatness, or with contempt upon the dull scenes of humble life; the Uncreated Beauty hath stained the glory of the one, and given a Godlike condescension to the other. He weighs the good and ill of life in a just balance, and considers them duly apportioned by the Wise Father to suit the states of all his dependencies. He traces distinctly the lines between virtue and vice, truth and deceit, and places an impassable bar between the slightest differences. He glories in nothing save what will declare the honour of his God, and while he is raised to participate with Cherubs before the Throne, he abases himself to the lowest of his species, and views *all* with that equal eye, which would include them in the same gracious privileges and glorious inheritance with himself.

These, O Faith, are some of thy trophies, but thy votaries are few! *Many* profess to know thee, but *few* penetrate thy secret. The systematic divine as frequently mistakes thee, as the fantastic visionary. *Thou art revealed only to the poor and contrite in spirit, and such as tremble at the word of the Lord.* Z.

ANECDOTE.

When Virgil was asked why he studied so much accuracy in the plan of his poems, the propriety of his characters, and the purity of his diction, he replied, "I am writing for eternity." What can be a more weighty consideration to justify and enforce the utmost vigilance and circumspection of life than this, "I am living for eternity."

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Religious and Missionary Intelligence.

REVIVAL OF THE WORK OF GOD ON OCONEE DISTRICT.

Extract of a Letter from the Rev. A. Turner.

THIS district has been in rather a low state as it respects religion, for seven or eight years past. The thinness of the population, with other things not needful to mention, has tended to impede the progress of the gospel, so that at the commencement of the present year prospects were somewhat gloomy.

About the third Sabbath in July, at a place called Sandhills, in Ohoopie circuit, a summer resort for many of the more wealthy inhabitants of the lower parts of the county, the Lord, through the labours of the preacher who is travelling there, began to work. Among others who were awakened and converted, was General S——, who had been a professed infidel. May he never draw back! Here we formed a Society of twelve. At our quarterly-meeting for the same circuit, many were cut to the heart, while believers were much quickened; and since that several have joined the church.

On the following Wednesday a Camp-Meeting was held at New-Hope M. H. Washington county. Though, in consequence of unfavourable impressions respecting these sort of meetings, but few attended, yet our God was with us, and He wrought gloriously; so that about thirty were converted. A similar meeting was held in Telfair county, on the 11th of September. This was a new thing in this part of the country; but on Sabbath about six hundred attended; and, what was most consoling, the God of love came to our help, and manifested His goodness to His people. About a dozen sinners were converted.

At our District Conference, which was held Sept. 19, in Lawrence county, we were greatly favoured of the Lord; and it was judged that about fifteen were converted. The Wednesday following, a Camp-Meeting was held in Trigg county, on Oakmulgee circuit. This was more numerously attended than the others. Numbers were awakened, and about twenty converted. There is a considerable revival in this place now.

The next Wednesday we commenced another meeting on Liberty circuit, about fifteen miles from Sandhills. There were about thirty tents, and it was judged not less than eight hundred people on Sabbath-day. Much order and regularity prevailed. Besides eight Methodist preachers, we were favoured with the company of one Presbyterian, and one Baptist, preacher, who all united in Christian harmony and brotherly love. There was no particular move among the people until Sabbath evening, at which time the Lord appeared in great majesty and power, and the

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place was awfully glorious! Two professed infidels were awakened, and all appeared solemn and thoughtful. Before next morning between twenty and thirty professed to find Him of whom it was said, *He receiveth sinners.* From this highly favoured meeting, the flame spread through different parts of the country, and reached even to Savannah. Many have been added to the church in these parts. It was, indeed, glorious!

On the next Thursday we commenced a four days meeting in St. Mary's. This place had almost been deserted by our people, though they once had there a flourishing society. From the year 1814 until this year it was, as to Methodism, nearly desolate. When the preacher, Rev. Elijah Senclair, arrived at this place, he could hardly find a place for the "sole of his foot;" but God gave him favour in the eyes of the people, and blessed the word of truth to many of them. They were thus prepared to receive the benefits of our Woods meeting, at which time much good was done; six were added to the church. In a letter, the preacher states, "three more have united to the church, and there is a prospect that others will follow their example."

On the following Thursday a Camp-Meeting began in Wayne county, Satilla circuit. This part of the country has suffered a declension in religion ever since the late war, and it seems extremely difficult to regain what has been lost. The preachers, however, have been indefatigable, and some appearances of a return of spiritual prosperity have been exhibited. Our meeting apparently contributed to produce a religious excitement in some hearts. Two of our Presbyterian brethren, (ministers) attended with us, and we all exhorted, preached, prayed, and ate together. It was a time of love. I received a letter from brother T. L. Winn last Friday, in which he states that about one hundred have been converted, some of whom have joined our church, some the Presbyterians, and some the Baptists.

As there were two other preachers in Ohoopie circuit, I requested brother Winn to confine his labours principally to "those parts where God is pleased more abundantly to pour out his Spirit!" In a letter I received lately from him he says; "Since I saw you I have witnessed more powerful marks of the Saviour's footsteps: many have been awakened, and, I hope, truly converted, since the two days meeting. I hardly take time to stop to eat as much as is needful. Every night I have meeting, besides one every day, and visiting from house to house. The remnant of prejudice is departing, though the progress of the gospel is somewhat impeded yet by opposition."

I will just add, by way of conclusion, that bishop George requested me to take some oversight of the Early Mission. Accordingly I was there in June last, and held a quarterly meeting. The country, both on the Early side of the Chatahoochee river, and also on the Alabama side (and the late circuit formed by our

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Missionary includes both sides) is tolerably thick settled by many respectable citizens. We had a gracious time at our quarterly meeting. Within the bounds of this missionary station nearly two hundred have joined our society, and great numbers have been converted.

Wilkinson County, Nov. 29, 1822.

PROGRESS OF RELIGION ON HOLSTON DISTRICT.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

FEELING a deep concern for the prosperity of the church, and believing that a short narrative of the progress of Christianity amongst us in this district, (Holston,) will be interesting to your readers; you will oblige me by publishing the following statement which I am enabled to make principally from the information of brother Tevis, the presiding elder.

During last winter the prospects of a revival were somewhat flattering: our quarterly meetings were generally spiritual, attended with some convictions; and striking instances of the displays of divine grace were not unfrequent: but these indications were chiefly limited to particular neighbourhoods.

As the summer approached, prospects became more flattering; and the increasing attention of the citizens at the houses of worship, indicated a renewing zeal for the cause of Jesus The preachers appeared encouraged in their arduous undertakings, striving to influence the hearts of their hearers to increase in piety and zeal, and exercising over their flocks with "strictness" but "mildness," the discipline of the church; the result of which was, through the blessing of God, that the hearts of very many were prepared for the holy exercise of their respective gifts and graces in the vineyard of Christ.

About the first of August our camp-meetings commenced. One was held in each of the circuits, except in this, which is large and populous, in which were held two camp-meetings. At these meetings our rules for their government were but seldom read, nor was it necessary strenuously to enforce by remarks from the stand, their observance, as the congregations in general appeared disposed to behave themselves in an orderly manner; and at some we had no disturbance at all. Here were happy opportunities of addressing hundreds of those whose hearts seemed to be sealed against the truth; of combatting the powers of darkness; the superstition of the day; and the march of infidelity; of arousing the fears of the impenitent, and establishing the hopes of the believer; of warning the prodigal to return; the backslider to repent, and the lukewarm to fear. At some of these meetings, scores were happily converted to God, and hundreds wounded by the energetic influence of the Holy Spirit. Many of the young and old, the rich and poor, and indeed of almost every rank and condition, bowed themselves before the "Most High," and experienced the gospel to be "the power of God unto Salvation."

The work was most conspicuous at the camp-meetings of the "New River," "Clinch," and "Abingdon" circuits; at the latter especially there was a precious time; this meeting was held at a place called the Sulphur Spring, near King's Saltworks, in the vicinity of which are many famous for their warmth in the good cause. Indeed, so great a revival ensued, that in one neighbourhood near that place upwards of forty persons joined the church in one day.

At one time a weeping wife has plead, with her dear companion who was apparently unthoughtful, to invoke the Great Jehovah's pardon in her behalf; and relations feeling deeply concerned for each other have fallen down together and cried for mercy. At one meeting a Baptist friend was seen taking his son by the hand and leading him near the praying circle, desirous, as he said, of assisting his son in the exercise of that duty his conscience admonished him to perform. At another, a young man was found near the encampment deeply penetrated with a sense of his lost condition; he was visited by brother Tevis, who inquired if he would go to the altar; seeming reluctant to go there, he was asked if he would go into the woods; to this he consented, and, attended by a few friends, he se-

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lected a certain spot in preference to any other: prayers were offered up in coincidence with his importunate cries, and he soon found mercy and returned to the encampment praising a pardoning God. At an evening meeting, since held in Clinch circuit, the class leader said he thought about twelve persons found pardon, and that it was the most precious season he had ever witnessed.

The sacred flame seems still to be burning and in some degree spreading—illumining by its lucid beams the hearts of many. An addition to this district has been made of nine hundred and forty-five members, during the present year.

A chapel is now erecting and nearly finished in the town of Abingdon, being the first one ever built in or near that place for the use of the Methodists. It is expected to be completed by the 21st of this month, when a quarterly meeting will be held in it.

Ride on, O King of Glory! Prince of Peace! and may "the kingdoms of this world shortly become the kingdom of the Lord and of his Christ," is the prayer of

Your humble Friend,

Lebanon, Dec. 6, 1822. JAMES P. CARRELL.

REVIVAL OF RELIGION ON MEHERRIN DISTRICT.

To the Editors of the Methodist Magazine.

Petersburg, Dec. 30, 1822.

DEAR BRETHREN,

I have recently received a letter from brother John Early, Presiding Elder over the Meherrin district; in which he states some welcome intelligence of the progress of religion in this part of the Lord's Vineyard. For more general information I have made the following extracts, which, if you think proper, can be inserted in the Magazine.

Your's, &c.

GABRIEL P. DISOSWAY.

Meherrin District, Dec. 7, 1822.

"Jehovah has visited this district in great mercy. At a camp-meeting held in Buckingham circuit, in the last of August, we had about forty converted. At another (Limestone Springs) in Bedford circuit the week after, much good was done; about sixty professed justifying grace; forty joined us forthwith and many immediately after. The camp-meeting in Amelia circuit, commenced the last week in September; though we began the day of the great storm under clouded circumstances, and not a minister present except the circuit preacher and myself; the sky became serene the next day, other labourers came to the help of the Lord against the mighty, and it was a memorable time: about forty were converted. At another meeting the week following, about sixty miles distant in Mecklingburg, we had a very great time; sixty or seventy professed pardon through Jesus Christ, and among this number three past the meridian of life, though like vessels forced to land by shipwreck, came in at the eleventh hour, and shouted victory over their fell foe; about fifty joined the church. Indeed it is a time of unction generally. In Greensville and Brunswick circuits, and particularly in Greensville county where my heart bled to see iniquity abound and the love of many wax cold, for the sake of the few who had not defiled their garments, the Lord has visited them by his spirit, and numbers have been happily converted. In Chesterfield circuit where we have seen affliction, the work has begun;* I am told that in ten days, beginning at our last Quarterly Meeting at Bold-Spring, about twenty professed conversion in Cumberland county; the flame is now spreading in Buckingham and Amelia circuits. In Bedford, many are happily converted, and a large number have joined the Society. In Lynchburg our cause prospers; several professed conversion last Sunday night.

"Cold is the heart that takes no interest in our missionary cause, especially if it be found among the Prophets. 'Let my right hand forget its cunning if I forget thee, O Jerusalem, let my tongue cleave to the roof of my mouth if I prefer not

*Brother George C. Chesley, who is on the circuit informs me, that the revival is still progressing in Chesterfield. Persons have been known to eat their breakfast by candle light that they might be in time to hear the glorious tidings of salvation. Such is the anxiety to hear the word of God.
G. P. D.

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usalem above my chief joy.' We have formed five branches to the Missionary iety in the district, and expect to form four more in the spring, one in every uit and station. We look for considerable patronage from persons who do profess religion. Bishop George informs me that ten young men are coming from the Tennesee Conference to join us at Lynchburg in March next.

" Your's very affectionately.

" JOHN EARLY."

RELIGIOUS SUMMARY.

WE extract from the Wesleyan-Methodist Magazine, for October, 1822, the owing particulars respecting the progress of the missions under the direction the Wesleyan Missionary Society.

NEW-ZEALAND.—The Letters from Mr. LEIGH in our last would create anxiety he minds of our friends as to his safety and welfare. They were of the dates February 25th and 27th. Letters of the date of April 6th and 10th have been sequently received; from which it appears that he was waiting the arrival additional help, and has still the confidence that he should be able to commence Mission.

GREAT NAMACQUALAND. After a long interruption of correspondence with . ARCHBELL, owing to his being so far up the country, we have received a copy one of his Letters to Mr. B. SHAW, and one addressed to the Committee. He endured numerous hardships, but begins to see some fruit of his labours. ans have been adopted by Mr. B. SHAW, at the Cape, to supply him with the essary articles of food and clothing, of which he has been in want, by a sel proceeding from the Cape to Angra Piquena Bay.

The following extract from the Report of the Committee of the Wesleyan Auxry Missionary Society for Antigua, will give a general view of the state of the ssion in the

WEST-INDIA ISLANDS.—Coming nearer home, your Committee have only to l your attention to that which your eyes have seen, which your ears have heard, d, thanks be to God, which many of your hearts have felt,—the labour of n of like passions with yourselves,—men who have not counted their lives ar to them, so that they might finish their course with joy, and the ministry ich God hath given unto them. Have they laboured in vain? let the fifty-nine cuits which are formed in these islands and the British dominions in North-erica speak; let the multitudes turned from darkness to light, and from the wer of Satan to God, speak; let those who have but recently begun a religious rse, though not immediately united with them, speak; let the 23,857 closely ted with them in Christian fellowship, and the number who, through their imentality, have learned to triumph over death, and are numbered "with the rits of just men made perfect," speak; let the great number of children trained in the Sunday-Schools to habits of virtue and religion, speak! They do speak, l unitedly testify, to the praise of Him who worketh all in all, that their labour ot in vain in the Lord!

On Easter-Monday, 1821, a Branch Missionary Society was formed at English rbour, which has been conducted with a spirit highly becoming those who have the importance of a Gospel-Ministry themselves, and from a conviction of its rth, have desired that others should hear the joyful sound. The sum of £135. has been raised in that place.

Your Committee feel great pleasure in reviewing the first year of the existence your Society. The support afforded to the Institution speaks volumes in commendation of the piety and zeal of our Antigua friends, and their judgment of the at work of Missions; the sum of £535. 19*s.* 3*d.* equal to 1,191 dollars having n raised, of which amount, £486. 3*s.* 7 1-2*d.* have been transmitted to the ent Society; and from the existing religious concern which is diffusing itself oughout the community, perhaps in a measure unparalleled in any former pe-l, your Committee augur a growing interest in this glorious cause, and cannot view this as the beginning of good days.

rom the Report of the Parent Society, for the year 1820, it appears that there e then in active operation fourteen Foreign Auxiliary Societies. Since that

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time, Antigua has added one to the number, and your Committee take pleasure in again repeating, "Antigua has done herself credit;" but this very circumstance has a tendency to create an anxiety for the continuance of her good name: they therefore again call the attention of your Society to the great contending powers: to the nature and object of the warfare; to the unabated fury of the arch-rebel against God; to the dreadful case of your fellow-mortals enlisted on his side; to the high honours to which you are invited, as engaging on the side of the rightful King of heaven and earth; and to the certainty of victory, a certainty grounded upon our own experience, which, encouraged by the voice of prophecy, exultingly exclaims under every discouragement, "The best of all is, God is with us." Antigua, in the establishment and support of Bible, Religious Tract, and Missionary Societies, has engaged herself in the face of the world on the side of her lawful King; and shall she turn back, or deal with a slack hand? No! she will do her part, until every inch of ground occupied by Satan and his emissaries shall be subjected to the God of heaven, and that kingdom be established which shall stand for ever; and until she shall unite her strains with the victorious hand in singing, "Hallelujah; for the Lord God Omnipotent reigneth!" "The kingdoms of the world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."

LABRADOR.—The labours and sacrifices of the United Brethren, for the spread of the Gospel, have for a long period excited the attention of the Christian world. Their exertions, in Labrador, particularly, have been almost without a parallel, and in reflecting upon missionary trials there is no place to which the mind more readily turns, than to this inhospitable country, where the Moravians have been labouring for more than fifty years. Shut out in a great measure from intercourse with the world, they depend for their supplies upon a vessel sent them once a year, and which through the goodness of God has never disappointed their hopes, although the navigation of that northern ocean is peculiarly hazardous. There are sixteen missionaries at three different stations: one of which is Nain, formed in 1771; Okkak, 1776; Hopedale, 1782.

On the 9th of August of last year, 1821, the Jubilee of this Mission was celebrated with much gratitude and joy. The Brethren's ship, the Harmony, came to anchor at Nain, on that day which was the very day of the month, when, half a century before, in the year 1771, the first ship arrived at Nain, with Fourteen Brethren and Sisters, to begin the Settlement at that place. This Jubilee was observed at each Settlement, with thankful adoration of the good Providence of God, that the ship annually sent to the Mission, had sailed to and fro in safety, during this whole period, though exposed to peculiar dangers in those dreary regions, from storms and ice, and amidst rocks and dreadful fogs. Of the spiritual blessings bestowed on the Mission, the Brethren write—

"Surely we have the greatest encouragement, by the consideration of what our Lord has effected by it during these fifty years of the existence of the Mission in this country, where formerly darkness and death reigned. Truly it might be said of the Esquimaux Nation, that they sat in the shadow of death, under the cruel bondage of Satan; but God our Saviour has wrought deliverance, and brought many of them into the glorious liberty of the children of God. Many are already among the saints in bliss, praising Him with eternal songs for their redemption by His blood."

This celebration of the Mission Jubilee was enlivened by the unexpected visit of His Majesty's Sloop, the Clinker, Capt. W. Martin, sent by the Governor of Newfoundland to survey the coast, and expressly to visit the Settlements of the Brethren. Captain Martin manifested the utmost kindness to all; and entered, with feeling, into the concerns of the Mission. To the great delight of the Esquimaux, he decorated the Sloop with fifty flags of different nations, in celebration of the Mission Jubilee. This visit has given confidence to the Brethren; and has silenced a malicious report, spread among the Southern Esquimaux, that the Governor of Newfoundland meant to destroy the Mission.

The Esquimaux are manifestly profiting by the Gospels and Epistles, which have been lately, one portion after another, put into their hands. Their minds are much enlightened thereby, and they are evidently growing in the knowledge and grace of Christ. The Schools are more diligently attended; and the Children read the Scriptures to such of the adults as cannot read themselves. In gratitude

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the Parent Society, we confess that we feel in some measure, *as one born out of due time;* but the auspices under which we have commenced, give us very flattering assurances, that we shall be able to shew to that Institution, that we are not wanting in our full share of ardent zeal for the cause of true religion, nor in affectionate attachment to that branch of the Christian church of which we are members. We humbly hope our heavenly Father will hear and accept of our fervent prayers for the success of our efforts, and especially for those of the parent Institution."

Jan. 9, 1823.

TENNESEE CONFERENCE.—A letter, dated Nashville, Dec. 2, 1822, from the Rev. Thomas L. Douglass, states, that the "blessed work of reformation which signalized the year 1820, has extended its influence, more or less, into almost every part of the state. Some parts of East-Tennesee have been graciously visited the past year. At the last Tennesee Conference, held in October, we had an increase of 3,533 in the membership, and thirty-nine preachers admitted on trial in the travelling ministry. I send you the following account of

"NASHVILLE DISTRICT.—At the District Conference held at Windrows Meeting-house, October 19th, 1821, the characters of thirteen Elders and thirty-two Deacons were examined and found blameless; the licence of thirty-three Licentiates were renewed, one Licentiate was expelled for immorality. Twenty-six Exhorters were recommended from their respective Quarterly Meeting Conferences and licensed to Preach, and sixteen of the Licentiates were recommended to the Annual Conference and admitted on trial in the travelling connection.

"At the District Conference held in Columbia, August 1st, 1822, the characters of eighteen Elders, and twenty-two Deacons were examined and found blameless; one Deacon was expelled for improper conduct, the licence of forty-eight Licentiates were renewed, thirty-two Exhorters were recommended from their respective Quarterly Meeting Conferences, and licensed to preach, and twenty-two of the Licentiates were recommended to the Annual Conference, twenty of whom were admitted on trial in the travelling connection.

"At this time, there are one hundred and eighteen preachers included in this district, eighteen travelling, and one hundred local, including Licentiates, Deacons and Elders. 'Would to God all the Lord's people were prophets,' provided they were such as most of these."

Poetry.

From the Wesleyan Methodist Magasine.

GETHSEMANE.

THE night was still; no sound was heard,
Save Cedron's waters' gentle flow;
And pale the evening-star appear'd,
Spectatress of the Saviour's woe.
Gethsemane that hour beheld
A scene, that mocks the tales of eld.

Their shadowy arms the cedars spread,
As if, in sympathy profound,
They screen'd their Lord's devoted head.—
But where are his disciples found?
Alas! that they alone should sleep,
When things inanimate could weep!

See, from their bright pavilions press
Angels, their solace to afford,
Peopling the shades of loneliness,
To succour their forsaken Lord;
Self-exil'd from those smiles of love,
Which animate the hosts above.

Shrouded in deep eclipse, the sun
His smiles may from creation hide;
But 'tis the God of nature's frown
He feels; and who may that abide?
What wonder, from their thrones were bent
All heaven, in mute astonishment?

And whose the crime and whose the wrong,
For which this agony he bore;
And, spite of the angelic throng,
Why dropp'd his quivering limbs with gore?—
To shield us from offending God,
He stoop'd to bear th' Avenger's rod.

But his were woes ineffable!—
'Tis ours to wonder and adore;
And, glowing with devotion, feel
Redeeming love's o'erwhelming power.
Thus shall our pilgrimage of woe
Bright interludes of rapture know.

Errata.

Page 7 line 16 from bottom read 450,000,000 for 45,0000,000.
— 32 — 22 — top — *commune* for *commence*.
— 40 — 6 — bottom — *At* for *A*.

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THE

Methodist Magazine,

FOR MARCH, 1823.

Divinity.

From the Wesleyan Methodist Magazine.

THE TRIAL OF ABRAHAM ILLUSTRATED AND IMPROVED: A SERMON,

BY THE REV. JOSEPH BURGESS, SEN.

HEBREWS XI. 17—19.

(Concluded from page 47.)

2. To the example which the sacred volume sets before us in recording this act of obedience on the part of Abraham, our attention is further required by an inspired Apostle, whose object was to banish from the world an inoperative and antinomian faith. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for righteousness; and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only." To contrast the obedient, persevering, and triumphant faith of this good man with the faith of many religious professors, excites in the mind an awful apprehension, that in the day when God shall reward every man according to the deeds done in the body, they will be found wanting. And if there is cause to fear with regard to many who have the form of godliness, what will the end be of those who live in the habitual neglect of the divine ordinances, and in the habitual violation of the divine precepts?

God is rich in mercy towards us. His commandments are not grievous. He does not demand the immolation of our children. His language is, "My son, give me thy heart." Love and obedience, joy ineffable, and confidence unbounded, are the requirements of the Gospel. Seeing, then, that through the Saviour's interposition our privileges are so greatly exalted, and our duties

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rendered so practicably easy and delightful through the grace which he communicates, should not the constant language of our hearts be, "Lo, I come to do thy will, O God?" May we therefore, be as prompt and unreserved in our obedience, and as patient in our sufferings as Abraham was! Thus shall we become followers of those who, through faith and patience inherit the promises.

3. Obedience to God's commandments ensures God's gracious protection. In the paths of disobedience, trials insupportable, difficulties insurmountable, dangers imminent and numerous, are the sinner's portion. These are frequently the natural effect or consequence of an irreligious life. And while the children of the Wicked One are daily sinking under these accumulated calamities, they have no refuge nor resting place in the resources of their own mind, no confidence in God, no assurance that death will terminate their woes; but on the contrary, they are carried on rapidly by the wings of time, and prematurely by their own folly, to the dust of death, to the tribunal of God, and to the regions of perdition.

With the children of faithful Abraham it is not so. The God whom they serve does not exempt them from trials; for such an exemption would be an exclusion from all those eternal blessings, to which sanctified afflictions are conducive and preparatory. But support or deliverance is undoubtedly granted. The divine promises are pleaded by the faithful soul, and fulfilled by him who cannot lie. "As thy day, so shall thy strength be. Fear thou not, for I am with thee: be not dismayed, for I am thy God." Their souls also are greatly elevated and invigorated by the bright prospects and anticipations of glory with which they are favoured; and as their eye becomes more intensely fixed upon God, and their life more expressive of his praise, so their consolations increase and abound. As a seasonable counterpoise also to the gradual failure of the heart and flesh, the Lord is the strength of their heart and their portion for ever. Had not Abraham experienced divine support under the trial to which the Divine Being had called him, he could not possibly have endured it. From an assurance, therefore, that his God is ours also, the same yesterday, to-day, and for ever, we likewise may come boldly to the throne of grace, to obtain mercy, and find grace to help in time of need.

4. From the sequel of this history, however, it is evident that the Lord did not intend that Isaac should be slain. His design was that he himself should have the supreme place in the affections of Abraham. There was a danger that his attachment to his son might become inordinate, and interrupt his communion with his heavenly Father. As a jealous God, therefore, he demands Isaac. The intrepid saint rises early the next morning, proceeds to the execution of the divine command, and thus sur-

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renders an undivided heart, and Isaac, to his God. In the acceptance of the former the Lord rejoices; the latter, he gives back. Had the father disobeyed, this amiable youth would have become his idol, and it is probable that God, in mercy to the father, would, in some other way, have taken the son. Creature comforts, when enjoyed in him who is the source of all our joys, are perpetuated and sanctified.

> "Earth then a scale to heaven shall be,
> Sense shall point out the road;
> The creatures all shall lead to Thee;
> And all we taste be God."

But the plans of heaven are manifold and diversified. The Lord might have taken Abraham's son as well as Abraham's heart; and this doubtless would have caused deep distress to the parents. Yet still the dispensation would have redounded to the divine glory, and to their benefit. Isaac, freed from the sorrows and dangers of a probationary state, would have been safely lodged in the bosom of his heavenly Father; and, doubtless, grace would have been imparted to the parents according to their day, and divine consolations would have been more than an equivalent for the premature death of their son. Besides, the hope of shortly meeting him in the realms of immortal bliss, with a crown of martyrdom on his head, would have tranquilized their minds, and have made them dumb, because the Lord had done it.

5. When Isaac inquired, "My father, where is the lamb for a burnt-offering?"—we may justly conceive that Abraham's feelings were wound up to the very *acme* of distress, to the highest pitch of paternal sensibility. And that was indeed the time in which it may be emphatically said, that "God did tempt Abraham," the time in which the omnipotence of his faith appeared, and in which the divine promise was applied with peculiar light and energy to his heart. Therefore, with the utmost serenity and confidence he says, "My son, אלהים יראה, God will provide." (Gen. xxii. 8.) This promise the Lord fulfilled by providing and accepting the ram in the room of Isaac. This was grace in the time of need. Here the patriarch saw the day of Christ, rejoiced, and was glad. But knowing that he was still a creature absolutely and continually depending on his almighty Deliverer, and seeing the necessity of living by faith in the divine promise in the successive periods of his probationary state, he reverts to the same precious promise, glories in the accomplishment of it which he had just experienced, looks forward to the day of Christ for its perfect fulfilment, and is glad; and then calls the name of the place, יהוה יראה, "Jehovah will provide." (Gen. xxii. 14.) Thus, when we rely on the veracity of the Divine Being, and unreservedly consecrate ourselves to his glory, we find his promises, by the application of them, to be exactly adapted to our state; and thus also the path which leads to their final completion shines

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more and more to the perfect day. We may, likewise, observe, that the same promise, as in the above instance, is applied to our minds on different occasions; and that the renewed application of it discovers to us more clearly, and enables us to anticipate more joyfully, the gracious and providential blessings of the present life, as also the future glory with which it is replete. Abraham, in virtue of that promise, having received Isaac in a figure from the dead, knew that there was no possible situation or circumstances, however painful or dangerous, in which he might afterwards be placed, to which that promise was not abundantly adequate, and therefore, rising above every anxious anticipation, the grateful and confidential language of his faith was, "Jehovah will provide."

The immutability of Abraham's faith was equal to that of God's promise: both were unchangeable. The lapse of twenty-five years, during which time the promise was unfulfilled; the deadness of his own body, and that of Sarah's womb, superinduced by old age; these were in his estimation less than nothing, when opposed to the faithfulness and omnipotence of him who had said, "Abraham shall have a son." The son was given, and again demanded as a sacrifice fifteen years previous to his union with Rebecca. Yet even this did not unsettle the Patriarch's faith. God had told him that all the nations of the earth were to be blessed in a Divine Saviour, of whom Isaac should be a progenitor; and therefore he was fully persuaded that even the death of his son could not invalidate the word of him who cannot lie. The wood, the knife, the altar, and the heart of Abraham, were prepared for the bloody catastrophe; and the obstacle which Abraham could never remove, God himself took out of the way, Isaac's reluctance to submit to such an unprecedented deed. But while every circumstance thus concurred with Abraham's resolution to execute the divine command, the language of faith was, "God will provide." When the Lord has given a promise, and when we comply with the conditions either expressed or implied in it, we may be as certain of its accomplishment as we are of our existence.

An abhorrence and immediate renunciation of those sins which rendered necessary either the destruction of the sinner or the death of the Saviour; an entire confidence in the unbounded and everlasting mercy of God towards them that fear him; a supreme love to our heavenly Father, to Jesus the Mediator, and to the Eternal Spirit, for Heaven's last best gift to man; a love evinced by a conscientious observance of the divine commands, and a constant acquiescence in the divine dispensations; these are the duties inculcated by the inspiration of the Holy One in the history of Abraham's trial; to which, if we wholly give ourselves, we shall be acknowledged as the sons and daughters of the Lord God Almighty. Amen.

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Biography.

MEMOIR OF REV. STERLING COLEMAN BROWN.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

WHEN the short sketch of the labours and death of the Rev. Sterling C. Brown, inserted in the Minutes, was presented to the last Tennessee Annual Conference, it was thought the character and usefulness of the deceased, as well as the interest of the cause of God, in which he had so triumphantly fallen, required that a fuller account should be given, than could be inserted in the printed Minutes. This account was then promised, in compliance with which, I now send it to you, for insertion in our Magazine, should it meet with your approbation.

I am, Dear Brethren, yours
In bonds of Christian fellowship,
THOMAS L. DOUGLASS.

STERLING COLEMAN BROWN, the subject of the following memoir, was born of respectable parentage, in Brunswick county, Virginia, March 22d, 1795. His parents, who were worthy members of the Methodist Episcopal Church, endeavoured both by precept and example, to bring up their children in the fear of God. In the year 1808 they moved and settled in Giles county, Tennessee. They were among the first settlers in that section of the country, which was then an uncultivated wilderness and canebreak. It was not long, however, before they obtained regular preaching: their house was taken into the circuit, and became a home for the preachers. *Sterling*, who was their eldest son, notwithstanding the example of his parents, and the light of the gospel which he had the privilege of enjoying, lived without God and religion until the 22d year of his age. In the summer of 1817, a blessed revival of religion took place in his neighbourhood; the light of heaven shone into his heart, and he, with many others, surrendered to the sceptre of redeeming love. His convictions were short, but deep and pungent; and after a few weeks, sincerely and earnestly seeking God in the forgiveness of his sins, he obtained mercy, and found redemption through the atoning blood of Jesus. His soul was happily converted, October 9th, 1817. Of the reality of the change he professed to experience, there was no room to doubt. He had (as men in a natural state often have) objections to some things pertaining to the work and worship of God. He particularly objected against women praying in public, and was often much mortified by hearing his mother pray in large congregations. Not long before he was struck under

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conviction, he attempted to argue and expostulate with her on the subject; but when he was arrested by the power of God, she was the first person he called on in public to pray for him. This with every other objection was soon dropped, and he became the bold and zealous advocate of religion; the whole man was changed.

His call to the ministry was soon manifested in his prayers and exhortations among his old companions. A few weeks after his conversion, he attended the Yearly Conference held in Franklin, at which time he communicated to me, the exercises of his mind relative to the important work of the ministry; he seemed to manifest no disposition to confer with flesh and blood, and yet such were his views of the magnitude of the work, that he trembled at the idea of engaging therein: he concluded his communications, by requesting me to dispose of him as I might think proper. The Divine Spirit fired his soul with love to God, and an earnest desire to see sinners converted. He seemed to think about nothing else: his conversation was all directed to this object, and he appeared to have no wish, only to be employed in the work and service of God. Three or four young men from the same circuit, and a younger brother, attended the Conference at the same time. They were all in their first love, and professed to feel their minds impressed very seriously respecting entering into the work of the ministry; and I have no doubt but we may, in a great degree, attribute to their united zeal and exertions, the gracious work we had in Franklin at that Conference.

In December following, I attended the quarterly meeting in Richland circuit, near his father's, at which time, he with four others, obtained licence to preach. I immediately employed him as the *helper* on Flint circuit, where he remained until the latter part of the summer; and then, according to instructions, he formed what is now called *Limestone* circuit, in Alabama. At the Annual Conference in Nashville, October 1818, he was regularly admitted on trial as a travelling preacher, and received a Missionary appointment to the settlements on Buffalo river, in Jackson's purchase, where he formed what is now called *Wayne* circuit. In October 1819, he was continued on the Minutes remaining on trial, and was appointed to Nashville circuit, where he bore his part as an instrument in the great work which took place in the district that year. At the Hopkinsville Conference, October, 1820, he was admitted into full connexion, elected to deacon's orders, and appointed to ride Lebanon circuit. The preachers in Conference, having requested that some person would go and meet Bishop Roberts, who we understood was sick and confined on his way from the Missouri Conference to Tennessee, Brother Brown volunteered himself for that service, and immediately set off on his journey; and although he was in delicate health, and quite unfurnished for such a tour at that season of the year,

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and in a climate much colder than that to which he had been accustomed, he went and found the Bishop, and staid with him until he arrived at his own house in Indiana. While with the Bishop, Brother Brown was ordained to the office of a deacon.

In December he returned from the north, and entered upon the duties of his station as *assistant preacher* in Lebanon circuit. Our beloved brother Brown may properly be styled a martyr in the work of God. His exertions and labours subjected him to frequent afflictions. Several attacks of sickness, of the Biliary form, were met by his physicians, and his life preserved; but he knew not how to spare himself, when he saw souls perishing for lack of knowledge. His unremitted exertions, in riding and preaching day and night, through every kind of exposure, were greater than the strength of the man was able to bear. When he attended the Camp-Meeting at Salem, near Nashville, the 13th of July, he was almost literally reduced to a skeleton, and was scarcely able to keep up; and yet when he ascended the pulpit, it seemed as if the spirit of the Lord was poured out upon him in such a manner, that he forgot his weakness, and his hearers could think of nothing but the subject which he poured into their souls. His congregation seemed in their imagination to leave the world behind, and ascend with him, until the light of eternity would flash upon the assembly, and his voice be lost amidst the shouts and cries of the people.

He returned from this meeting, and commenced the necessary arrangements for the Camp-Meeting at Ebenezer in his own circuit, which was to commence, July 27th. On Sabbath the 22d, he preached on a funeral occasion, from 1 Thess. iv. 13, 14. *But I would not have you to be ignorant, Brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him.* The congregation was large, and deeply affected. This was the last sermon he preached: he lodged that night at Brother Seays, where he had uncommon liberty and much of the divine presence while engaged in family prayer.

Here he sunk under the weight of his labour. On Monday the 23d he was unable to proceed any further on his appointments; his fever was violent, and continued so on Tuesday; and as it affected his head, he was much of his time delirious. On Wednesday the 24th, Doctor Frazer, his good friend, in the town of Lebanon, went with his carriage and brought him to his own house, where every attention was paid to him, which could possibly be required, as long as he lived. He requested the doctor to be plain and candid with him, and let him know should he think his situation doubtful, which the doctor promised he would do. On Friday night he grew worse, and on being informed by the doctor that his case was very doubtful, and possibly he might not

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live till morning, "*Well, Doctor,*" said he, "*I have given myself to the Lord,*" and appeared to receive the information with a mind perfectly resigned and stayed upon God. He however survived the struggle of that night. On doctor Frazer's suggesting the propriety of calling in a consulting physician, brother Brown consented, and named Doctor Yandle, preferring him, in consequence of his life having been preserved the preceding year (as he believed) by the prompt and energetic practice of a physician who had studied and practiced with Dr. Yandle. The physicians when met, concurred in the mode of treatment, but the heavenly summons had come. His brother Hartwell H. Brown and Robert Paine, who entered into the ministry the same time he did, were both with him, and attended his bed-side night and day. He became very weak, and unable to converse or suffer much company in the room. The business of his circuit and the approaching Camp-Meeting, seemed to lie with peculiar weight upon his mind; his solicitude respecting the success of the meeting, and the prosperity of the circuit, it was thought frequently brought on, and increased his fever. On Thursday evening, August 2d, I arrived in the neighbourhood on my way to the Camp-Meeting, and hearing of his situation, I went early on Friday morning to see him. When I entered his room, he reached his hand to me, and looked some moments very wishfully in my face, at last he said, "*and you have found me.*" I asked him if he retained his confidence in God, he replied, "*I do,*" and mentioned the happiness he enjoyed the last time he preached, and the comfort he experienced in family prayer the night before he was taken sick. I asked him if he *then* felt like giving himself up to the Lord, and trusting in him, he answered, "*I do.*" When he was asked by one present, if he regretted having started to preach the gospel, he answered, "*O no!*" and on being asked a second time if he had it to do again, would he do it? he very feelingly replied, "*O yes, yes.*" When I informed him, I was going to the Camp-ground (which was four miles from Lebanon) he said, "*you ought to be there, but*" (after pausing a while to collect strength said) "*you must come back and see me—When I left my Father's house I put myself under your care,—you are my friend, —see me through.*" This was an appeal to my feelings which I could not resist; accordingly I staid but little of my time on the Camp-ground. On Saturday morning a little before day, it was again thought the time of his departure had come; he received the information without manifesting any degree of surprise or alarm, and after making a disposition of his property, which he did in the most deliberate and judicious manner, he mentioned his relations; "*tell my father and mother,*" said he, "*to go on—not to grieve for me, and I shall soon meet them in heaven—and tell my dear sister to meet me at the throne of God.*" Being asked respecting his belief in the doctrines of our church, which he

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had preached, he replied, "*he had no doubt of their truth, and still most unquestionably believed them.*" When asked if he did not still feel a wish to recommend a religious life, as the surest and sweetest life on earth, he answered in his usual manner, "*O yes,—yes.*" He seemed particularly fond of conversation about the doctrine of *holiness* or *sanctification;* and of the goodness of God to him. He expressed the deepest gratitude to God for his kind protection to him through the numerous vicissitudes of life, and particularly for his *conviction*, *conversion*, and *call to the ministry*. He would frequently call on those around his bed, saying, "*pray to my good Maker—O bless the Lord—Glory to God.*" In this way he continued until Sunday night, when the doctor again despaired of bringing the system under the influence of medicine, and informed him he must certainly die, to which he listened with his usual composure. After some minutes looking at brother Paine, who was standing by him, he said, "*I am gone,*" alluding to his death. When brother Paine spoke to him about entering into his heavenly rest, he joyfully added, "*Heaven! the weary wanderer's rest.*" When informed day was breaking, and that he would soon see a Sun that would never set—you will soon be—he interrupted brother Paine by adding,—"*I shall soon be past the portals of light.*" He requested his brother to take his horse and dedicate him to the good purpose of travelling the circuit, "*and always recollect,*" said he, "*when you get up to preach, get up in the Spirit, and preach in the Spirit,—you can't preach without the Spirit.*" To another of his friends, a young preacher, he said, "*It is an awful thing to be a minister of the gospel,—better never start than to be unfaithful.*"

In this frame of mind he continued until Wednesday, at which time I had to leave him, and we all flattered ourselves, there was a prospect of his recovery; but it was only the effort of expiring nature, summoning up all its strength for the last conflict. In the evening he grew worse again, and gradually sunk, until he bid this world adieu. A little before he breathed his last, he said to a mother in Israel, who attended him almost constantly, "*If I had to live again I would live as I have lived,—only I would go out with double zeal, and spend another life in preaching the gospel of a crucified Jesus to perishing sinners,*" and added, "*I would rather die now, than live and not be able to preach the gospel.*" In a letter to me, giving an account of his last moments, Doctor Frazer writes, "His occasional remarks to me, when labouring under the heart-rending precursors of his dissolution, warrants me in believing that he enjoyed strong evidences of his eternal felicity. When I let him know he could not recover, he replied, '*I thank you, sir, for your candour,—I thank my God he has been propitious to me,—my peace is made,—my Christ smiles in my face,—and if it is the will of my good Maker to take me now, I am ready,—his will be done,—Doctor,*' said he, '*I have no wish to live in this world, only to*

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serve my good Maker as long as he will let me live, and then to wing my way to heaven.' At another time he remarked, that his friends all appeared to be alarmed for him; but, said he, '*I am not alarmed, —I am in the hands of my good God, in whom I have great confidence,*' and shouted in acclamations of praise and thanksgiving, observing, that '*the light of his Saviour's reconciled countenance shone brighter than he ever saw it before.*' As well as I can recollect, it was about forty minutes before he expired, that I saw his lips moving, and felt a wish to know his mind. I asked him if he had that unbounded confidence yet in his God for his eternal salvation, that he had always expressed? He replied, '*I have;*' and in a few minutes sweetly fell asleep." These were his last words,—human nature sunk, and died, but the immortal spirit lives for ever. Without a struggle or a groan he reclined his head as in the bosom of his Master and breathed his last, a little before day, on Friday, August 10th. On Saturday his remains were deposited in the silent tomb, in the burying-ground at Ebenezer, near the Camp-ground. On Sunday, September 2d, I preached his funeral sermon at the stage on the Camp-ground, near his grave, to about two thousand people. It was a weeping time.—Some of the people came more than twenty miles.—They met in silence,—took their seats, and wept on account of their loss, and the loss the church had sustained; but our mourning was not of the bitter kind: a confidence that our much loved brother, had joined the church triumphant, seemed to sweeten our sorrow, while we cherished the consoling reflection, that we should meet him again, in that heavenly city whither he has gone.

As a Christian, and a Christian Minister, brother Brown was admired and esteemed by hundreds and thousands, who knew and heard him. Had wealth, or worldly distinctions, or the comforts of domestic enjoyment been objects of magnitude in his estimation, few young men enjoyed more flattering prospects than he did; but these were nothing in his view, when he felt the word of God like fire in his bones. He enjoyed the advantage of a good education. His knowledge, particularly of the English Grammar, and of the English Language, was such as qualified him, in a very eminent degree, for the work to which he was called of God. His mind was super-eminently illuminated by the divine truths of the gospel. His religious enjoyments were not occasional flashes, but a constant, steady flame of pure rational Christian happiness. He was cheerful and agreeable, and at the same time solemn in his deportment. In him we beheld a devotion of the most refined character. It was at once, both *humble* and *elevated* in its nature. His language in prayer, was the most natural, easy, and childlike mode of expression, while his earnestness clearly evinced, that he had immediate and near access to a mercy-seat. His zeal was perfectly scriptural, ardent,

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steady, pure and persevering; kindled at the altar of God, it went not out by day or night. When in the pulpit, he appeared to receive the flame immediately from heaven, and gave it in its purity to his hearers. He seldom addressed a congregation without feeling the subject himself; and one of the most distinguishing characteristics of his discourses was, that they never failed to inspire the mind of his hearers with the liveliest sensations of happiness. His judgment was excellent in the selection of a subject applicable to his audience, and his memory such, that he was seldom at a loss; and although he might give ideas which we had often read, or heard before, his *manner* and *method* were so peculiarly his own, that what he said appeared to be entirely new and original. His eloquence was purely that of the pulpit. There was nothing trifling in his matter or manner, when he was engaged on an important point; nothing facetious, nor chaffy was addressed to the skittish fancy of his hearers. He informed the judgment by pouring instruction on the mind, and communicating divine light in a solemn and impressive manner. He awakened the conscience by closely applying the truths of the gospel, and developing the depravity of human nature, in the practices of mankind, in such a manner, that sinners present, have sometimes thought themselves personally alluded to; and have charged their companions with giving information respecting their conduct and sentiments. He would then move all the affections or feelings of his hearers, by exhibiting alternately to their minds, the beauty of religion and the deformity of vice,—the happiness of the righteous, and the miseries of the wicked,—the glories of heaven, and the gloomy horrors of hell. His sermons were warm and powerful addresses to his congregations, in which he very judiciously connected *doctrinal*, *experimental* and *practical religion*, with its resulting consequences. He was both a Boanerges, and a son of consolation. At one moment, with divine authority, he would pour forth all the thunders of Sinai; and the next moment he seemed to be a heavenly messenger standing on Mount-Calvary, and in angelic strains, imparting balm to the wounds which had been made. He was tall and athletic in his person, fair in his complexion, and of an intelligent and interesting countenance. We loved and esteemed him very highly for his work's sake, while he was with us, but we had not a full conception of his true greatness, until after he was taken from us. In him the church militant has lost one of its most useful ornaments, but his work is done; and we have not a doubt, but he now enjoys the reward of his labour of love, "where the wicked cease to trouble, and the weary are at rest."

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Scripture Illustrated.

From the London Methodist Magazine.

Spiritual Arithmetic; or the numbering of our Days—A Calculation of the greatest importance.

"So teach us to number our days, that we may apply our hearts unto wisdom." Psalm xc. 12.

"Each moment has its sickle, emulous
Of time's enormous scythe, whose ample sweep
Strikes empires from the root; each moment plays
His little weapon in the narrow sphere
Of sweet domestic comfort, and cuts down
The fairest bloom of sublunary bliss."

TIME, the stream of time, is in motion, in swift, incessant motion; we are sailing on its surface, and shall soon be launched into the shoreless ocean of eternity; and if in the leaky vessel of our own righteousness, shall be absorbed and lost for ever.

Very striking is the thought, "that when a few years are come, we shall go the way whence we shall not return." Then, as time is thus rapidly performing its momentous revolutions, let it be the prayer of our hearts to the God of our life, "So teach us to number our days, that we may apply our hearts unto wisdom."

He who numbereth his days, or taketh a right account of the shortness of the present life, compared with the unnumbered ages of eternity, will soon become a proficient in the seminary of true wisdom.

Let me seriously call the attention of the readers of this article, to the following particulars: First, *death is the destiny of man.*

"Man that is born of a woman, is but of few days; he cometh up as a flower and is cut down." The illustrious prophet declares in language at once elegant and emphatic, "We all do fade as a leaf.' Yes,

"How rapid pass the fleeting hours!
And so decline our various powers;
As, verdure drops from rural bowers,
And falls the leaf."

The decree is gone forth, "Dust thou art, and unto dust thou shalt return." This decree, is like unto that of the Medes and Persians, it altereth not. Neither rank, nor age, can claim exemption from the shafts of this destroyer. The residence of man is not in a castle, but rather in an inn: 'We have here no continuing city." We are pilgrims, we are strangers, we are sojourners, as all our fathers were, and are rapidly moving towards "the house appointed for all living." Death is the destiny of man; whether he resides in a splendid palace, or a dusky cottage. "There is no discharge in this war." Where is Goliath with his immense armour and brazen boots? Where is the Macedonian

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monarch Alexander, who thirsted for universal empire? Where are the Cæsars, Pompey, Hannibal, Titus, Vespasian, &c.? Are they not gone the way of all the earth? and the "weapons of war are perished;" they are fallen from their hands. Death is the destiny of man. Hath wisdom delivered, strength rescued, or wealth ransomed any from the power of the grave? The greatest heroes, with all their boasted confidence, have been compelled to yield to the king of fear. Absalom could not outride him; Pharaoh's chariot-wheels fell off when in the chase; Jonathan and Saul, swift as eagles, strong as the lion, yet how were they slain with the mighty! Secondly, *The time of human existence is comparatively short.* How short is human life, when compared with the duration of the world? It is near six thousand years since this terrestrial ball, the visible creation of the mighty God, arose to view. What an immense number of generations have passed away! But, O how short is the span of mortal existence, when compared with the boundless ages of eternity. What can we say of endless duration? It confounds our thought, and petrifies our powers! We may keep footing in the shallows of time, but, how soon are we swallowed up in the stupendous ocean of eternity. David the king might well exclaim, "Behold thou hast made my days as a hand's breadth, and mine age is as nothing before thee." The vast ages of eternity can only be measured by him, who is sublimely said by the most eloquent of prophets, to "inhabit eternity." To number our days then, is seriously to reflect upon the infinite disproportion our time bears, either to what preceded it, or to that endless duration which will follow after. Thirdly, *The attainment of true wisdom should be the primary and grand object of our pursuit.* Wisdom is a word, which has different acceptations in the sacred Scriptures. Sometimes it signifies natural sagacity, or quick invention. At other times it means an acquaintance with various arts and sciences. So "Moses was learned in all the wisdom of the Egyptians." But it is a superior kind of wisdom, to which the motto at the head of this article refers, and to which it is our duty to "apply our hearts." The wisdom there must be understood in the highest and best acceptation of the term, as denoting knowledge, combined with saving faith and solid utility. Hence St. Paul prays in behalf of the Colossians, "That they might be filled with the knowledge of God's will, in all wisdom, and spiritual understanding." When Moses, the man of God, beheld the degraded state of the Israelites, he piously prayed in their behalf, "O that they were wise, that they understood this; that they would consider their latter end." Properly considering our latter end, is "numbering our days;" and this is the best method of "applying our hearts unto wisdom." The person destitute of this wisdom never rises above the world on the wings of holy desire. It is only the wisdom of heavenly origin, "the wisdom

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from above," that will lead the soul thither from whence it came. Other attainments are but dross, when compared to the excellency of heavenly wisdom, or the knowledge of God through Christ Jesus the Lord. "Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the chrystal cannot equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold." If such is the transcendant worth of Divine and heavenly wisdom, as exhibited in the preceding magnificent description; let it henceforward be our ardent supplication, "So teach us to number our days, that we may apply our hearts unto wisdom." This prayer is directed to the Majesty of Heaven; every other teacher will be found incompetent to instruct us fully in the important science of salvation; the grand and sublime doctrines of heavenly wisdom. "For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. None teacheth like him." Incessantly then, should this solemn petition be put up to God our instructer: "So teach us to number"——"Teach us to number." What? the sum of our earthly treasures—the number and magnitude of our estates—the lands we have called by our own names—O! no; these things are not admitted into this calculation. Few require any stimulus, as it respects matters of this kind. Then, what is it that we are here called upon to number? Not the radiant stars in the splendid vaulted arch of heaven, nor the drops of water in the stupendous briny ocean, nor the multitudes of sands upon the sea shore. But the grand subject of calculation here is, "to number our days;" not that we are to reckon upon the length, but rather upon the shortness of our lives. Not the great number, but the fewness of our days. That, reflecting upon the shortness of life, we may endeavour to improve it to the best of purposes. It is essential to our present and future happiness, "that we may apply our hearts unto wisdom." Yes, as the industrious student applies himself to his studies; as the philosopher applies himself in exploring the deep recesses of nature; as the general of an army applies himself in laying his plans to meet a hostile foe. But we must apply ourselves with greater earnestness and solicitude, it must be the application of the heart. Let then, the hand be applied to labour, the head to knowledge, and the heart to wisdom and spiritual understanding.

The numbering of our days, and applying our hearts unto wisdom, will be attended with many peculiar and solid advantages.

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us, 1. It will inspire us with different sentiments of all those acquired outward distinctions amongst men. What is a magnificent retinue, or costly equipage? The breath of the king of terrors blows away at once all beauty, and draws a curtain over the splendours of life. Look at the greatest men that ever governed; how affecting the sight, to behold a dead general, or an expiring monarch! By numbering our days, we shall form a right estimate of persons and things. 2. Numbering our days aright will be a convincing proof to us of the vanity of the world, and all terrestrial objects. 3. Another chief piece of wisdom, which such a numbering of our days will teach us, is the proportion we should bestow of our time, and affections, and labours, upon this world, and that which is to come. For if the amount of our days here be infinitely exceeded by those endless ages, so far should our diligence, in what relates to eternity, surpass our anxiety for the present world. Let us then devoutly pray, "So teach us to number our days," that we may be happily numbered with thy saints in glory everlasting. Amen, and amen!

The Attributes of God Displayed.

THE following remarkable instance of Divine Providence, was copied for the London Methodist Magazine, from Turner's Wonders of Providence, chapter 27, page 107, published in 1697, and is a full exemplification of the truth of that Scripture, which saith, "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me."

"Major Edward Gibbons, of Boston in America, with others, sailed from Boston to some other parts of America; but were, through contrary winds, kept long at sea, so that they were in very great straits for want of provisions; and seeing all other hopes of relief were cut off, they applied themselves to heaven in humble and hearty prayers, but God, no doubt, for the trying of their faith and patience, did not immediately answer their supplications.

"In this desperate condition, one of them made this sorrowful motion, that they should cast lots, which of them should die first, to satisfy the ravenous hunger of the rest. After many a sad debate, they agreed to it, the lot was cast, and one of the company was taken, but where was the executioner to be found to perform this office upon the poor innocent? It appeared worse than death to think who should act this bloody part in the tragedy; but before they fell into this involuntary execution, they once more had recourse to prayer, and while they were calling upon God, he answered them, for there leaped a large fish into

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the boat, which was the cause of great joy to them all, not only in relieving their miserable hunger, but also they looked upon it as sent from God as a token of their deliverance. But, alas! this fish was soon eaten, and their former exigence came upon them, which sunk their spirits into despair, for they knew not how to procure another morsel. To the lot they go the second time, and it fell upon another person, but still none could be found to sacrifice him; they again offer their fervent prayers to heaven, and God graciously again answers them: a great bird lights, and fixes itself upon the mast, which, one of the company observing, went, and it stood until he came to it, and secured it. This was as life from the dead the second time. They feasted themselves herewith, as hoping that this second remarkable providential relief was the forerunner of their complete deliverance. But, alas! still they could see no land, and they knew not where they were. Hunger increased again upon them, and they had no hope to be saved but by a third miracle. They were reduced to the former course of casting lots; but when they were about to proceed to the heart-breaking work, to put him to death upon whom the lot had fallen, they applied to their former friend in adversity, by humble and hearty prayers. Then they looked and looked again, but there was nothing. Their prayers were concluded, and there was no appearance of relief. Yet still they hoped and stayed, till one of them observed a ship, which put new life into them; they used every means in their power to approach the ship, and humbly supplicated to be received on board, which they were permitted. The ship proved to be a French pirate. Major Gibbons petitioned them for a little bread, and offered ship and cargo for it. But the commander knew the Major, (from whom he had received some signal favours formerly at Boston,) and replied readily and cheerfully, 'Major Gibbons, not a hair of you, or of any of your company, shall perish, if it lie in my power to preserve you.' And accordingly he relieved them, and set them safe on shore."

The Grace of God Manifested.

MEMOIR OF MRS. ANNA DOW, LATE CONSORT OF THE REV. JOHN DOW, OF BELLE-VILLE, NEW-JERSEY.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

IN requesting you to give the following brief memoir of my departed companion, a place in your Magazine, I have, among others, two particular objects in view; first, that by giving publicity to the gracious dealings of God towards the object of my

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tenderest regard on earth, in the conversion of her soul, and in "keeping her by his power, through faith unto salvation," I shall at least have attempted to evince the gratitude which I feel for this distinguished mercy and goodness; and secondly, that the exemplification of the power and grace of God towards my dear friend in her last moments, may be blest to the comfort of desponding saints, and operate to the conviction of impenitent sinners. Should these considerations be deemed sufficient to justify the publication, your compliance will confer a favour on,

Dear Brethren,

Yours in affection,

JOHN DOW.

ANNA DOW, the subject of this memoir, and late the object of my earthly joys, was born in the town of Newark, New-Jersey, Feb. 25, 1766. By a pious widowed mother, she was early instructed in the principles of the Christian religion; and although she was a stranger to inward piety in her youthful days, such was the sweetness of her temper and disposition, and such the correctness of her moral deportment, that she was loved and esteemed by all who knew her, and considered an ornament to the circle in which she moved.

We were united by the sacred ties of wedlock before either of us had attained the age of twenty-one years, and in this union our *souls* were blended together. Soon after our marriage, God was pleased in his infinite mercy to bring me into the covenant of his favour and love, and I became a member of the Methodist Episcopal Church. My dear companion had a great veneration for God and religion, and was frequently under general convictions, as to the importance and necessity of a change of heart. Under these exercises she would be much engaged with God in prayer for an evidence of her acceptance, but for several years she made no public profession of religion. I often thought that she enjoyed a measure of inward peace and comfort, but that her modesty, and the unworthy views which she entertained of herself, kept her from casting in her lot with the people of God. Her respect and regard for the ministers of the gospel of all denominations were great, and as my house was now opened for Methodist preaching, and a home for the itinerant ministers, they experienced her kindness, in all the little offices of domestic attention which she had it in her power to render; and long before she became a member of the church, she was esteemed by them as a sister in the Lord, and I have no doubt, that in the memory and affection of many of those servants of God who survive her, she still lives.

About sixteen years ago it pleased God, in an unusual manner, to pour out his Holy Spirit on our village, and revive his languishing cause. (Would to heaven it might now be repeated!) On this occasion, several persons were awakened, converted to

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God, and added to the church. Now it was, that my beloved partner obtained so clear an evidence of a work of grace in her soul, that with all her timidity and tenderness of conscience, she ventured to unite with the Methodist society at Belle-Ville, and continued to ornament her Christian profession, until she was called to join the church triumphant in Glory! She loved the means of grace, and ordinances of religion; and while her health admitted, was a constant attendant on the class and prayer meetings, as well as public preaching,—nor did she fail to reap the advantages of those gracious privileges, being often on those occasions melted into tenderness, and overwhelmed with a sense of the love and presence of God.

For the last seven years of her life, she was a subject of much bodily indisposition. An abscess near the joint of her left wrist, occasioned by a trifling injury, proved a source of continued affliction, and excruciating pain. She suffered several severe operations, till at length the joint of the wrist was rendered useless, and the hand withered. This affection, it is believed, communicated with the system, and laid the foundation of a pulmonary disease, which terminated her life; and during every stage of this protracted, and complicated affliction, her Christian philosophy and lamb-like patience were such, as to attract general notice and admiration.

In the month of October last, I was under the necessity of being absent from home for several weeks on public business. I left her apparently in her usual health, but no doubt she had been imperceptibly declining for some time. On my return in the latter part of November, I discovered she was rapidly sinking under the ravages of her complaint; but to my inexpressible comfort, I found, that her increased affliction had been abundantly sanctified, and that her soul was happy in God. She detailed to me, some peculiar visitations of joy and peace, which she had recently experienced in answer to prayer, and I have no doubt she was then a subject of that "perfect love which casteth out fear," as she had for some time been breathing after an entire conformity to the will and image of God. Death to her had now lost its terror, and when Satan assailed her "he found nothing in her." She did not appear at this time to apprehend that the hour of her departure was so near at hand, nor had I an idea that in the short space of two weeks, I should experience the heart-rending stroke of separation! She expressed an opinion, however, that there was a probability of her expiring in one of those severe paroxysms by suffocation, which was an appendage of her disease, and manifested a cheerful willingness either to live or die as it might please her heavenly father; but for the last eight or ten days of her life, she entertained only one sentiment on this subject, which was, that there was no probability of her recovery, and that the moment of her dissolution was drawing near. On

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this impression all her subsequent arrangements and conversation were predicated; and she expected every succeeding day would be the last. Unwilling to excite the tender sympathy of her children, she privately informed the servant where she would find the sheets, and other articles which she had laid aside, to be used at the time of her death, and exercised the greatest firmness and presence of mind in every thing she said.

On Wednesday of the week preceding that of her death, she talked but little, but what she said evinced that her mind was much engaged with God. She said to a friend, "I hope it may please the Lord to give me an easy passage out of this world." Thursday she said to her physician, "Ah doctor! you thought to raise me, but you were mistaken." In the evening, observing her devout aspirations, I said, my dear, your soul is breathing after God, to which she bowed her head, and appeared much engaged. Friday morning she directed that I should be called up about four o'clock to talk with her. She expressed a concern lest she should become impatient, and added that the adversary would not let her alone: he tells me, said she, that I if I was a child of God, I would not be permitted to suffer so much. I reminded her that Satan dared to assail the innocent Jesus himself, and that he in his last conflict "poured out strong cries and tears to God, and was heard in that he feared," and that God would unquestionably hear her prayers, and deliver her from this temptation, repeating at the same time,

> When Satan appears to stop up our path,
> And fill us with fears, we triumph by faith,
> He cannot take from us, though oft he has tried,
> That heart cheering promise, the Lord will provide.

She was immediately delivered from the assault, and never complained of temptation afterward. She was very much oppressed all the morning, and laboured hard for breath; but in her greatest extremity, she made the utmost effort to suppress every thing which might have the appearance of complaining, and would frequently say, "I hope I do not murmur." She suffered much during the following night, and on Saturday morning appeared as if she would not survive the day. About ten o'clock her distress, arising from difficulty of breathing, greatly increased, and she asked with much composure, whether this was not death; appearing anxious, if it should be the will of God, to take her everlasting flight; but God saw fit to spare her a little longer, and for purposes which in part we afterwards realized. During the afternoon she spoke largely of the goodness of God, particularly in the gift of his only begotten Son. This expression, *His only Son*, she repeated, and appeared to dwell on it with singular pleasure, lamenting that she had made such small returns of gratitude for such great goodness and love, and that she had lived so little to the glory of God; but she observed, it was not of works, that

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God only required that she should give herself to him. This she said she had fully done, together with all her children, adding, that she hoped she would have the satisfaction to say in heaven, "Here Lord I am, and the children whom thou hast given me." Sunday morning, having slept but little the preceding night, and taking little or no nourishment, she was much exhausted; but weak as she was, she exerted herself to admonish her children and friends, particularly those who were strangers to religion; extorting from them promises, that they would seek the Lord, and urging her importunities by observing, that they proceeded from her dying lips. To me she said, observing my grief, "Don't weep over me, our hearts were indeed entwined about each other, but they must be sundered, and it is best for me to go first, because I can best be spared." Afterwards, placing her hand on my head, she exclaimed, "God bless you, my dear, add seals to your ministry, and give you a crown of Glory!" On Monday she was very ill, and said but little. Tuesday until one o'clock her sufferings were indescribable, but God was with her, and she was perfectly resigned. She had now passed through her last pang of distress, and God was about, in answer to her prayers, to give her an easy passage to her heavenly home. She said to her neice, "My dear, a great change has taken place;" intimating, that she had done suffering, which was the case, for she became perfectly easy, and as she had slept but little for near a week, she inclined very much to doze. It was observed, however, that she resisted this inclination, and wanted to keep awake, evidently intending to meet death in the full exercise of her mental powers. She had sat erect in her bed for several days and nights, her complaint not permitting her to lie down, and this position it appears she intended to retain as long as she could, in order it would seem to evidence the firmness and composure of her mind. At three o'clock Wednesday morning I was called up. On approaching her bed she said, "I want you to talk to me to rouse me up." I hope my dear, said I, your soul is still happy in God. She attempted to reply, "I feel nothing—nothing" her voice faultering, I added, nothing contrary to love; in which she acquiesced by a nod. I then repeated the hymn,

"There is a heaven of sweet delight," &c.

She seemed to participate in every word, and was quite cheerful. I observed to her, when Mr. Wesley died, he said, "The best of all is, God is with us;" she replied in broken accents, "that is best of all." She was now within less than two hours of her dissolution, and yet such was her strength and firmness, that she sat erect without any support, and refused to have any, nor would she suffer any one to convey to her lips, the little liquid moisture which she required, but did it with her own hand to the very last drop she took, which was but a few minutes before she ex-

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pired. Observing her breath to shorten very fast, and that she still retained her perfect understanding, and being convinced that she knew her soul was in the act of leaving its clay tenement, I repeated the following lines of one of her favourite hymns, which she used to sing with peculiar interest.

The world recedes, it disappears,
Heaven opens on my eyes, my ears
With sounds seraphic ring,
Lend, lend your wings, I mount, I fly,
O grave, where is thy victory?
O death where is thy sting!

She appeared to make every sentiment her own, and bowed her head to let us know, that she realized what was there expressed. Soon after she lost the power of retaining her position, and was gently eased down by her friends, and at a quarter after five o'clock on Wednesday morning, the 11th of December, 1822, without a spasm, a struggle or a groan, she left the shores of time, and "an abundant entrance was ministered to her, into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Thus lived, and thus died, one of the most excellent of women. May I be favoured with a double portion of her evangelical spirit, and may my last end be like hers.

Her worth and graces best were known,
To those who held a favoured place,
Where her domestic graces shone,
Or mov'd within her kind embrace.

'Twas her's to soothe a husband's grief,
Nor did she lack maternal care;
In her the needy found relief,
And often shar'd her silent prayer.

Her moisten'd eye with pity beam'd,
Whene'er that eye beheld distress,
And nought by her too much was deem'd,
To render keen afflictions less.

For worth like this, departed now!
How can surviving friends restrain
The inward pang they feel, or how,
The sad bereaving stroke sustain?

But why distress'd? or why complain?
In Jesus' arms she fell asleep,
To die was her eternal gain,
O! how consoling while we weep!

From pain and sorrow, tears and care,
To heaven I trace my bosom friend,
See, children, see your mother there,
Triumphing in her happy end.

Seek God, for He *s a run and shield,*
Though adverse scenes obscure the light,
To His omnific mandate yield,
And own that all He does is right.

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Miscellaneous.

For the Methodist Magazine.

IMPORTANCE OF STUDY TO A MINISTER OF THE GOSPEL.

(Continued from page 66.)

In addition to those branches of knowledge already mentioned, there are others which have a claim upon your attention. Philosophy, including natural and moral science, is a department of study highly important to the Biblical student.

By *Natural Philosophy*, we understand the natural history of the Universe, including the different *genus*, and the several *species* of *animated* nature, from man down to the lowest reptile or smallest animalcula; also the history of *inanimate* creation, comprehending the various productions of sea and land, with the various uses, as far as can be ascertained, of each fossil, plant or vegetable, describing the simple elements of which compounded bodies are composed. How vast the study of nature! How great, therefore, nature's God! Every *reader* of the Bible knows how frequently these things are referred to in the Scriptures; and that without some acquaintance with them, it is not possible to understand the point of the numerous allusions which are made to animals, to vegetables and fossils, by the inspired writers. To be able to understand, in some tolerable degree, how the great elaboratory of nature, like an immense Alchymist, continually carries on its operations by causes and instruments which, to be sure, often elude the sight of human eyes, must produce the profoundest reverence for the infinite skill of the adorable Author of nature, and not a little strengthen our belief in the divinity of that Book, in which these great principles of nature are perpetually recognized. And the deeper we dive into this profound abyss, the more diffident shall we be of our own powers, while we shall be filled with admiration of the grand displays of God's immeasurable wisdom, power, and goodness.

When an allusion is made in the Holy Scriptures, to those things with which we are familiar, we are immediately struck with its aptness, and are instructed by the illustration; and if we were as well acquainted with all the other *natural* productions and curiosities, as well as the *artificial* works of man, to which reference is made by metaphor and allegory, we should be no less edified and delighted, with the justness of the comparison, or the fitness of the allegory. But the limits we have prescribed to ourselves, in these remarks, will not allow us to particularize. This you must do for yourself; and you cannot open the Book of God.

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without discovering these perpetual references to the various productions of nature, to animals and vegetables, and, indeed, to all the elements of nature; and which are used by the inspired writers to illustrate some point of doctrine, to enforce some duty, or to inspire faith in some promise, or to render some threatening more tremendous in its aspect.

The *Fragments* added to the latest editions of CALMET, contain much useful and curious matter illustrative of the natural history of the Bible. If the Editor has erred at all in his numerous elucidations, it has been in indulging too frequently in conjectures, and by endeavouring to lower down the majesty of miraculous interpositions to the common operations of the laws of nature. But every reader must exercise his own judgment on whatever author he may consult. *Harmer's Observations* are a valuable acquisition for a literal interpretation of many passages of Scripture which have a reference to the philosophy of the Bible. Many systems of natural philosophy have been written; but perhaps *Ray's Survey of the Wisdom of God in the Creation*, *Goldsmith's Animated Nature*, and *Wesley's Philosophy*, are among the best. If, however, you wish to see this subject more fully exemplified, you may consult *Buffon*,* who is a lively writer, and to whom Goldsmith acknowledges many obligations. Wesley's Philosophy possesses one excellence, to which the others have not an equal claim; it directs all its researches to one determinate end, namely, the display of the perfections of God in His wonderful Works. What a pity that all writers did not keep this end in view? For what is nature but the "Art of God!" And what are all the artificial works of men, but so many emanations of God's glory shining forth through the mind of man, and reflected from the work of his hands? At any rate, this should be the end to be kept steadily in view by every Biblical student in all his philosophical researches. The creative skill and ever acting agency of God must be seen in all His works and ways. *Newton* was both a philosopher and a Christian. And that a deep knowledge of the laws of nature, has a tendency to fill the mind with devout acknowledgments of the great SUPREME, is evinced by the effect which his astonishing discoveries produced on *his* expanded mind. It is said that he never pronounced the ineffable Name without a solemn pause! How wonderful the works of God! "In wisdom hast thou made them all."

The next branch of Philosophy is called MORAL. It treats of MIND—Of God, of Angels, of Men—and endeavours to ascertain the duties of moral beings to each other, from their mutual relations. This was the science which so deeply engaged the attention of the ancient philosophers. They delighted in analyzing

*What a pity this great Naturalist should have allowed himself to offend the good taste of his readers by the use of unchaste language.

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man, and in developing the powers of his mind. And I need not observe that, however accurately they might have described man, and however highly they estimated his abilities, or his intellectual attainments, they found him too feeble to ascertain the perfections of the Almighty. Of this they have given sufficient proofs in their own theories on theology.

On this branch of philosophy, the world abounds with treatises. From *Aristotle* down to *Stewart*, there has been almost a continual stream of it flowing through the land; until it finally settled in the stagnant pool of *Hume's* theory of *successive impressions* and barefaced Atheism! A *Beattie* and a *Reid* arose to rescue the captive from this fatal catastrophe, and to restore it to that *reality* and *activity*, which render it a suitable companion for the *reasonable* and *active* soul of man. In these two authors you have the philosophy of *Common Sense*, and are enabled to behold man as he is, and not in those fantastical robes with which an ideal and mock philosophy would array him. You need not, however, overlook *Locke;* though Reid, as a writer has observed, is to be preferred, "because he had the sagacity to detect the errors of Locke." *Reid's Essays on the Intellectual and active powers of man*, ought to grace the library of every Christian minister; but you need not set Reid against Reid, by incorporating the notes of the Boston Editors. Let Reid speak for himself, and he will speak a more intelligible language, more in accordance with the dictates of common sense, than any of his interpreters. The judicious sciolist, may add something to his light; but the invidious and snarling critic will only "darken counsel, by words without knowledge." *Stewart*, though justly much admired, sinks, in the opinion of the writer, far beneath his predecessor and teacher in the philosophy of the mind, both in the clearness of his perceptions, the perspicuity and energy of his language, and in the justness and truth of some of his sentiments. Stewart, however, as well as *Cogan*, may be read with profit and delight. *Beattie's Moral Science*, and his Treatise on the *Immutability of Truth*, should occupy the same shelf with *Reid's Essays*. And if you wish to see the sentiments of these eminent philosophers corroborated by one of your own countrymen, you may look into *Smith's Lectures* on *Political and Moral Science*. More you need not add.

The utility and importance of making moral philosophy a particular branch of study, will appear evident, when it is considered that God addresses man as a moral being; as a being possessing a capacity to understand, and to do His will, because he is a free moral agent, capable of willing or nilling according to his own pleasure. And as this science teaches him to analyze his own powers, to ascertain the various rights of individuals, of communities, of nations, the numerous duties which originate from his religious, civil, and political relations; and explains and enforces

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as far as it is able to do, all the great principles of moral duty to God and man; it has an imperious demand upon the attention of all those who would successfully instruct mankind in the great doctrines of God our Saviour. And it affords indescribable satisfaction to the biblical student, to find that all the individual and social rights and duties, which are recognized in the profoundest treatises of moral science, are clearly revealed in the Holy Scriptures, and are enforced by the strongest of all possible motives. And perhaps it may not be unimportant to observe, that this consideration, of the perfect accordance of the deductions of scientific men, who have derived their conclusions from the invariable relations of moral beings to each other, with the declarations of inspiration, is no inconsiderable argument in favour of the divine authority of Holy Scripture. At least, it is certain that no man can reasonably reject a book, which recognizes the same principles, and enforces the same duties, which he himself thinks he has discovered originating from the nature of God and man, and from the mutual relations existing among rational and intelligent beings. How far the best treatises on Moral Science may be indebted to revelation for their truest sentiments, and for their knowledge of the immutable principles of moral duty, is a question which need not be discussed here. From whatever source the light may have descended, it is all-important that we should avail ourselves of its influence.

Logic, as a branch of Moral Philosophy, has some claim upon your attention. Though custom, the slave of folly, has nearly banished from modern composition, the formal use of the sylogistical art, as displaying too much stiffness and affectation, yet the principles of Logic ought to be understood. Although there are many who can reason conclusively, who know not any of the technical terms of the art, it by no means follows that a knowledge of the system of Logic is useless.

To be able to distinguish between a sound argument and a sophism, so as to lay your hand upon the falacy and to tear the sophism in pieces, is highly important for a defence of the truth, and especially when you have to deal with a subtle adversary, who prides himself in his scholastic attainments. "And there are many adversaries gone forth into the world, whose mouths must be stopped." It is true, that a simple query, somewhat in the Socratic method of disputation, may often do better in exposing the falacy of a sophistical argument, than a laboured refutation clothed in the majesty of logical precision; but, to know how to use the former to advantage, you must not be ignorant of the latter.

Reid will give you a Compendium of Aristotle's system of Logic, which, however, will require some attention to understand the reason of its high celebrity in the scientific world. *Duncan* is much admired: but for a plain, easy, and intelligible statement

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and illustration of the principles of Logic, *Watts* is to be preferred: he wrote for the benefit and instruction of mankind, and not for the purpose of displaying the profoundness of his knowledge, or the extensiveness of his literary attainments. *Wesley* has a short Treatise upon Logic, which, on account of its shortness, is somewhat obscure to those who have not had the advantage of a teacher.

Perhaps it is hardly necessary to repeat here, what has already been suggested more than once, that, whatever branch of study you are pursuing, the Holy Scriptures will be your daily companion, and *prayer* and *holy living* your daily employment. For after all our attainments in literature, unless the "Unction of the Holy One" give energy to our word, and a correspondent example enforce our precepts, we cannot disarm the sinner of his objections to Christianity, nor confirm the believer in *his most holy faith.* The studies we have recommended are to be considered only as subservient auxiliaries to the *pure word of truth*, which, to be efficient in our mouth, must be *like fire shut up in our bones*, producing by its vehement flame, a constant, an ardent thirst for the salvation of men. Then, *indeed*, the word of the Lord will be like a *hammer* to break in pieces the hard heart, and *like oil* to assuage the pains of an accusing conscience.

(To be Continued.)

ERROR DETECTED IN THE RELIGIOUS INTELLIGENCER.

An article, in the Religious Intelligencer of the 18th ult. under the *Editorial head*, on the necessity and duty of ministerial support, after some very appropriate remarks upon this subject, contains a quotation from the Discipline of the Methodist Episcopal Church, on the allowance which is made for the support of its ministry. All this is very well. But what shall we think of the following remarks?

"One circumstance respecting the support which these ministers receive has been unnoticed. Almost the whole of it is derived from a fund, and they are not obliged to supplicate a collector to entreat the people to pay arrears withholden, and for want of which they suffer." From what source the Editor of that paper has derived his information, we are not anxious to know; but this we *certainly know*, that he is "almost wholly" *under a mistake.* As very erroneous impressions have been made on the public mind respecting the funds of our Church, we will take this opportunity to inform Mr. Whiting and others, what those funds are, and how they are appropriated.

The first, then, is the *Charter Fund.* This yields $1200 per annum. The second is the avails of the Book-Concern, which amount to about $4000 a year. These are all the funds of our Church. Add the two together; and you have five thousand two

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hundred dollars to support "almost wholly" 1106 preachers,—most of whom have wives and children—besides a number of widows and orphans! We presume to say, that if this sum were equally divided among those who claim a support from our Church as preachers, their wives and children, widows of those preachers who have died in the field of gospel labour, and their orphan children, it would not give more than *three dollars* per year to each.

But this is not the way this money is appropriated. It is given entirely to those preachers who labour in such places where the people are too poor to pay them their annual allowance, and to the widows and orphans of travelling preachers, excepting $550 which the three bishops are allowed to draw annually from the Book-Concern. Now, what a mighty income is this to prevent the ministry from "supplicating a collector to entreat the people to pay arrears!"

We envy no man his situation on account of its pecuniary advantages; and we fully believe every minister is entitled, according to the economy of the gospel, to a competent support from the people for whom he labours; but we remark, that the whole of the available funds of the Methodist Episcopal Church, is but about one third more than the salary of some ministers of other denominations in New-York, and in some other cities. We mention not this circumstance to censure others, but to shew how "almost wholly" wide of the mark the New-Haven Religious Intelligencer is.

No! So far from being "almost wholly" supported from Funds, that our ministers, we venture to say, are more dependent on the people for pecuniary support, than any body of ministers whatever; and notwithstanding the insinuation of the New-Haven Editor to the contrary, we believe their salary is *less* than most others in this or in any other country. Their stated allowance is derived "almost wholly," (*entirely*, with the exception of the small fund above-mentioned) from the voluntary contributions of the people, each of whom gives according to his ability and disposition.

This, considering all circumstances, is the last charge we should have anticipated against the economy of our Church, seeing there is so little foundation for it. It must, therefore, have proceeded from extreme ignorance, which is inexcusable in him who writes for the information of the public, or from strong prejudice, which is hardly compatible with that "charity which hopeth all things."

We were, indeed, quite unprepared for such an assault, when we read, in a *Religious* paper, such an eulogy on the Methodist ministry as the following:—"They have proclaimed the glad news of salvation where it had not before been heard, or where it had been disregarded, have had many souls as seals of their ministry, who will be stars in their crown of rejoicing, and we should consider the day in which the preaching of these heralds of the

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cross should cease, as one in which Zion should assume the garments of mourning." If such be the genuine feelings of this writer towards the ministers of our Church, we trust he will be willing to do them an act of *justice* by giving publicity to this correction of his errors.

COPY OF A LETTER SENT TO THE EDITOR OF THE "WESLEYAN REPOSITORY."

Mr. Wm. S. Stockton,

SIR,—In your Number of the Repository for October, page 207, note, you say, "Justice requires us to say that the former incumbent" (of the Book-Concern) "had the good senses to suffer Mr. B.'s manuscript to remain in the Book-Room unpublished, through the whole course of his judicious administration; and in all probability had not Mr. B. succeeded Mr. S. in the agency, the manuscript vindication would have been given, ere this, to the moles and bats."

I am sorry to be under the necessity, in self-defence, to contradict this statement. But it is so far from being true, that the manuscript in question was *never* submitted to the "former incumbent." To correct any erroneous statements that may have been made to you or to your correspondent, in relation to this subject, I will take the liberty to observe that a small manuscript on the same subject was submitted to the inspection of Mr. Soule, with permission, if he pleased, to publish it in the Methodist Magazine: this he declined; but advised me, if I published it, to publish it in a pamphlet, which, however, I declined doing. But even this manuscript, so far from remaining "in the Book-Room through the whole course of his administration," did not, I think, remain there three months.

The vindication was written *after* the last General Conference, in which, to be sure, was incorporated the principal part of the former manuscript, but entirely new modelling the whole, and making such additions as to make it more than twice as large as the first manuscript. Of this revised manuscript, Mr. Soule, while Book-Agent, never saw a single line. Previous to its publication, it was read to the Book-Committee, who unanimously approved of its publication. Some of my brethren in the ministry, knowing that I had such a work in contemplation, and that I had made a beginning, often requested me to finish and give it to the public. This induced me to revise and enlarge the little manuscript, and, after being submitted to the authorized Book-Committee, it was published. I have given this history of that book, for the sole purpose of correcting the erroneous statement made in the Repository.

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But the principal object of this communication is, to correct another very erroneous statement, which is found in your Number for Sept. page 200, where it is said, that our "Bishops may order what they please from the Book Fund"—and then it is asked, "Where is the check?" This is a most unjust reflection upon the character of our bishops, as well as an erroneous representation of the economy of our church. For the information of those of your readers who may not be acquainted with the regulations of our church respecting the pecuniary allowance of our bishops, and of the manner in which they obtain it, I will state, that for the salary which the Discipline allows them, which is $100 for a single and $200 for a married bishop, they are not permitted to draw a single cent from the "Book Fund;" but it is paid them, in equal proportions, by the several Annual Conferences. At the General Conference in 1816, the Conference authorized their Book-Committee in New-York and Book-Agents, to make an estimate for the family expences of the bishops; and the last General Conference, in consideration of the infirmities of Bishop M'Kendree, and consequent increase of his expences, authorized the same Committee to make an additional allowance to him. The Committee acting under this authority, allowed Bishop George, who had several children dependent upon him, to draw $250 annually, and Bishop Roberts, who has a wife but no children, $200, and Bishop M'Kendree, $100. These sums are accordingly drawn, and no more. Is this drawing what they please?

O Sir! when it shall be known that the Wesleyan Repository is the medium through which such unjust statements are circulated, to the injury of men who are devoting their time and talent for the public good alone, what will be thought of its character? I pray you to spare those men who cannot answer for themselves.

Yours, &c.

New-York, Jan. 22, 1823. N. BANGS.

Since writing the above letter, the following assertion and queries have been discovered in the "Wesleyan Repository," Vol. ii. p. 293. "It is said the nett profits of the Book-Concern, amount to $25,000 per year. Is it so? And how is that sum disposed of? Have the people any right to know?"

Twenty-five thousand dollars per year! "Is it so?" We should rejoice, indeed, were it so; because we should then have additional means to extend the benefits of a gospel ministry among the poor, and should not have so many suffering widows, and orphan children, as the profits of this benevolent establishment are devoted to these worthy objects. But it is so far from being so, that the "nett profits of the Book-Concern" do not exceed *one sixth part of that sum.* (See Error detected, &c. p. 106.) For the truth of this every Annual Conference can vouch.

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be blest; and that they would make most ample provision for my support, if I would settle with them. As to my moving from Sussex, money would not induce me to do this. I am here, I think, very useful; and as long as I can obtain a maintenance for my family, among these indigent, but affectionate people, it will not, I conceive, be my duty to leave them: And as to my visiting the peninsula, this would be very agreeable to me: but I do not think it will be in my power to effect it, especially this fall, as my labours here daily increase; and as my appointments to preach the gospel, in various parts of this state, now extend to about two months to come. However, if possible, I shall endeavour to comply with this request next spring; and as Mr. Roe gives us some hopes that you will soon ride in this circuit, we shall then confer on the subject.

I applaud the continuance of your zeal to promote the interests of Christianity, and ardently pray that you may ever enjoy the divine presence and protection.

Believe me to be,
Dear and Worthy Sir,
Your sincere friend,
And very humble servant,

Newtown, 4th Sept. 1783. UZAL OGDEN.

LETTER XV.

To the Reverend Mr. Hugh Knox, a Presbyterian Clergyman, of the island of St. Croix.

REVEREND AND WORTHY SIR,

PERMIT me to mention, that I have the honour to be a Missionary from the Venerable Society in England for the propagation of the gospel in foreign parts;—that lately, I providentially met with your printed letter to the Rev. Mr. Green, which I read with pleasure, as many since have done of my acquaintance;—that a few weeks past, Lucas Van Beverhoudt, Esq. of this state, gave me a pleasing account of the Rev. Mr. Knox, and said he had sent Mr. Knox a sermon I published, not long since, on the subject of Regeneration.

These particulars, dear sir, respecting you, occasion me to request your acceptance of four pamphlets, I have published, which accompany this, and to beg the favour of being honoured with your correspondence.

It will ever afford me great satisfaction to receive a line, on practical religion, from the Rev. Mr. Knox; especially, as I am of opinion our conceptions of the Christian system have so near an affinity to each other; though, perhaps, no person can more patiently submit to a diversity of religious sentiment, in a correspondent, than myself; especially, if my friend adorns the gospel

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of our Lord by a life of undissembled piety. I consider there ever were, and, it is possible, ever will be, a diversity of religious opinions among men; that we are enjoined to "receive," or to be kindly disposed towards "those who are weak in the faith;" and that, agreeable to the idea of an eminent English Philosopher, "those are the *real heretics* who live lives of impiety."

Polemic divinity may be useful to mankind, if properly discussed; but as religious disputation, in general, hath been conducted, I cannot but think it hath been of unhappy consequence among Christians;—and, as a historian of eminence hath observed, that it would have been for the honour of religion, and the peace and prosperity of the Church, if all the volumes on the subject of religion, published in a certain century, had been consigned over to the flames;—so I cannot but conceive, if nine tenths of our modern books of religious controversy had not been written, it would have been for the honour and interest of Christianity.

Few persons who engage in religious disputation, appear to possess that candour, penetration, humility, disinterestedness and piety, requisite to govern controversial authors that they may be of real utility to mankind.

It was with pleasure I observed the letter above-mentioned, dictated by so *happy* a *temper;* this adds much to its *dignity* and *use*, and hath *very sensibly* endeared its *author* to *me*. And the writer of it, I humbly presume, will pardon me, if I desire the favour of him to inform me *wherein* "he is *more* of a *Calvinist* than an *Arminian;*" as I must confess this expression in the letter, when compared with the other parts of it, appeared to me a little extraordinary.

I shall only add, that my best wishes attend you, and that, with great esteem, I beg to be regarded as,

Reverend and Worthy Sir,
Your affectionate Brother,
And very humble servant,

UZAL OGDEN.

Sussex County, State of New-Jersey,
December 6, 1783.

(To be continued.)

ANECDOTE OF GROTIUS.

The celebrated Grotius, one of the most learned men of his age, was, in his last illness, attended by a friend, who desired him, in his great wisdom and learning, to give him a short direction how he might live to the best advantage. To whom Grotius only said, "Be serious. This is my parting advice to you, as what comprehends every thing I have said.—Be serious."

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Religious and Missionary Intelligence.

MISSOURI CONFERENCE MISSION.

Letter from the Rev. Alexander M'Allister.

St. Louis County, Missouri, Nov. 28, 1822.

DEAR SIR,

IT affords me no inconsiderable degree of satisfaction, to correspond with you on a subject than which none can be more interesting to the Christian, nor more beneficial to the Pagan world. The Methodist Missionary Society is, as yet, in its infancy; but its growing importance portends greater good to mankind that any institution of the kind hitherto known. I am induced to believe, that there will be both numerous and liberal contributions to support the institution, since the money so raised is to be deposited in the hands of men, who will, no doubt, distribute it with an economical hand for the support of those Missionaries whose zeal is not a transient blaze, but a constant flame, consuming vice and iniquity before it, and with a gentle hand, leading the penitent sons and daughters of men up to the throne of grace, where they may obtain the mercy and salvation of God. Widely extended fields are already discovered, and the Christian Missionary has irresistible inducements to go, not only to the lost sheep of the house of Israel, but to the untaught aborigines of this vast frontier, whose native goodness moves them to meet the priest of Christianity at their hospitable threshhold, welcome him to their coarse fare, and with apparent conviction of their own inferiority, sit down at his feet to hear what he has to say about the Great Spirit. May we not hope that something will yet be done among our Spanish neighbours? Surely they are not incorrigible. When the mind has long been benighted and begins to be enlightened, it is a favourable time to attack its errors, and introduce correct principles.

Our Spanish neighbours have experienced a political revolution: and if the public mind could be kept going, something great and good might be effected before it stops! be this as it may, the inducements to Missionaries are very great; so much so, that nothing but pecuniary embarrassment, can keep the man of God from going; and it is most devoutly to be wished, that your society may succeed in removing all embarrassments of a pecuniary nature.

Amidst the happiness which I enjoy while contemplating the magnanimity of the design, I feel a mingled shame and regret, to think, that we, in this conference, have been so slow in uniting our efforts with yours, in an enterprise so philanthropic. I hope we shall be enabled to atone for it to the satisfaction of our brethren of the east.

Our Missouri Missionary Society is at last constituted, and we were enabled to remit to the treasurer of the Parent Institution, sixty dollars. Twenty dollars of this money were raised in the conference when the society was organised; and forty-five dollars were sent from a society formed on Red-river, Arkansas Territory, immediately bordering on the Spanish country. It appears from the communications received from that society, that the people in that remote place, are very zealous in the cause of Missions. It is no doubt desirable with you to learn how your missions succeed in different parts. I will give you an account of the St. Louis Mission for the last year, as I was very frequently with the Missionary. I have the most intimate knowledge of his success, and of the difficulties which he had to encounter in that place during his labours there.

Your Missionary went under the most unfavourable circumstances. Certain Missionaries had visited the town of St. Louis, and the citizens had subscribed largely for the purpose of building churches; but those houses were commenced on improper plans, and never finished; the people became dissatisfied, and some made vows against ever subscribing to build houses of religious worship. Letters had been written to the east representing the people as on a par with the inhabitants of Birman; but notwithstanding all this, the citizens of St. Louis remained hospitable and kind to the ministry. My partiality to the St. Louisians may have

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blinded my eyes; but without the least intention to flatter, I can say, that I never visited a more friendly, hospitable people; and notwithstanding the difficulties which your Missionary had to encounter, he succeeded so well as to gain not less probably than one hundred souls into society, and built a very comfortable little chapel, 35 feet long, by 25 feet in width, with a gallery. The whole neatly finished. It will contain near five hundred hearers. The house is not quite paid for as yet. St. Louis has now become a station and is not only *able*, but *willing* to support its ministry. Great good has been done in that place; and we must attribute it, under God, to the indefatigable exertions of a good man, the Rev. Jesse Walker, who is most certainly the father of Methodism in St. Louis. So little has been done for the present year by the Missionaries of this conference, that I have nothing on the subject as yet to communicate.

Yours respectfully,

ALEXANDER M'ALLISTER,
Sec. for Missouri Conference Missionary Society.

WYANDOT MISSION AND SCHOOL.

Letter from the Rev. James B. Finley.

January 3, 1823.

DEAR BRETHREN,

THIS is a true copy from the original, taken from the mouth of the interpreter, at our last Conference; and at the request of Bishop M'Kendree, I send it to be inserted in your Magazine. Three of the Wyandot Chiefs attended our last Conference, and in their communications to the Conference, spoke as follows:

BETWEEN-THE-LOGS.—"Brothers; we have met here all in peaceful times, and feel happy to see you all well; and your business seems to go on in good order and peace. This being the day appointed to hear us speak on the subject of our school and mission, which you have established among us, we think it proper to let you know that when our Father, the President, sent to us to buy our land, and we all met at Fort Meigs, that it was proposed that we should have a school among us, to teach our children to read; and many of the chiefs of our nation agreed that it was right, and that it was a subject on which we ought to think: to this, after consulting, we all consented. But government has not yet sent us a teacher. Brothers; you have; and we are glad and thankful the mission and school are in a prosperous way, and we think will do us much good to come. Many ministers of the gospel have come to us in our land, who seemed to love us dearly, and offered to send us ministers and teachers to establish missions and schools among us; but we always refused, expecting government would send us some which they promised to do, and which was most consistent with the wishes of our chiefs: but when you sent our first brother to preach, we were pleased and listened with attention. Then when you sent our good brother Finley, we rejoiced, for we all thought he was a good man, and loved our nation and children, and was always ready to do us good; and when he moved out all our chiefs received him with joy, and our people were all very glad. Brothers; we are sorry to tell you that this is not so now. Since that time some of the chiefs have withdrawn their warm love, and this influences others to do so too. Brothers; they have not done as well as we expected, and we feel astonished at the conduct of our chiefs; they have backslidden. But there are some of us yet in favour of this mission, if the rest have gone backwards; and we still wish to have the mission continued, and school also. Though the chiefs have mostly left us, yet there are four faithful ones among us." viz. (Between-the-logs, Hicks, Mononque, Peacock.) "Brothers; we know the cause why they have withdrawn; it was the words of the gospel. Brothers; it is too sharp for them; it cuts too close; it cuts all the limbs of sin from the body, and they don't like it; but we, (meaning the other four) are willing to have all the limbs of sin cut from our bodies, and live holy. We want the mission and school to go on, and we believe that the Great God will not suffer them to fall through; for, brothers, he is very strong; and this, brothers, is our great joy. The wicked that do not like Jesus, raise up their hands and do all they can to discourage and destroy the love of the little handful; and with their

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lands they cover over the roots of wickedness. But, brothers, they may do all they can to stop it, the work will go on and prosper, for the Great God Almighty holds it up with his hand. When you placed my Finley amongst us in our own country, we rejoiced; and we have been much pleased with his living amongst us ever since. He is a plain man; he does not flatter our people; he preaches plain truth. He says to them, this is the way to life, and this is the way to damnation. Brothers; we suppose this is the reason why some have turned enemies to our brother; but he pleases all those who are willing to serve God, and love his ways; therefore we have nothing to fear concerning the mission and school. They are built on a solid rock, and look like prospering. For our parts, we have no learning, and we are now getting old, and it is hardly worth our while to trouble ourselves about learning now; but we want very much our children learned, and we hope our school and mission will do great good for them."

Here Between-the-logs stopped: and JOHN HICKS arose, and said, "Brothers; I feel great thanks to our heavenly Father for keeping us and bringing us here. Not long ago one of my brethren asked me my opinion on the school: I told him I would send all my children, for this reason: not a great while ago I stood in darkness and knew but little of God, and all I did know was dark; so that I could not see clear. But I heard our brethren preach out of the good Book of God, this word waked up my mind, and cut my heart. Brothers; it brought me to pray, and seek, and love the Great God of heaven, and his ways. This is the reason I want my children to learn to read the Great Book of God, and understand it, and get religion that they may be happy in this world and the next. Brothers; I don't want to be long on the subject, but will let you know that I am of the same opinion with my brother that spoke before me, with respect to our brother Finley. I hope you will still continue him with us; he has done us much good; he has been the means of converting souls; so that many bad men have become good men; and very wicked sinners have turned to the Lord, and now keep his good words. May the Great Spirit keep him amongst us, and bless his labours." Then he took his seat, and brother MONONQUE spoke as follows:—

"Brothers; I have not much to say. You see us all three here to-day in health and peace, for which we are very thankful to God. You will not expect much from me on the subject of the mission and school, as my brothers have spoken before me all that is necessary. I wish just to say, we want our brother Finley still to live amongst us. For my part, last year I expected he would come among us, and it turned out so, and I was very glad, and I am still much pleased with him. The Conference made a good choice; it was our choice; and the Good Spirit was pleased to give it to us. He has a particular manner of teaching and preaching to us, different from other teachers who have been amongst us; and God owns and blesses his labours. May he still go on and prosper. We want him amongst us still. I know that the words he speaks are of God. When he preaches I feel his truth in my heart, in my soul. O Brothers! it makes my soul happy; all of us want him with us; his life amongst us is very useful, because it is straight. He was very industrious all the time he has been with us, and learns our people to work; and since he has left us, we have been lost, though it has been but a few days. We have felt as if our oldest brother was taken from us, and the place where he lived all looked sorry. But what feelings of joy did we feel in our hearts when we met our brother at this place, and took him by the hand! We thank the Almighty God who has spared our brother. The great objections that our chiefs have against our brother Finley is; A coloured man that preached to us used to feed them on milk; this they liked very well; but our brother Finley fed them on meat: this was too strong for them, and so they will not eat. But those that want to love God and his ways, could eat both milk and meat; it does well with us, and we feel always hungry for more." After requesting the Conference to employ a steady interpreter for the use of the school and gospel, he sat down.

BISHOP M'KENDREE replied in substance as follows:—"We are glad—we are exceedingly joyful—to see this day; for we have long been anxious to see the time when our brethren of the west would embrace religion. Our joy is abundantly increased when we see you face to face, and hear the gospel from your own mouths. We are well disposed towards you. In us you have real friends and you may be well assured that our kindness will be continued. We will make every exertion possible to educate and instruct your children. These men (alluding to the Conference) are not the only friends you have. You have many

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throughout the country in general. In the great cities, the white people feel for their red brethren, and are forming societies to send them help. The Great Spirit has come, not only on the old men, but also on the little children. In Baltimore there is a society formed for the purpose of sending help to educate your children. If you will stand by us, we will stand by you. We will unite with you in prayer for your success, and for the conversion of your brethren who have backslidden and left you; and if you continue faithful God will convince them, and they will return to you again. But in all this let us look up to God for success."

Our school is doing finely. About forty children are now at the Mission-house, and learn fast. The society still stands firm, and is increasing. No doubt but success will be on the Lord's side.

I am, with every sentiment of love,

J. B. FINLEY.

PROGRESS OF THE WORK OF GOD IN BROOKLYN, LONG-ISLAND.

To the Editors of the Methodist Magazine.

RESPECTED BRETHREN,

Influenced by a sense of obligation to strive to aid the cause of truth, and feeling bound by a partial promise in my last communication, to acknowledge the great things God hath wrought for us in this Village, I send you the following for publication, if you think proper.

Every part of God's work, whether in the kingdom of nature, providence, or grace, when duly considered, is most admirably calculated to unfold the glory and wisdom of its author, and to enliven and captivate the mind of the humble follower of Christ.

The work of reformation which commenced with us in August, 1821, went on much to our satisfaction during the time of the greatest attention, which lasted several months. Our congregations through the winter and spring following, were large, serious and attentive, and we had frequent cases of awakenings and conversions in that time.

The Society in general, and the young converts in particular, (with few exceptions) retained the fire of reformation, a glowing zeal for the prosperity of the cause, and a preparation of heart to enter more fully into the work, should the more abundant out-pouring of the Spirit of God call for such services. This is a most happy and desirable state to be found in, when visited by the dispensations of God's mercy and grace; for it is too frequently the case that professors of religion are too much like the heath of the desert, not knowing when good cometh, and thus many remain barren and unfruitful in times of prosperity and general revival.

In June last, I received my appointment in this station for the second year. Immediately after the Conference I took a journey to the north, when I returned I found my health much repaired by reason of the journey. The first Sabbath in July I resumed my labours with a degree of satisfaction, arising from a hope that God would visit us again with a general shower of divine grace. At the Musqueto cove camp-meeting in August, our people were much blessed, and several of our company professed to obtain the pardon of sin. We returned on the eleventh with songs of thanksgiving and praise to our heavenly father for the wonders he had wrought. The work now spread with increasing rapidity. The cries of the wounded, and shouts of praise from the new-born child of grace, were heard in different parts of the village—convictions increased, and conversions were multiplied among us. In two weeks we received forty into society, the most of whom professed to obtain peace with God through our Lord Jesus Christ. In the forepart of September we collected our forces, and with raised expectations, repaired to the tented grove at Haverstraw. On our way night overtook us, early in the evening we collected for prayer meeting in the cabin, by permission of the Master, Capt. Green, of Nigh, who treated the company with civility, and the worship of God with attention and reverence. During the meeting all was solemn; professors were melted into tenderness, and convictions increased. We arrived on the ground early on Thursday morning, pitched our tents and collected for the pur-

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pose of dedicating our temporary dwellings to the service of the God of the armies of Israel; every soldier of the cross was at his post, and heaven was propitious to our prayers. In the course of the day, and evening, several mourners were comforted with peace and consolation in Christ. Friday morning we came together for meeting in the Brooklyn tent, and the glory of God shone upon us; many rejoiced in his love, while the work of conviction became general among us. The preaching of the word was attended with the unction of the Holy Spirit.

Some cases of conversion were extraordinary; among which was a young woman, who had been educated a Roman Catholic. During the day her conviction increased, and in the evening she became incessant in prayer for salvation. The sensible and affecting manner in which she addressed the throne of grace for pardon, evidently manifested to all who heard her cries and saw her agony, that it was the work of God. About eleven o'clock at night, quick as a flash of lightning, the brighter beams of glory from the Sun of Righteousness, darted a kind and quickening ray into her soul; the cloud broke; peace and joy sprung up within her heart. This young woman instantly began to pray for her female friend, whose distress of mind was great. Soon after she lost her burden of guilt; but did not receive the witness of the Spirit until the next morning, while we were singing for family prayer, the following words,

> "Brightest and best of the morning,
> Shine on our darkness and lend us thine aid," &c.

She caught the sound as she was rising from the slumbers of the night, and instantly her soul was filled with unspeakable joy in believing.

Our people struck their tents and left the ground on Monday afternoon, taking with them between twenty and thirty, who had professed to find peace with God during the meeting. The last of the week, Camp-Meeting commenced on Staten-Island—many went, and a number who were under deep conviction, to the praise of God be it spoken, returned the Tuesday following bringing home with them the pearl of great price. Others returned fully convinced of their lost and undone state without an interest in Christ, who soon after experienced the blessed change; *old things passed away, and all things became new.* Our congregations were large; the prayer meetings much thronged, and crowned with the blessing of God in delivering souls from mourning and captivity.

We must acknowledge the Lord hath done great things for us, whereof we are glad. Between eighty and ninety persons have joined the society since July last, the greater part of whom give good evidence of a real change of heart. At present, we have general peace and harmony in the Church, and though the present prospect is not very flattering, it is by no means discouraging.*

A few observations on some particular points connected with the above, I would hope may be of some use to your readers. Generally speaking, the youth of our land are the most numerous as subjects of the different revivals that take place in our day. This is the case with us, yet the work has not been wholly confined to that class of our citizens. Persons from sixty and upwards, down to the child of twelve years, have been brought to participate in the blessings of the gospel of peace. Hence we have seen the parent with gray locks bringing the child of tender years, uniting with the husband and wife of middle age, and joined with the blooming youth of both sexes, crowding to the altars of our God with broken hearts, and streaming eyes, saying, God be merciful to me a sinner. And wherefore are the youth of our land the most numerous among the subjects of recent revivals of religion in almost every part of our country? In the conversion of our youth, the wisdom of God is particularly displayed. They are the strength of our nation, and the future hope of the church of God. While, therefore, we duly appreciate the gifts of aged men in council, yet, even in a religious sense, we may adopt the saying, *young men for war.* Hence saith John, "I have written unto you young men because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." If the strength of the nation is becoming the salt of the earth, how savoury is its influence! How soon will those whose limbs tremble with infirmity be gone from the stage of action! Who then will bear the burden and heat of the day if our youth are not converted, and brought under the yoke of Christ?

* In addition to the glorious work wrought by the hand of God in this village, through the instrumentality of brother E. Raymond (and other local brethren,) a society of nearly twenty members has been formed about six miles from this place, at a place called Yellow-hook, where the work is still going on with increasing prospects.

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Though the youth be the most numerous who receive the comforts of the gospel in our recent revivals, yet the work of the Holy Spirit is not *confined* to them. The subjects of the divine influence are of all ages, sexes, conditions, and characters; and it affords a delightful view of the infinite variety and unbounded fulness there is in the gospel of Christ to meet all cases, and abundantly to supply the wants of all those who call upon him in faith.

Nor would we limit the Holy One of Israel to any particular means of grace or mode of operation, in spreading and perfecting the work of man's salvation. By whatever means sinners are brought from darkness to light, and from the power of Satan unto God, let us give God the praise.

Yours in the bonds of peace,

Brooklyn, Jan. 14, 1823. L. PEASE.

STATE OF RELIGION ON NEW-HAVEN DISTRICT.

To the Editors of the Methodist Magazine.

New-Haven, Jan. 16, 1823.

DEAR BRETHREN,

You are always delighted with accounts bearing information favourable to the cause of Zion. Many and powerful are the enemies to the sacred cause of holiness and truth on this district. Sometimes they appear with open hate, and show a bold front, determined on opposition; but more frequently under the guise of religious friends they mar the truth of God, and hinder the growth of the precious seed.

Great and mighty exertions are making to keep the old hierarchy in countenance, and prevent the growth and spread of the pure gospel which offers a *present, free* and *full* salvation from *all sin*. But notwithstanding the strength that is put forth to keep up the prejudices of the people against our holy blessed cause, the truth continues to gain ground. The people leap the mounds set about them by lordly teachers, and come to hear the word. The preachers on the circuits and stations within this district, are diligent and faithful in the spirit of gospel missionaries, and are determined on victory in the name of truth, and the Captain of our salvation.

The Quarterly Meetings have been well attended and graciously owned and honoured by the Master of assemblies. We all are fully persuaded that ours is the cause of God, and that it will and must prevail. We enter the field with naked sword, and feel resolved never to quit the field or return the sword to its scabbard, until victory is proclaimed on the side of truth and holiness.

Four meeting houses have been erected on the district this season, and more are wanted. Our God and Saviour is with us in truth. Reading circuit has been and now is, highly favoured of the Lord. The work of conviction and justification by faith has been powerful and clear. I know not how many have professed to experience the power of religion, but the number is respectable. Amenia circuit continues to be blessed with the presence and power of God. The word takes effect, sinners are awakened and brought home to Christ. The divine blessing is coming upon the city of Hartford. Many are under serious concern for their souls salvation, and numbers have lately been brought into gospel liberty. Quite a number on Burlington circuit have found the pearl of great price, in the course of the year past. But there we have had to stem the torrent of tenfold opposition. But, bless God! the enemy has had to retreat, and his retreat has been shameful to himself, and as honourable to the cause of our holy religion.

I am persuaded that we are gaining ground in every part of our work; and I am as fully persuaded that we have no well-grounded hope of success but in abiding by the truth as it is in Jesus. We must remain an entire and distinct people, in doctrine and discipline, in holiness both of heart and life. Whenever we seek or even accept the friendship of the world, or of the modish professors of religion, we shall offend God, and he will take his departure from us.

We often hear much said about union among the professors of religion, but in this part of the country the thing appears to me utterly impossible under present circumstances. And I am satisfied that the offer is never made to us, but with a view to weaken our influence, and to give them the benefit of our labours. I hope we shall ever be awake to a sense of our danger, and be on our guard against the machinations of ungodly and wicked men.

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The gospel of Christ, which is the power of God, will scatter the darkness which hangs over *this moral wilderness*. That system of truth will be the only means of saving this region from ruin; for if the world and the church are blended together in transacting the affairs of religion, anarchy and confusion must be the inevitable consequence.

Gospel truths and gospel discipline preached and enforced in the spirit of the gospel, will conquer, will triumph. I am happy in having the opportunity to say, that among the labourers in our Lord's vineyard in these parts, there appears no disposition to temporize, to bring down the gospel, to accommodate the pride or prejudice of the people. It is God's gospel, and God will support and honour it. Hosannah to the Son of David!

In consequence of the imposition practised upon the people in this quarter, in respect to education and missionary societies, I found very strong prejudices existing against missionary societies in any shape or for any purpose; nevertheless, after having made clear and distinct and impartial statements to them in reference to the Methodist Missionary Society, we have succeeded in forming three auxiliary societies; one on Goshen, one on Burlington, and another on Stratford circuits.

S. MERWIN.

Obituary.

DEATH OF MR. SOLOMON FOWLER.

In the year 1786 or 89, our deceased friend, through the instrumentality of the Methodist ministry, became a subject of the pardoning grace of God, and soon after united himself to the church in Yorktown, in which he has been a class-leader for many years. He was firmly attached to the doctrines and discipline of the Methodist Episcopal Church, to which he was united by principle, and not merely by the impulse of the moment. Although his neighbourhood became, for a time, the theatre of the operations of those who were disaffected with our church, yet he retained to the last his attachment to the people of his choice.

As a class-leader he watched over the little flock entrusted to his care, with the utmost assiduity; attentive to the condition of every individual, he laboured to advance their spiritual interest; such was his diligence in the discharge of these duties, that he was never known to be absent from his class when it was possible for him to attend.

The piety of our brother was deep and uniform; and his resignation to the divine will remarkable. Death was permitted, for some wise purpose, to make terrible ravages in his family; in the course of a few years, he followed eight children to the grave, three of whom had arrived at mature age; but the "insatiate archer," not content with robbing him of his children, added to his afflictions the loss of an affectionate wife, when he himself was confined to his bed by sickness. But in the midst of these severe dispensations of the providence of God, he exhibited the fullest acquiescence in the will of heaven, not a murmur escaping his lips.

But at no period of his life did his faith appear so strong, his confidence so firm, or his love to God so great, as at the approach of his own dissolution. At the commencement of his illness I visited him; he appeared to be sensible that the period of his departure was at hand. I interrogated him with regard to his acceptance in Christ, when he gave me the most explicit assurances that his peace was made with God. During his illness he was much engaged in exhorting his neighbours who came to see him, and taking leave of his family and friends, assuring them, "that although his body was weak, yet his confidence in God was strong, and that he felt assured that he should conquer though he died." He would frequently exult in the prospect of uniting with the happy spirits in heaven, in praising God.

He has left a wife and three children, and an extensive circle of friends to deplore his loss.

"Our dying friends come o'er us like a cloud,
To damp our brainless ardours; and abate
That glare of life which often blinds the wise.
Our dying friends are pioneers to smooth
Our rugged pass to death, to break those bars
Of terror! and abhorrent nature throws
'Cross our obstructed way, and thus to make
Welcome as safe our port from ev'ry storm."

JOHN J. MATTHIAS.

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THE

Methodist Magazine,

FOR APRIL, 1823.

Divinity.

From the Wesleyan Methodist Magazine.

THE SPIRIT'S PROPHETIC TESTIMONY CONCERNING THE SUFFERINGS AND THE GLORY OF CHRIST:

A SERMON,

BY THE REV. JOHN BURDSALL.

1 PETER I. 11.

Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

IT was the observation of the Angel to John, that "the Spirit of Prophecy is the testimony of Jesus." (Rev. xix. 10.) He referred not so much, we presume, to the Spirit of Prophecy speaking *in* Jesus, as to the Spirit of Prophecy speaking *of* Jesus: and hence it is that all the Prophets are said to have given witness to him. (Acts x. 43.) And because the Spirit bare witness to him so often, and in language so diversified, impressive, and majestic, the Prophets were led, as it were irresistibly, to the study of these reiterated and wonderful predictions. It is true, the study was rendered somewhat difficult by the delivery of this testimony "beforehand;" that is to say, long before the accomplishment of the event. But if this circumstance added to the difficulty of the study, it also excited a proportionate ardour in the students to master that difficulty; and therefore the text informs us, that they "searched *diligently* what, and what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

In discoursing on this portion of Holy Writ, we might collect from it some strong proofs of the Saviour's true and proper divinity, of the distinct personality and divinity of the Holy Spirit, and

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of the divine authority of the Holy Scriptures. But although these would form very interesting topics of discussion; and might, with great propriety, be introduced into a sermon on these words; yet, as the thread of the Apostle's argument leads our attention more immediately to the *subject-matter of the testimony*, than to the *nature and perfection of the testifier*, we shall confine ourselves entirely to this view of the text. Our remarks will be included in the consideration,

I. Of the Spirit's Testimony to the *Sufferings* of Christ; and

II. Of his Testimony to the Glory that should follow them.

I. We have to consider the Spirit's Testimony to the *Sufferings* of Christ. We cannot, with HAMMOND and WHITBY, (see their Commentaries on the place,) suppose that these words contain any reference whatever to those sufferings which Christ endures in his members; since they neither form any part of the "salvation" which the Prophets foretold "should come unto us," nor yet any part of the means by which that salvation was secured. And these were the great objects of the prophetic study according to Peter. We therefore understand the text as referring to the *personal* sufferings of Christ; and particularly to those of them which have been significantly denominated his "Cross and Passion." Now concerning these we may observe,

1. They were *predicted* or *foretold*. The very first mention that is ever made of Christ in the Scriptures, refers to him as one appointed to suffer. For when the great Jehovah was passing sentence on the old serpent for seducing our first parents, he said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and *thou shalt bruise his heel*." (Gen. iii. 15.) But,

2. It was predicted that the sufferings of Christ would be *great* and *overwhelming*.

He was to suffer much from Men. Of this branch of the Saviour's sufferings the inspired Psalmist speaks in the following language: (Ps. xxii. 6—8, 11—16:) "I am a worm and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn; they shoot out the lip: they shake the head, saying, He trusted in the Lord that he would deliver him; let him deliver him, seeing he delighted in him. Be not far from me, for trouble is near: for there is none to help. Many bulls have encompassed me, strong bulls of Bashan have beset me round. They gaped on me with their mouths as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax, it is melted in the midst of my bowels. My strength is dried up like a potsherd: and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me, the assembly of the wicked have enclosed me; they pierced my hands and my feet." To the same effect does Isaiah express himself, saying.

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"The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting." (Isa. l. 5, 6.) The same Prophet elsewhere predicts that he would be so ill used of men, as scarcely to be *knowable* to his friends, from the marring and disfiguring of his countenance. "As many were astonished at thee: his visage was so marred more than any man, and his form more than the sons of men." (Isa. lii. 14.)

He was also to suffer much from his Divine Father. For, "it pleased the Lord to bruise him and to put him to grief." (Isa. liii. 10.) In these words we understand the Prophet to say, that it seemed good to the Father greatly to afflict him, and to put him to peculiar grief. For the word which is here translated "bruised," signifies to break a thing all to pieces, to crush it, to pound or bruise it as in a mortar, until it become a perfect pulp. And, as if this were not enough, the Father is represented as citing and commissioning the sword of justice to spend its ravages on his sacred person. "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts: Smite the Shepherd, and the sheep shall be scattered!" (Zech. xiii. 7.) And, what greatly added to his sufferings, converting his whole life into his *Cross and Passion* was, that they were *certainly* and *constantly* placed fully in his view; so that wherever he went, and whatever else engaged his attention, he never lost sight of *this* circumstance, that he was born to the endurance of these sufferings, and had this bitter cup to drink.

3. The Spirit of Christ did not more expressly predict the existence and severity of his sufferings, than this remarkable circumstance, that they were *not to be endured on his own account*. "After threescore and two weeks," said Daniel, "shall Messiah be cut off, but not for himself." (Dan. ix. 26.) Endured on his own account they could not be, he being emphatically designated "the Holy One, and the Just." (Acts iii. 14.) This character perfectly accords with Isaiah's prophetic description of him: "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." (Isa. xi. 5.) These were to be the *support* and the *ornament* of his character, as for both these purposes the girdle was used by the ancients. In this passage the Prophet is rather asserting his freedom from the taint of original corruption, than from the stain of personal transgression: and because he was thus pre-eminently pure and just, it was said in reference to him, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing, which shall be born of thee, shall be called The Son of God." (Luke i. 35.) Indeed, so free was the Saviour from any participation of that depravity which is natural to man, as fully to justify the Apostle in saying that he was "*holy*," that is to say, perfectly

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holy before God; "*harmless*," completely harmless as it respects men; "*undefiled*," without the least defilement by his birth; and "*separate from sinners*," altogether free from any moral contamination by his intercourse with them. Now being thus pure and perfect, suffering could neither be *necessary* for the correction of any evil in himself, nor *justly inflicted on him* on his own account. Do any ask, But if he did not suffer on his own account, on whose account did he suffer? We unhesitatingly reply,—He suffered for all mankind. And this property of the Saviour's sufferings was most explicitly set forth to the Old Testament Saints by the Spirit of Prophecy. "Surely," said this Spirit, (when speaking by Isaiah of Messiah's sufferings) "he hath borne our griefs and carried our sorrows: yet did we esteem him to be stricken," for his own sins; "smitten of God," as one whom he saw to be highly deserving of stripes, and whom he could not righteously suffer to escape; "and afflicted,"—most justly and peculiarly afflicted.—"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Isa. liii. 4—6.) Any other view of Christ's sufferings cannot, we think, be given without rendering them altogether *unjustifiable*, and *inexplicable*. For let it be well remembered, that "in him was no sin;" (1 John iii. 5;)—that "he *did*," that is, *committed* "no sin, neither was guile found in his mouth;" (1 Pet. ii. 22;)—that he was not conscious of any thing existing in him that was contrary to the spotless nature and law of God; for "he *knew* no sin."—How then could the righteous and most worthy Judge Eternal either account him to be a sinner, or justly cause him to suffer for his own sake? And yet this innocent and perfect Character was not only made to suffer, but to pass through unprecedented sufferings. He might have justly taken up the plaintive language of Jerusalem in the midst of her desolation, and have said, "Behold and see, if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me." (Lam. i. 12.) So oppressive were his sufferings, as to bow down his spirit to the grave, (Matt. xxvi. 38,)—as to cause him to sweat as it had been great drops of blood, falling down to the ground, (Luke xxii. 44,)—as to make him fear, weep, and cry unto Him that was able to save. (Heb. v. 7.) And, in short, so oppressive were his sufferings, as to wring from him the most affecting complaint that was ever uttered; "My God, my God, why hast thou forsaken me?" (Matt. xxvii. 46.) Now if we cannot account for the infliction of *any* suffering, not even the *least degree*, on the strictly innocent; how can we hold it to be consistent with the principles of justice, that so great a measure of it should have been laid on this eminently just Person? And if the sufferings of Jesus Christ were not

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so endured for others, or in such a sense, as those of no other person ever were, then the very same language which the Holy Ghost employs in setting forth the benefits which flow from the death of Christ to the world, *might*, with the greatest propriety, and *ought*, in the strictest justice, to be used in speaking of the death of Christian Martyrs. But are *they* ever spoken of as being "a propitiation through" their "blood?" Is it ever asserted, that we are "reconciled to God by" their "death?" Are they ever said to be "made sin for us, that we might be made the righteousness of God in" them? Is it ever stated, that "we have redemption through" their "blood, the forgiveness of sins?" Is their "blood" ever represented as "cleansing from all sin?" Or are we any where taught that we are "washed from our sins in" their "blood," and by them "made Kings and Priests unto God?" Or is it any where maintained, that "we have boldness to enter into the holiest by" their "blood," and through the influence of their merit and mediation to "draw near to God in full assurance of faith?"—And why not? Wherefore should all this vicarious and sacrificial language be confined to the death of Christ, if the death of Stephen, James, Peter, Paul, and other Martyrs, was endured for us in the very same sense that Christ's was?—Yet we know that this language is never used in speaking of the death of any other person. Unless, therefore, we are disposed to maintain, which God forbid we should, that the God of order and justice has departed from the principles of order and justice in inditing the Sacred Volume, we must allow that the sufferings of the Redeemer were endured for others in such a way as were those of no other being, and in a sense purely vicarious, or substitutional. In proof of this doctrine, we appeal to the current language of the New-Testament. What does it say? Why, that the Father hath "set forth" Christ "to be a propitiation through faith in his blood;" (Rom. iii. 25;)—that "Christ died for the ungodly;" (Rom. v. 6;)—that we are "reconciled to God by his death, and saved by his life;" (Rom. v. 10;)—that Christ "hath redeemed us from the curse of the law, being made a curse for us;" (Gal. iii. 13;)—that he "suffered the just for the unjust, to bring us to God;" (2 Pet. iii. 18;)—that "himself bare our sins in his own body on the tree;" (1 Pet. ii. 24;)—that he hath "redeemed us unto God by his blood;" (Rev. v. 9;)—and, to sum up all, that it is he that hath "loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God." (Rev. i. 5, 6.) But why do we confine our appeal to the New-Testament? We may boldly say that every part of the Old-Testament, particularly every part of the Jewish Ritual, pointed to the sacrificial nature of the sufferings of Christ. And with this view unquestionably it was, that the Apostle said "The Law is our Schoolmaster to bring us to Christ;"—not only shutting us up unto the faith afterward to be revealed, but actually bringing

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us to a knowledge of that faith in its general outline. Against this view of the subject, an objector may possibly say, "If the whole Jewish Law, or even the greater part of it, contained so distinct and steady a reference to the vicarious quality of the sufferings of Christ, how came the Jews to quarrel with the notion of a suffering Messiah, and to put him to death as an impostor?" To this we may reply, their eyes were holden so as that they neither saw the excellency nor even the innocency of Christ, and therefore they concluded that his sufferings were most deservedly inflicted. But it may again be asked, "How came their eyes to be so holden as that they neither could see the excellency nor the innocency of Christ?" To this we answer, that their blindness in the first instance originated in their prejudices. For, having eyes they would not see; and having ears they would not hear; neither would they understand with their hearts. And having so fully and determinately given themselves up to the government of prepossession, it pleased the Divine Being judicially to deliver them up unto this state. Hence that infatuation which would not allow them to be mere abettors of the Saviour's death, but urged them to clamour for his blood, and fearlessly to brave all the direful consequences flowing from the irregularity and iniquity of shedding it. For scarcely had Pilate asserted his freedom from the guilt of that transaction by a most significant action, and warned them of their danger, before they daringly vociferated, "His blood be on us and on our children." (Matt. xxvii. 5.) But this ought not to surprise us; for,

4. The Spirit of Prophecy foretold that Jesus Christ would experience this usage *from his countrymen*. The Father addresses him as one "despised by the people" and "abhorred by the nation," that is, the Jewish nation. (Isa. xlix. 7.) He speaks of him as a person who was not only *contemned* but *rejected* of men; (Isa. liii. 3;) and rejected, not by the vulgar and the low alone, or by the illiterate and the base, but by the wise and learned; by the very master-builders of the nation; by the chief Priests and Rulers. Hence, when Peter defended himself before the Jewish council, he boldly said, "The stone which was set at nought of you builders, is become the head of the corner." Such were the views and feelings which the Jews in general entertained towards Jesus Christ, as to make them imagine that they were rendering a signal service to their nation and their God in seeking the destruction of him and his adherents. And the more effectually to secure this object, they leagued themselves with the Rulers of the Gentiles, exhibiting the strange anomaly of an union of covenant-persons and aliens, believers and unbelievers, saints and sinners, to prevent the establishment of Messiah's interests and kingdom in the world. And from this general and determined opposition, the most complete success was confidently anticipated. "An evil disease, said they, now cleaveth fast unto him; and now that he

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lieth, he shall rise up no more." (Ps. xli. 8.) But their confidence was baseless! For the Spirit of Christ had "testified beforehand" not only that he should suffer, but as we have, in the next place to show, that "*Glory*" should "follow" his sufferings.

(To be concluded in our next.)

Biography.

MEMOIR OF MR. JOHN INGLISH, OF CHILLICOTHE, OHIO.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

THE following biographical sketch of a highly esteemed and excellent young man, has been drawn up at the suggestion of several of his Christian brethren, for publication in your valuable and widely circulated Miscellany; for which purpose it is now communicated.

MR. JOHN INGLISH, son of James and Rachel Inglish, of Chillicothe, in the state of Ohio, was born at Charlestown, Jefferson county, Virginia, on the 24th of July, 1801. His parents have been members of the Methodist Episcopal Church for nearly thirty years. His father has been many years a local preacher in the church, and his house has long been a home for the preachers in the travelling connection.

In April, 1806, when John was about five years old, Brother Inglish removed with his family to Chillicothe. As their children grew to years capable of receiving religious instruction, it was the practice of brother and sister Inglish to inculcate it on their tender minds; and to teach them, both by precept and example, the duties of religion and the practice of the moral virtues. Their labours have been abundantly blessed; for they have lived to see their four oldest children become the subjects of Divine grace, and worthy members of the church of Christ, of which number the subject of this memoir was one.

His early youth was not marked by any unusual seriousness or attention to subjects of religion. Exposed, as children brought up in towns and cities generally are, to greater temptations from, and liable to be led away by, the company and example of wicked youths, it was owing to the restraining grace of God, the force of early habits of morality, and the salutary prohibitions of his parents, that he was saved from contracting the vicious habits of his youthful associates. A strict observance of the Sabbath was the most irksome restraint which was imposed upon him; and when opportunity served, he would sometimes steal off from his parents,

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to join in the recreations and amusements of his playmates. But this was almost the only instance wherein it was found necessary by his parents to use correction.

In waiting upon the travelling preachers, who often put up at his father's house, he took great pleasure; yet studiously shunned their company to prevent opportunities of conversation with him on religious subjects. The Spirit of God, at this early period of his life, often strove with him, and he felt and saw that he was a sinner. But through the deceitfulness of sin, the force of temptation, and the love of youthful pleasures and amusements; he resisted those Divine influences, and slighted those gracious calls of mercy, from time to time, until he attained the age of seventeen years. He had a great veneration and respect for pious people and loved them more than any other; but heartily despised carnal professors, and such as "made shipwreck of faith." Such examples of apostacy as fell under his notice, while it somewhat discouraged and deterred him from embracing religion; yet settled more firmly in his mind, an abhorrence and dread of apostatizing; and a fixed determination, that if ever he should "Set his hand to the plough," he *never would "look back."*

It was now that the good effects of his pious education became more manifest. For though exposed, like other youths of his acquaintance, to the vices and follies of the age, his moral conduct was upright and his life irreproachable. He saw and in a good degree felt the force of Divine truth; the illuminating rays whereof had shone into his mind, and discovered to him the beauty, the excellency and the necessity of religion. He, however, disclosed the exercises of his mind to no one. But it was observable that he became more thoughtful and serious.

In July, 1818, he attended a camp-meeting held near the Pickaway plains, about fifteen miles from Chillicothe. It was here that the exercises of his mind were first discovered; for he was unable any longer to conceal them. The operations of God's Holy Spirit upon his heart were so strong, that he could not refrain from weeping most of the time he was at the meeting, and even on his way home. About the commencement of the memorable revival of religion in the Methodist E. Church, in Chillicothe, in the autumn of this year, (1818) he heard Dr. Monett preach from these words: "*The harvest is past, the summer is ended, and we are not saved.*" In this sermon, the danger of putting off the work of repentance, was particularly insisted upon. This discourse was made the means of his awakening to a deep sense of his lost and ruined state by nature, and of his need of a Saviour.

His convictions now became deep and permanent: not, however, that strong sense of the impending wrath of God, under the weight of which the trembling sinner seems ready to sink to the earth; not that "Save Lord or I perish! Oh save or I sink into

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hell!" of a rebel against God, who had sinned "with a high hand and with an outstretched arm." But his was rather that "Godly sorrow which worketh repentance unto life;" that grace of "a broken and a contrite heart" which "God will not despise;" that indescribable anguish and grief, for having slighted and neglected the gracious calls of mercy, and the strivings of God's Spirit; that penitential sorrow, which would "weep its life away, for having grieved His love."

He attended the worship of God and the means of grace, regularly, and marked with great interest the progress of the revival, and the effects of the work of grace on others; while his own convictions became daily more deep and strong. Although he was so thoroughly awakened, yet so strong were his fears of apostatizing, and so great his sense of unworthiness, that he was deterred, for some time, from offering himself for membership in the church. Waving, however, all his objections on these grounds, on the 27th of November, 1818, with much fear and trembling, he presented himself at the altar, with about a dozen others, mostly young persons, and was taken into Society, as usual, on trial. It was customary at this time, and indeed throughout the revival, to invite the "mourners" to the altar, where the people of God united with them in prayer for God's pardoning mercy and converting grace. This was generally a very heavy cross for the young penitents to take up. However, our young brother Inglish and a few of his awakened friends, resolved to go forward together at the next meeting, should an invitation be given. They did so. Some obtained joy and peace in believing; but John continued in deep distress. He attended a prayer-meeting on the following evening, and in an agony of distress, continued in prayer till 11 o'clock, but without obtaining any comfort. On the next evening (Friday) he attended a regular prayer-meeting at the Meeting-house. The house was full to overflowing; and before the meeting commenced, the power and presence of God were displayed in a most extraordinary degree.* At this meeting John's mental exercises were so great, that when the "mourners" were called up, he had not strength to go forward; but continued to the close of the meeting to cry to God, with all the earnestness of his soul, for salvation. But still deliverance came not.

On the following Sabbath, Nov. 29, a Lovefeast was held in the Chillicothe Society, at which John attended, and spoke in such an earnest and feeling manner, as much affected those who heard him. He gave a brief account of his religious impressions; the strivings of God's Spirit with him while yet a child; the manner and circumstances of his conviction; and his determination to continue to pray and struggle on, until he obtained deliverance

* See an account of this meeting and of the revival of religion at that time, in the Methodist Magazine, for 1819, page 236.

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from the guilt and burden of sin. He then earnestly entreated the people of God to pray for him. Before the close of this meeting he was enabled to venture his all upon Christ for salvation; and by an exercise of faith to lay hold on the promises of the gospel; and in a moment his burden was removed, his soul was set at liberty, and he rejoiced in a sin-pardoning God. Filled with peace and joy he immediately rose praising God and proclaiming what great things He had done for him. His love for the souls of others immediately prompted him to address his young companions, who had not yet "obtained like precious faith," earnestly exhorting and encouraging them to look for a present salvation, and in a feeling manner pointing them to "the Lamb of God which taketh away the sin of the world."

His zeal for the salvation of souls led him to embrace all opportunities, "in season and out of season," of exhorting sinners to repentance, and of encouraging mourners. His labours in this way, joined to his peculiarly interesting, earnest and engaging *manner* of addressing himself to the hearts and consciences of those who heard him, were rendered a blessing to many, and contributed no little to the promotion of the work of God at this time. The high estimation in which he was held by all, and the entire confidence which they reposed in his religious profession, gave him access to their hearts.

He continued to walk in the light of God's countenance, and to rejoice in Him night and day for two or three weeks; when by some means his spiritual sky became clouded, he fell into doubts and fears, and the enemy of souls severely tempted him to doubt the reality of the work of grace wrought in his heart. The distress and anxiety which were thus occasioned, only drove him again to "that blood which makes the wounded whole;" and while wrestling in the strength of prayer, he received so strong a manifestation of God's love, and so clear an evidence of his adoption, that he never after doubted for a moment his conversion. Soon after this, he and three other young men, who had recently "obtained like precious faith," formed themselves into a "*Band*," according to the rules contained in the Discipline of the church. This excellent institution was often remarkably blessed to their souls, and contributed much to their growth in grace.

He was a constant attendant upon all the means of grace—public, social and private; and by this, his "profiting appeared to all." Two or three months after he embraced religion, he was appointed assistant leader of a class of young men to which he belonged. The manner in which he discharged the duties of this station, afforded pleasing evidence of his rapid growth in grace, and a knowledge of experimental religion, and of the things of God, beyond his years. He shrunk not from any duty, nor any cross which his spiritual leaders in the church imposed upon him. And although but a stripling, he regularly officiated at the public prayer-

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meetings, where the meeting-house was generally crowded. He was much gifted in prayer, and possessed, withal, a strong and pleasing voice; which, with his holy ardour of soul and his fervent zeal, rendered his public exercises in prayer and exhortation peculiarly interesting, and a blessing to many.

In November, 1819, he took a violent cold by walking a few miles into the country, and while yet warm and perspiring very freely, going to work in a damp room, which he was plaistering. The efforts of nature to throw off the effects of this cold, were unavailing. It settled on his lungs, and was accompanied with a cough and slight daily fever, with other premonitory symptoms of a pulmonary complaint, which continued most of the succeeding winter. Fears were entertained by his friends that the complaint of his breast was becoming seated; and the most effectual remedies were resorted to for his relief. It was judged advisable that he should take a journey, and by travelling, seek a restoration to health. Accordingly, in February, 1820, he went to Cincinnatti, in which place and its vicinity he spent a short time, with so much advantage, that he returned home early in the spring, considerably recovered, and continued to get better; so that in a few weeks he appeared to be entirely free from his breast complaint, and resumed his business and continued at work during the summer and autumn of 1820, enjoying good health.

In February, 1821, by going out of a warm room on a very cold night, and walking some distance home, he again took a severe cold. This was the means of bringing on again, his pulmonary complaint, with aggravated symptoms, which now became so deeply seated, that he never after recovered from it fully. He continued in bad health all winter, labouring under all the symptoms of an incipient stage of consumption. In the spring following he was considerably recovered, apparently, but, being yet unable to labour, he devoted a few weeks to improvement in learning. However, his close application to study, and his confinement and want of exercise, were extremely injurious to him, so that he was compelled to quit school, and resort again to travelling for the benefit of his health.

In May (1821) our young brother Inglish set out, on horseback, to travel a few weeks in the western part of this state and Kentucky. Taking Cincinnati in his route, he there met with the Rev. Alexander Cummins, (Presiding Elder of the Kentucky district,) who invited him to take a tour with him round the district. He accepted the kind invitation, and set out with brother Cummins in the latter part of May, and travelled with him about five weeks, in Kentucky. Finding his health but little better by travelling, he judged it useless to continue his tour any further, and returned home, in July, to his father's, and put himself under the care of a physician.

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From some letters which he wrote during this tour, and soon after his return home, the following extracts are made; presuming they will be acceptable to the reader, as they breathe the same spirit of piety and resignation to the Divine will, which were so observable through all his affliction.

Extract of a letter to his parents, dated,

"Lexington (Ken.) June 13, 1821.

"My Dear Parents—

"Having safely arrived at Cincinnati three days after my departure from home, and there spent a few days with our friends, I, after consulting with father Collins and others, acceded to the kind proposal and persuasion of brother Cummins,* to take a tour with him partly round his district. We set out on the 29th of May, and went down the Ohio river, on the Indiana side about seventy miles; during which time we had intense heat, exceedingly bad roads, and wet and damp weather; but I thank the Lord, His protecting arm has still upheld me.

"From thence we crossed the Ohio at Port-William, and there attended a quarterly-meeting, and then proceeded to Georgetown, where brother Cummins held another quarterly-meeting. From thence we came on to Lexington, and intend tarrying here until the quarterly-meeting at Versailles, after which we will return to Cincinnati.

"I think my health is considerably improved; but my recovery is slow, and perhaps not permanent. I depend much upon your faith and prayers: upon which, I trust, you will still bear me up at a throne of grace, and implore Him with whom all things are possible, that if consistent with His will, I may again be restored to health; and that I may be more spiritual in my devotions, delight more in the law of the Lord; and that whether I live, or whether I die, I may be the Lord's."

To the same, dated,

"Cincinnati, June 27, 1821.

"My Dear Parents—

"I have just returned to this city, and feel myself much better than when I left it. I have concluded to abide here until next week, and then go with father Collins and brother Cummins to Maysville, where they intend to hold a quarterly-meeting. In consequence of my returning by Maysville, I shall not be at home until some time in July.

"Since I wrote you from Lexington, I have gained strength every day, and am in hopes that by an adherence to the means adopted for my recovery, I may yet be restored to my former health. But if Divine Wisdom has otherwise determined, I shall

* Presiding Elder of Kentucky District.

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endeavour, by the grace of God, patiently to submit to my lot, and strive to be prepared to meet my Judge.

"Since I left home, I thank the Lord that I have enjoyed almost an uninterrupted peace of mind. Yet sometimes my affliction of body was such as to cause a degree of depression of spirits. I still feel, blessed be God, that my foundation is upon the immoveable Rock Christ Jesus, and that my treasure is growing in Heaven."

To the Rev. Alexander Cummins, dated,

"Chillicothe, Aug. 29, 1821

"DEAR BROTHER,

"Having not forgotten your request, nor lost the disposition to comply with it, I embrace an opportunity of writing a few lines, to inform you that I still survive the inhabitants of the tomb; and with my face Zion-ward, am still striving to enter in at the straight gate.

"Since I left you I have health and strength a little, but am still feeble and unfit for any labour whatever. If spared, I intend to continue at home until my father's return from Illinois, and then commence travelling again. But if after faithfully using the best means for my recovery, my efforts should be unavailing, I shall endeavour, by the assistance of Heaven, more patiently and cheerfully to submit to the rod of affliction, and rejoice in the anticipation of departing and being with Christ, which is far better.

"It is a time of general sickness in town and country. Many are falling victims to the King of Terrors. Oh the necessity of being prepared to meet him at his coming."

To the Rev. Adbeel Coleman, Cincinnati, dated,

"Chillicothe, Oct. 14, 1821.

"MY DEAR BROTHER,

"Having just returned from the funeral of our brother Owen Daily, I sit down to write you a few lines, with an affected heart and sensations which I never before felt at the decease of a friend. His relatives and friends have abundant consolation, in the assurance that he died in the triumphs of victorious faith.

"I have, since my return home, in some degree recruited my health; but am still very weak and feeble. During my affliction I have very often proposed to myself the question, How shall I meet the King of Terrors? At times I have felt strong consolation and an undaunted courage; but frequently—too frequently felt a great anxiety to live. But I thank the Lord, that notwithstanding all the youthful allurements which surround me, and which would make life desirable, I have, for some time past, felt more resigned to the Providence of God than ever before. I hope you will still pray for me, that let me die when or how I may, I may be the Lord's."

(To be concluded in our next.)

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Scripture Illustrated:

ILLUSTRATION OF MARK IX. 38. AND MATTHEW XIX. 24.

We saw one casting out Devils in thy name.

I. WITHOUT doubt he truly did this work, whosoever he were. He cast out Devils truly and really, and that by the divine power, otherwise *Christ* had not said those things which he did, *Forbid him not: there is no man that doth a miracle in my name, who can speak evil of me, &c.*

II. Whence then could any one, that followed not *Christ*, cast out Devils? Or whence could any one that cast out Devils, not follow *Christ?*

I answer. We suppose

I. That this man cast not out Devils in the name of *Jesus*, but in the name of *Christ*, or *Messias:* and that it was not out of contempt that he followed not *Jesus*, but out of ignorance; namely, because he knew not yet that *Jesus* was the *Messias*.

II. We therefore conjecture, that he had been heretofore some Disciple of *John*, who had received his Baptism in the name of the *Messias* now speedily to come (which all the Disciples of *John* had) but he knew not as yet, that *Jesus* of *Nazareth* was the *Messias:* which *John* himself knew not, until it was revealed to him from Heaven.

III. It is probable therefore, that God granted the gifts of miracles to some lately baptized by *John*, to do them in the name of the *Messias;* and that to lay a plainer way for the receiving of the *Messias*, when he should manifest himself under the name of *Jesus* of *Nazareth*.

See *Verse* 41. In my name ὅτι Χριστοῦ ἐστε, *Because ye belong to Christ:* and Chap. xiii. 6. *Many shall come in my name*, not in the name of *Jesus*, but in the name of the *Messias:* for those false Prophets assumed to themselves the name of the *Messias* to bring to naught the name of *Jesus*. That *John* xvi. 24. *Hitherto ye have asked nothing in my name*, differs not much from this sense. The Apostles poured out their prayers, and all the holy men theirs, in the name of the *Messias*, but ye have as yet asked nothing in my name *Jesus*, *&c.*—LIGHTFOOT.

MATTHEW XIX. 24.

THE plundering Arabs commonly ride into houses, and commit acts of violence, if measures are not taken to prevent them. On this account the doors are often made very low, frequently not above three feet in height. This must be very inconvenient for those who keep camels, and must often want to introduce them into their court yards. They, however, contrive to do this by training them up, not only to kneel down when they are loaded

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and unloaded, but to make their way *on their knees* through such small door-ways. This must, without doubt, be attended with great difficulty, and makes the comparison of our Lord sufficiently natural; *it would be as easy to force a camel through a door way, as small as the eye of a needle, as for a rich man to enter into the kingdom of God.*—HARMER.

The Attributes of God Displayed.

PRESENT STATE OF JERUSALEM.

THE following interesting account of the present state of Jerusalem, is extracted from the travels of Robert Richardson, M. D., along the Mediterranean and the parts adjacent, recently published.

THERE are two accounts of the ancient city of Jerusalem, which have come down to us with the sanction of high authority. The first is to be found in the third chapter of Nehemiah, who built the walls of the city, after the return of the Jews from the Babylonish captivity. My attention was particularly directed to this account by the Countess of Belmore, who visited the memorable spots in and about Jerusalem, with all the zeal and feeling of a pious Christian, taking the Holy Scriptures for her guide, while at the same time she availed herself of all the light that modern travellers have been able to collect for the illustration of this most interesting portion of sacred topography. The other account is from the pen of the Jewish historian Josephus, who had the misfortune to witness the sacking and utter destruction of his native city by the victorious arms of Titus Vespasian. It is a tantalizing circumstance, however, for the traveller, who wishes to recognize in his walks the site of particular buildings, or the scenes of memorable events, that the greater part of the objects mentioned in the description both of the inspired and Jewish historian, are entirely removed and razed from their foundations, without leaving a single trace or name behind to point out where they stood. Not an ancient tower, or gate, or wall, or hardly even a stone remains. The foundations are not only broken up, but every fragment of which they were composed is swept away, and the spectator looks upon the bare rock with hardly a sprinkling of earth to point out her gardens of pleasure, or groves of idolatrous devotion. And when we consider the palaces, and towers, and walls about Jerusalem, and that the stones of which some of them were constructed were thirty feet long, fifteen feet abroad, seven and a half thick, we are not more astonished at the strength, and skill, and perseverance, by which they were constructed, than shocked by the relentless and brutal hostility by which they were shattered and overthrown, and utterly removed from our sight. A few gardens

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still remain on the sloping base of mount Zion, watered from the pool of Siloam; the gardens of Gethsemane are still in a sort of ruined cultivation; the fences are broken down, and the olive trees decaying, as if the hand that dressed and fed them were withdrawn; the mount of Olives still retains a languishing verdure, and nourishes a few of those trees from which it derives its name: but all around about Jerusalem, the general aspect is blighted and barren; the grass is withered; the bare rock looks through the scanty sward, and the grain itself, like the staring progeny of famine, seems in doubt whether to come to maturity, or die in the ear. The vine that was brought from Egypt is cut off from the midst of the land; the vineyards are wasted; the hedges are taken away; and the graves of the ancient dead are open and tenantless. How is the gold become dim; and every thing that was pleasant to the eye withdrawn. Jerusalem has heard the voice of David and Solomon, of prophets and apostles; and he who spake as man never spake, has taught in her synagogues and in her streets. Before her legislators, her poets, and her apostles, those of all other countries became dumb, and cast down their crowns, as unworthy to stand in their presence. Once she was rich in every blessing; victorious over all her enemies; and resting in peace; with every man sitting under his own vine, and under his own fig-tree, with none to disturb or to make him afraid. Jerusalem was the brightest of all the cities of the east, and fortified above all other towns, so strong, that the Roman conqueror thereof, and the master of the whole world besides, exclaimed, on entering the city of David, and looking up at the towers which the Jews had abandoned, "Surely we have had God for our assistance in the war; for what could human hands or human machines do against these towers!" It is no other than God who has expelled the Jews from their fortifications. Their temple was the richest in the whole world; their religion was the purest; and their God was the Lord of Hosts. Never was there a people favoured like this people, but they set at nought the counsel of their God; trusted in their walls; and walked after the imaginations of their own hearts; their city was given up to the spoiler; the glory departed from Israel, and the sceptre from Judah; the day of vengeance arrived; and the rebellious sons of Jacob are scattered, and peeled, and driven under every wind of heaven, without a nation or country to call their own: unamalgamated, persecuted, plundered and reviled; like the ruins of a blighted tower, whose fragments remain to show the power that smote it, and to call aloud to heaven and earth for repair. What a tremendous lesson for the kings and people of the earth to learn wisdom, and in the midst of their prosperity, to recognize the hand from which their comforts flow! It is impossible for the Christian traveller to look upon Jerusalem with the same feelings with which he would set himself to contemplate the ruins of Thebes, of Athens,

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or of Rome, or of any other city, which the world ever saw.—There is in all the doings of the Jews, their virtues and their vices, their wisdom and their folly, a height and a depth, a breadth and a length that angels cannot fathom; their whole history is a history of miracles, the precepts of their sacred book are the most profound, and the best adapted to every situation in which man can be placed; they moderate him in prosperity, sustain him in adversity, guide him in health, console him in sickness, support him at the close of life, travel on with him through death, live with him throughout the endless ages of eternity, and Jerusalem lends its name to the eternal mansions of the blessed in heaven, which man is admitted to enjoy through the atonement of Christ Jesus, who was born of a descendant of Judah. But we must turn to consider the Jerusalem that now is. In Egypt and Syria, it is universally called Goutes, or Koudes, which means holy, and is still a respectable, good-looking town; it is of an irregular shape, approaching nearest to that of a square; it is surrounded by a high embattled wall, which, generally speaking, is built of the common stone of the country, which is a compact lime-stone. It has six gates; one of which looks to the west, and is called the gate of Yaffa, or Bethlehem, because the road to these places passes through it; two look to the north, one is called the gate of Sham, or Damascus; the other, the gate of Herod; the fourth gate looks to the east, or the valley of Jehoshaphat, and is called St. Stephen's gate, because here the protomartyr was stoned to death; it is close by the temple or mosque of Omar, and leads to the gardens of Gethsemane, and the mount of Olives, Bethany, Jericho, and all the east of Jerusalem; the fourth gate leads into the temple, or harem schereef, which was formerly called the Church of the Presentation, because the Virgin Mary is supposed to have entered by this gate, to present her son, our blessed Saviour, in the temple. On account of a turn in the wall, this gate, though in the east wall of the city, looks to the south towards mount Zion; near to this there is another gate, which is small, not admitting either horses or carriages, of which last, however, there is none in Jerusalem; and from the wall resuming its former direction, looks to the east, it is called the dung-gate; the last is called Zion-gate, or the gate of the prophet David; it looks to the south, and is in that part of the wall which passes over mount Zion, and runs between the brook Kedron, or valley of Jehoshaphat on the east, and the deep ravine, called the valley of the son of Hinnom; on the west, leaving about two thirds of mount Zion on the south, or outside of the walls, it is nearly opposite to the mosque which is built over the sepulchre of David. The longest wall is that which faces this, and is on the north side of the city; it runs between the valley of Gihon on the west, and the valley of Jehoshaphat on the east. I walked round the city on the outside of the wall, in an hour and twenty minutes, and lady Belmore rode round it on an

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ass, in an hour and a quarter; and the whole circumference, as measured by Maundrell, a most accurate traveller, is two miles and a half. The population of the Holy City is estimated at twenty thousand souls; five thousand of whom are Mussulmans; five thousand Christians; and ten thousand Jews. The Jews reside chiefly on the edge of mount Zion, in the lower part of the city, which, in the language of Scripture, is called the Daughter of Zion, near to the shambles, which are most dreadfully offensive; in passing them on a summer morning, a person is almost afraid to draw his breath, the inhalation of the vapour produces such a deadening effect upon the whole system. Many of the Jews are rich and in comfortable circumstances, and possess a good deal of property in Jerusalem, but they are careful to conceal their wealth, and even their comfort, from the jealous eye of their rulers, lest by awakening their cupidity some vile, indefensible plot, should be devised to their prejudice. In going to visit a respectable Jew in the Holy City, it is a common thing to pass to his house over a ruined foreground, and up an awkward outside stair, constructed of rough unpolished stones, that totter under the foot: but it improves as you ascend, and at the top has a respectable appearance, as it ends in an agreeable platform in front of the house. On entering the house itself it is found to be clean and well furnished, the sofas are covered with Persian carpets, and the people seem happy to receive you. The visitor is entertained with coffee and tobacco, as is the custom in the houses of the Turks and Christians. The ladies presented themselves with an ease and address that surprised me and recalled to my memory the pleasing society of Europe. This difference of manner arises from many of the Jewish families in Jerusalem, having resided in Spain or Portugal, where the females had rid themselves of the cruel domestic fetters of the east, and, on returning to their beloved land, had very properly maintained their justly acquired freedom and rank in society. They almost all speak a broken Italian, so that conversation goes on without the clumsy aid of an interpreter. It was the feast of the passover, and they were all eating unleavened bread; some of which was presented to me as a curiosity, and I partook of it merely that I might have the gratification of eating unleavened bread with the sons and daughters of Jacob in Jerusalem: it is very insipid fare, and no one would eat it from choice. For the same reason I went to the synagogue, of which there are two in Jerusalem, although I only visited one. The form of worship is the same as in this country, and, I believe, in every country, which the Jews inhabit. The females have a separate synagogue assigned to them as in the synagogues of Europe, and in the Christian churches all over the Levant. They are not, however, expected to be frequent or regular in their attendance on public worship. The ladies generally make a point of going on the Sunday, that is, the Friday night or Saturday morning after they are

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married: and being thus introduced in their new capacity, once a year is considered as sufficient compliance on their part, with the ancient injunction, to assemble themselves together in the house of prayer. Like the votaries of some Christian establishments, the Jewesses trust more to the prayers of their priests than to their own. The synagogues in Jerusalem are both poor and small, not owing to the poverty of their possessors, but to the prudential motives above mentioned; yet it was delightful to mix with them in your devotions, and to see performed before your eyes that ceremonial worship by the descendants of that very people to whom it was delivered by the voice of God. I should look at the ceremonies of Pagan temples as a matter of little more than idle curiosity, but the ceremonies of the Jews dip into the heart. This is the most ancient form of worship in existence; this is the manner in which the God of heaven was worshipped by Abraham and his descendants, when all the other nations in the world were sitting in darkness, or falling down to stocks and stones. To the Jews were committed the oracles of God; this is the manner in which Moses and Elias, David and Solomon, worshipped the God of their fathers. This worship was instituted by God himself, and in Jerusalem the chosen and appointed city; and on the rock of Sion, God's holy hill, to sing a psalm of David, in company with the outcast race of Judah, winds to ecstasy the heart.

The vital history of the Christian faith passes over the memory, and you feel as if you joined your voice with those chosen spirits who spoke through inspiration, and told the will of God to man. The time will come when the descendants of his ancient people shall join the song of Moses, to the song of the Lamb, and, singing hosannah to the Son of David, confess his power to save. I never see the fine, venerable aspect of a Jew, but I feel for him as an elder brother. I have an affection for him, that far transcends my feeling for a Greek or for a Roman, who have left the world but childish rhythms and sprinklings of a groundless morality, compared with that pure and lofty thought that pervades the sacred volume. I have a desire to converse with him, and to know the communings of a heart, formed by the ancient word of inspiration, unanointed and unanealed by the consummating afflations of Christianity. I would rather pity than persecute him for refusing the Gospel. The thunders of Sinai once rung in his ears, need we wonder that they have sunk deep into his heart? The rock must be struck before the water will gush out. The coal must be warmed before it can be fanned into a flame. The fort must be taken by gradual approaches. Sichæus must be abolished by little and little. They are a hard working and industrious people; the world has never been oppressed by their poor; the obstinacy with which they cling to their institutions shows the stuff that is in them. Plundered and expatriated for the long period of eighteen hundred years, they have earned their bread from under

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the feet of those to whom the writings of their fathers reveal the will of heaven, and from which we derive the soundest rules of life, and the gladening hopes of a future existence. One would say, that the son of Judah was a gem, whom every Christian would be anxious to polish and refine: by how much it is more blessed to give than to receive; they have given to all, but, saving the buffetings of tyranny and adversity, what have they received from the world? The elements of Christianity are incorporated in their institutions; when they consider and know them, they will see that the religion of Jesus is but the consummation of their own. Let us treat them like fellow-creatures: we owe them every thing, and they have not more of the original contamination of human nature than we ourselves.

The Jewesses in Jerusalem speak in a decided and firm tone, unlike the hesitating and timid voice of the Arab and Turkish females, and claim the European privilege of differing from their husbands, and maintaining their own opinions. They are fair and good-looking; red and auburn hair are by no means uncommon in either of the sexes. I never saw any of them with veils; and was informed that it is the general practice of the Jewesses in Jerusalem to go with their faces uncovered. They are the only females there who do so. They seem particularly liable to eruptive diseases; and the want of children is as great a heart-break to them now as it was in the days of Sarah.

In passing up to the synagogue, I was particularly struck with the mean and wretched appearance of the houses on both sides of the streets, as well as with the poverty of their inhabitants. Some of the old men and old women had more withered and hungry aspects than any of our race I ever saw, with the exception of the caverned dames at Gornow, in Egyptian Thebes, who might have sat in a stony field as a picture of famine the year after the flood. The sight of a poor Jew in Jerusalem, has in it something peculiarly affecting. The heart of this wonderful people, in whatever clime they roam, still turns to it as the city of their promised rest. They take pleasure in her ruins, and would lick the very dust for her sake. Jerusalem is the centre round which the exiled sons of Judah build, in airy dreams, the mansions of their future greatness. In whatever part of the world he may live, the heart's desire of a Jew when gathered to his fathers, is to be buried in Jerusalem. Thither they return from Spain and Portugal, from Egypt and Barbary, and other countries among which they have been scattered; and when, after all their longings, and all their struggles up the steeps of life, we see them poor, and blind, and naked, in the streets of their once happy Zion, he must have a cold heart that can remain untouched by their sufferings, without uttering a prayer, that the light of a reconciled countenance would shine on the darkness of Judah, and the day star of Bethlehem arise in their hearts.—*Seaman's Magazine.*

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Miscellaneous.

For the Methodist Magazine.

IMPORTANCE OF STUDY TO A MINISTER OF THE GOSPEL.

(Continued from page 106.)

It will doubtless be expected that we should recommend the study of RHETORIC, or at least of *Pulpit oratory*. This we would most gladly do, if we perfectly knew how. We will, however, submit a few observations on this head, which, perhaps, may not be altogether useless. The whole of what we have to say on this subject may be comprehended in two words, BE NATURAL. Every child, of common capacity, is both an orator and a physiognomist. Hence the facility with which they awaken our sympathy and excite our affection.

Oratory is nothing more nor less than the undisguised and unaffected expression of the sentiments and passions of the heart. This may be done either with or without words. Hence a child, before it has learned the use of these artificial signs of ideas, will, by its natural tones of oratory, exhibit all the latent passions of the heart, whether of sorrow or joy, pain or pleasure, love or hate, in such a forcible manner too, as to attract attention almost irresistibly. And no sooner does it begin to make observations, than it will watch the countenance of its parent or nurse, as if anxious to ascertain the disposition of its guardian, noticing a frown or a smile, with all the particularity with which an attentive physiognomist would mark the expression of your countenance, with a view to ascertain your predominant passion. These infantile and instinctive gestures, and these first symptoms of reason, however forcibly or feebly expressed, exhibit an evidence of the accuracy of the above observation, that oratory is but the natural expressions of the sentiments of the heart; and that infants evince early traits of genuine eloquence. I would, therefore, put you into the nursery, and place you under the tuition of a little child, in order to teach you Rhetoric. How eloquent was the little child which Jesus placed in the midst of the people, in order to teach His disciples how they should be qualified to enter the kingdom of heaven!

Why then, it may be asked, is not every man an orator? The answer is obvious. Some are marred through bashfulness, some by unsuccessful efforts to imitate others, some by following those artificial rules which are not founded in nature; and a multitude are ruined by contracting in their youth, awkward gestures, affected habits; while others, to avoid the appearance of enthusiasm, restrain those lofty and ardent feelings which the nature of their subject is calculated to produce. But *no* man can be elo-

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quent on a subject in which he feels not deeply interested. Hence many are criminally defective in genuine pulpit oratory, because their own hearts are not warmed and inspired with the truths which their lips utter. The appearance of a large audience, in which are supposed to be men of science and taste, while it inspires some with the spirit of eloquence, binds others down with timidity, and deprives them of the ability to exercise with freedom their own powers. Through these and such like means, many who otherwise might have warmed all around them with the eloquence of truth, have been doomed to drawl out their lives in a monotony of dull sounds, which neither affect themselves nor any one else.

As already observed, unless a man *feels* the solemn weight and importance of the subject on which he speaks, it is not possible he should be eloquent. It is a lamentable fact, that while the mountebank upon the stage, inspired by an ardent thirst for fame, and feeling the strong impetus of pecuniary advantage, will make the sentiments and passions of his author his own, and express himself so appropriately as to excite in his audience the alternate passions of love and hate, of sorrow and joy, pleasure and pain, of admiration and disgust; the preacher of righteousness, though possessing all the advantages of the supreme grandeur of his subject, sinks even below mediocrity: while the former astonishes you with the pathos of his manner, the latter either pains you with disgust or lulls you to sleep, by indulging in all the sang froid of a cold calculating philosopher; his whole demeanour declaring that he feels—if he feels at all—as if neither himself nor his hearers had any part or lot in the matter.

This, however, is not the case with all. We have our Apollos, who, inspired with the Spirit of their Master, *(who spoke as never man spake,)* acting under a consciousness of their high calling and tremendous responsibility, pour forth the unrestrained effusions of hearts replete with love to God and man, while their hearers confess, by their sobs and groans, that their speaker "is sufficiently eloquent." Indeed, when a minister of Christ *feels* the infinite importance of his subject, when it *presses* upon his soul as involving the everlasting interests of himself and his listening auditory, though he be naturally "rude in speech," he will be eloquent. He will, indeed, as one observes, "forget method, forget order, he will forget himself," being lost in the tremendous importance of his subject, and carried out of himself in search of the lost souls with which he is surrounded. With what majesty does such a man appear! He preaches not himself, but Jesus Christ. His theme inspires him. His inspiration is from above. His whole soul is wrapt up in the sublimity, the depth, the tremendous solemnities of his subject! The gestures of his body, the expression of his eyes, the very muscles of his face, all have a tongue, while the tongue itself pours forth a tor-

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rent of eloquence which overwhelms his congregation by its impetuous force. How diminutive, in comparison to such a man, does the dull reader appear, pleasing himself with the eloquence of his well-turned periods, and playing with the harmony of his sentences, and priding himself upon the high literary character of his composition!

But if this man have, in addition to a sense of the immense weight of his subject, a comprehensive view of the grand system of redemption and salvation, a command of appropriate language; if his mind be imbued with useful knowledge, and has not through timidity or a wrong use of artificial rules, contracted an unnatural stiffness and awkwardness of manner and enunciation, but has command of himself as well as his subject; he will always exhibit that kind of eloquence which will command attention and produce effect. Truth, instead of freezing upon his lips, will warm his whole soul, sanctify and enliven every passion of his heart, and produce correspondent emotions in his audience. He will be less attentive,—though not entirely inattentive—to the beauty and elegance of language, than he will to the clearness of his perceptions, the simplicity of his doctrines, and the perspicuity of his illustrations, and the force of his appeals to the understandings and consciences of his hearers. A man who clearly comprehends his subject, is master of his own thoughts, and communicates them in chaste and appropriate language, will rarely fail,—if a becoming earnestness evince the interest he feels in the subject,—to succeed in arresting the attention of his auditory, or of awakening their minds to serious reflection.

But of all the disgusting practices which a man can exhibit in the pulpit, *mimickry* is the most disgusting. I once set under one of those good meaning souls, and was alternately chilled and heated; and sometimes, from writhing and twisting in order to give a sort of playfulness to my feelings, I must have exhibited gesticulations as awkward as my recondite speaker; for the good-natured creature was now aping A. then B. now assuming the voice of C. then D. and in some moments of forgetfulness, when his subject seemed to call off his attention from his numerous prototypes, he spoke in his natural tone, which, indeed, was far from being disagreeable; but when he came to the lisping sound of S, when an uncommon effort was visible to imitate a favourite speaker, the teeth and tongue, coming in close and continued contact, made such a hissing noise, that I was almost thrown from my balance, by a strange association of ideas! "Thinks I to myself," when was he imported from Africa, that he should yet be so much like the monkey breed! Or does he think we are all such a set of fools as to be pleased with these apish tricks? But another thought happily passed my mind, which saved me from the severe mortification I must have felt from exposing my weakness before so numerous and respectable a congregation: a tear substituted the

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rising laugh, when I thought of the great and striking contrast between the awful subject of which he was treating and the manner in which it was treated. I thought what a pity, that a cause for which the Saviour of the world bled, for which apostles and saints have burned, should be thus degraded, thus trifled with, by exhibiting over it the disgusting airs of a mimicking mountebank! What rendered him more ridiculous still was, when he seemed the most engaged in this kind of spiritual quackery, he seemed the most elated with himself, as though he was then displaying the pre-eminent qualities of the finished orator. I could but think, what a pity this man could not for a moment prefer himself to all others, however exalted those others might be in his own estimation: at least so far as to be *natural*.

Be *yourself*, then, however ugly that self may be. Another man's coat will not suit you, however well it may sit on his shoulders.

But still, you will not be contented, I suppose, unless you have rules. Well, then, first, *study yourself*. 2. *Understand your subject*. 3. *Feel its importance*. 4. *Keep master of yourself*—that is, be not depressed by timidity, nor swollen with self-confidence and vanity. 5. While you derive all the knowledge you can from every source, and especially from all you hear and read, make no efforts to imitate any man, neither in his gestures, the intonations of his voice, nor the peculiar enunciation of his words. 6. *Set God always before you;* and as if standing upon the threshold of eternity, labour as though this might be your last effort to save those who now hear you. And if you must have artificial helps, study *Blair*, *Campbell*, *Maurry*, *Knox*, and *Wesley*.

But above all, if you would succeed in accomplishing the all-important end of your mission, be most solicitous for the *holy anointing*. While it is said of Stephen that "he was a good man," it is added that he was "*full of faith and of the Holy Ghost*." It is, indeed, the inspiration of the Holy Ghost which gives to a minister a just claim to his peculiar office, and which fits him for the efficient and successful discharge of its highly interesting duties. Thus qualified he preaches not with "enticing words of man's wisdom, but in the demonstration of the Spirit and of power." His word cuts its way through the foldings of the sinner's heart; and he confesses that God is with His ministers of a truth. In the fulness of his heart he pours forth the strains of divine truth, and his doctrine distils as the "dew upon the grass, and as the rain upon the tender herb."

It might be asked, "What has this to do with the evidence of Christianity?" What has this to do with it! Is it no evidence of the truth of a doctrine for its professed advocate to preach as if he believed it? How many skeptics have been, as they have thought, confirmed in their perpetual doubtings, by the cold indifferent *manner* in which truths of such acknowledged impor-

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tance have been delivered? How disgusting to an intelligent mind to see a man in the pulpit apparently more attentive to himself than to his subject, and mumbling over the tremendous truths of God with less pathos than a school-boy would read his lesson! And is it not more disgusting still to see a *proud* man recommending *humility*, a *stiff*, *haughty* man, praising the virtues of *gentleness* and *meekness*, a *hard-hearted*, *unconverted* man, urging the necessity of *penitence* and *conversion*? If hypocrisy and inconsistency be contemptible in any one, it is most assuredly so in a professed ambassador of God. Let, then, the evidence of truth shew itself in the sincerity, the earnestness, and lowliness of your manner, that those who hear you may credit the sincerity of your own faith.

(To be Continued.)

RELIGIOUS LETTERS.

(Continued from page 118.)

LETTER XVI.

To Mrs. Elisabeth Gouverneur, of New-York.

DEAR MADAM,

YOUR very agreeable letter of the 2d ultimo, I have had the pleasure of receiving. As by the contents of it, I perceive you are sensible of the importance of religion;—(by which I understand unfeigned contrition for sin; faith in Jesus Christ; a reliance on his merits for salvation and purity of heart; a life of undissembled piety, or a sincere and universal observance of the divine precepts, to the utmost of our power;)—permit me to mention that it is my sincere wish and ardent prayer, that yourself; Mr. Gouverneur, your little ones and friends, may be so blest as to participate of the happy effects of the Christian Dispensation.

But ah! Madam, how many are there who would *blush* were they to *know* they were even *thought* to be *pious;* that is, beings of reason, honour and virtue, and who make it their study to please and serve the God of infinite perfection, who gave them existence, and who is continually opening his hand liberally and favouring them with his bounty!—And what multitudes are there who "live without God in the world;" who, with the perfection of folly, temerity and impiety, make a *jest* of *every thing serious*, and consume their days in vice as though they were formed for no higher end than to eat and drink; to laugh and die!

Infatuated mortals! How soon must the scene be changed! How soon will they be torn from the sinful embrace; for ever close their eyes upon all sublunary objects; their persons be clothed with putrefaction; their souls covered with confusion and infamy, and be filled with sorrow and woe!

Affecting thought! To consider that, for the practice of iniquity, they now endure the terrors of guilt, and rob themselves of

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the delights of virtue; that, in a short period, they must be consigned over to inconceivable and unceasing misery, and be for ever secluded the ineffable and never ending glories and joys of Heaven, how doth humanity weep at their situation? Who would not rejoice at their return to virtue? Who can forbear to pray for their reformation?

Let the spectacle of sin, and its consequences, in *others*, occasion *us* to flee it with the utmost detestation and abhorrence; and to "draw *nearer* to God," in all his holy ways, that he, in condescending goodness, may "draw *nearer* to us;" bless us with his presence; preserve us from evil, and at last receive us into his heavenly kingdom!

O! happy prospect! O! blessed hopes of eternal bliss! O! transporting idea, to associate with all the blest company of the celestial regions.

Should Providence not suffer me to enjoy, dear madam, much of your conversation on earth, may we be so favoured as to spend eternal ages together in that happy place, wherein will be no disquietude nor pain, nor any thing to embitter, even for a moment, those rivers of pleasure we shall enjoy, which will for ever flow at the right hand of God.

But before we can expect to enter upon heavenly bliss; or to be invested with "the palm of victory and crown of glory, which fade not away," we must look for a season of *conflict* with *sin* and *Satan;* or many impediments in our Christian course. The best of persons find it necessary to make use of every aid in their power, that, at last, they may vanquish their spiritual foes: And pardon me, madam, if I take the liberty of suggesting the following particulars, the observance of which, (if they are unpractised by you,) will, I trust, cause you more perfectly to be united to the Divine Being by faith and love.

1. Frequent and fervent devotion, in the closet, at least three times a day, and pious ejaculations every hour, through the day, or more frequent.

2. Reading some portion of the Holy Scriptures daily, with some good exposition of them.

3. Serious meditation, on the most important religious subjects.

4. Avoiding all levity of conversation, and the very appearance of evil.

5. Perfect resignation to each dispensation of divine Providence.

6. Self-examination at night of our conduct the day past.

I shall only add to this letter, that I shall always be happy in your correspondence; that Mrs. Ogden's affectionate regards awaits yourself and Mr. Gouverneur, and that, with great esteem,

I am, Dear Madam,

Your sincere friend,

And most obedient servant,

Newtown, 6th Dec. 1783. UZAL OGDEN.

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LETTER XVII.

To Mr. Anthony Gouverneur, at the Island of Curacao, a youth of about fifteen years old.

DEAR ANTHONY,

BEFORE this, we hope you have safe arrived at Curacao, and are happily situated with your worthy brother there. I cannot but rejoice at the thought of these circumstances in your favour, and assure myself that by your dutiful behaviour, integrity and industry, you will endear yourself to your brother, who, if your life shall be preserved until you shall become of age; and if his life also shall be prolonged to that period, will have it in his power to be of great service to you in business, and who, I doubt not, if you shall be deserving of his esteem, will, with pleasure, do you every necessary kind office in his power: And from the goodness of your disposition, and the amiableness of your past conduct, I do not entertain the least doubt, but you will give satisfaction to Mr. Gouverneur and do honour to yourself.

But how successful soever you may be in these particulars, or in the concernments of the world, unless you shall be *truly religious*, your *end* must be *miserable*. Let me, therefore, with fervency, entreat you, to pay *due attention* to the "*one thing needful*." Consider where would be your profit, should you gain even the whole world, and at last lose your soul. Be diligent therefore in the practice of Christianity. Pray to God, frequently, at least three times each day, and with ardour. Revere the holy Sabbath. Read the sacred writings often, and often meditate on the things of the invisible world, and on death and judgment. Avoid idle, profane discourse; evil company, and the very appearance of iniquity. Dare to be sincerely pious, though this should expose you to the derision of some persons. Remember, none but the unworthy, can despise so praise-worthy a thing as the practice of religion; remember too, that the favour of God is to be preferred before the favour of evil men; and that those who are "ashamed of Christ and his ways, of such he will be ashamed when he shall come to judge the world with his holy angels!" Oblige me with a letter by every opportunity, and I will answer your epistles with cheerfulness. Adieu,

My dear Anthony, and believe me to be,
Your sincere friend,
And very humble servant,

Newtown, 26th Dec. 1783. UZAL OGDEN.

ON DRUNKENNESS.

Oh that men should put an enemy into their mouths to steal away their brains. SHAKSPEARE.

All the crimes on the earth do not destroy so many of the *Human Race*, nor alienate so much *Property* as *Drunkenness*.
LORD BACON.

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ON WISDOM AND KNOWLEDGE.

WHERE shall wisdom be found? and where is the place of understanding?

Man knoweth not the price thereof; neither is it found in the land of the living.

The depth saith, It is not in me: and the sea saith, It is not with me.

It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold.

No mention shall be made of corals, or of pearls: for the price of wisdom is above rubies.

Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

Happy is the man that findeth wisdom. Length of days is in her right hand; and in her left hand, riches and honour. Her ways are ways of pleasantness, and all her paths are peace.

Let the enlargement of your knowledge be one constant view and design in life; since there is no time or place, no transaction, occurrence, or engagement, which excludes us from this method of improving the mind.

When we are in the house, or in the city, wherever we turn our eyes, we see the works of men; when we are in the country, we behold more of the works of God. The skies, the ground above and beneath us, and the animal and vegetable world round about us, may entertain our observations with ten thousand varieties.

From observation of the day and night, the hours and the flying minutes, learn a wise improvement of time; and be watchful to seize every opportunity to increase in knowledge.

From the vices and follies of others, observe what is hateful in them; consider how such a practice looks in another person, and remember, that it looks as ill or worse in yourself. From their virtues learn something worthy of your imitation.

From your natural powers, sensation, judgment, memory, hands, feet, &c. make this inference, that they were not given you for nothing, but for some useful employment for the good of your fellow creatures, your own best interest and final happiness.

Thus from every appearance in nature, and from every occurrence of life, you may derive natural, moral, and religious observations to entertain your minds, as well as rules of conduct in the affairs relating to this life, and that which is to come.

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Let the circumstances and situations of life be what they will, a man should never neglect the improvement that is to be derived from observation. Let him travel into the East or West Indies, and fulfil the duties of the military or mercantile life there; let him rove through the earth or the seas for his own humour as a traveller, or pursue his diversion in what part of the world he pleases as a gentleman; let prosperous or adverse fortune call him to the most distant part of the globe; still let him carry on his knowledge, and the improvement of his faculties by wise observations. By these means he may render himself some way useful to mankind.

But in making your observations on persons, take care not to indulge that busy curiosity, which is ever inquiring into private and domestic affairs, with an endless itch of learning the secret histories of families. Such curiosity begets suspicions, jealousies, and furnishes matter for the evil passions of the mind, and the impertinences of discourse.

Be not also too hasty to erect general theories from a few particular observations, appearances, or experiments. This is what the logicians call a false induction. A hasty determination of some universal principles, without a due survey of all the particular cases which may be included in them, is the way to lay a trap for our understandings in their investigation of any subject, and we shall often be taken captives by mistake and falsehood.

There are five eminent means or methods, whereby the mind is improved in knowledge; and these are, Observation, Reading, Instruction by lectures, Conversation, and Meditation; the last of which is in a more peculiar manner called study.

Observation is the notice that we take in all occurrences in human life, whether they be sensual or intellectual; whether relating to persons or things, to ourselves or to others. It is this that furnishes us even from our infancy with a rich variety of our ideas, propositions, words, and phrases. It is by this we know that fire will burn, that the sun gives light, that a horse eats grass, that an acorn produces an oak, that man is a being capable of reasoning and discourse, that our bodies die and are carried to the grave, and that one generation succeeds another. All those things which we see, which we hear or feel, which we perceive by sense or consciousness, or which we know in a direct manner with scarcely any exercise of our reflecting faculties, or our reasoning powers, may be included under the general name of observation.

Reading is the means whereby we acquaint ourselves with what other men have published to the world in their compositions. These arts of reading and writing, are of infinite advantage; for by them we are made partakers of the sentiments, observations, reasonings, and improvements of all the learned world, in the most remote nations, and in former ages, almost from the beginning of mankind.

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Public or *Private Lectures*, are such verbal instructions as are given by a teacher, while the learners attend in silence. We learn in this manner religion from the pulpit; philosophy or theology from the professor's chair; and mathematics by a teacher shewing us various theorems or problems, that is, speculations or practices, by demonstration and operation with all the instruments of art necessary to those operations.

Conversation is another method of improving our minds, wherein, by mutual discourse and inquiry, we learn the sentiments of others, as well as communicate our sentiments to others in the same manner. Sometimes indeed the advantage is only on one side; as when a teacher and a learner meet and discourse together; but frequently the profit is mutual. Under the head of conversation we rank disputations of various kinds.

Meditation, or *Study*, includes those exercises of the mind whereby we render all the former methods useful for our increase in true knowledge and wisdom. It is by meditation we confirm our remembrance of things, of our own experience, and of the observations we make. It is by meditation that we draw various inferences, and establish in our minds general principles of knowledge. It is by meditation that we fix in our memory whatever we learn, and form our own judgment of the truth or falsehood, the strength or weakness, of what others speak or write. It is meditation or study, that draws out long chains of argument, and searches and finds deep and difficult truths, which before lay concealed in darkness.

Each of these five methods has its peculiar advantages, by which it materially assists the others; and its peculiar defects, which have need to be supplied by the assistance of the rest.

Skill in the sciences is indeed the business and profession but of a small part of mankind; but there are many others placed in such an exalted rank in the world, as allows them much leisure and large opportunities to cultivate their reason, and to beautify and enrich their minds with various knowledge. Even the lower orders of men have particular callings in life wherein they ought to acquire a just degree of skill, and this is not to be done well without thinking and reasoning about them.

The common duties and benefits of society, which belong to every man living, as we are social creatures, and even our native and necessary relations to a family, a neighbourhood, or government, oblige all persons whatsoever to use their reasoning powers upon a thousand occasions; every hour of life calls for some regular exercise of our judgment to time and things, persons and actions: without a prudent and discreet determination in matters before us, we shall be plunged into perpetual errors in our conduct.

Now that which should always be practised, must at some time be learnt.

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Besides, every son and daughter of Adam has a most important concern in the affairs of a life to come, and therefore it is a matter of the highest moment for every one to understand, to judge, and to reason aright about the things of religion. It is vain for any to say we have no leisure or time for it. The daily intervals of time, and vacancies from necessary labour, together with one day in seven in the Christian world, allows sufficient time for this, if men would but apply themselves to it with half so much zeal and diligence as they do to the trifles and amusements of this life, and it would turn to infinitely better account.

Thus it appears to be the necessary duty and the interest of every person living, to improve his understanding, to inform his judgment, to treasure up useful knowledge, and to acquire the skill of good reasoning, as far as his station, capacity, and circumstances, furnish him with proper means for it. Our mistakes in judgment may plunge us into much folly and guilt in practice. By acting without thought or reason, we dishonour the God that made us reasonable creatures, we often become injurious to our neighbour, kindred, or friends, and we bring sin and misery upon ourselves: for we are accountable to God, our judge, for every part of our irregular and mistaken conduct, where he hath given us sufficient advantages to guard against those mistakes.*

ANECDOTE OF BOURDALOUE.

THE reputation for eloquence, which this celebrated preacher very early acquired, reaching the ears of Louis XIV. his majesty sent for him to preach the Advent sermon in 1670, which he did with such success, that he was retained, for many years after, as a preacher at court. He was called the king of preachers, and the preacher to kings; and Louis himself, said, he would rather hear the repetitions of Bourdaloue than the novelties of another. With a collected air, Bourdaloue had little action; he kept his eyes generally half-closed, and penetrated the hearts of the people by the sound of a voice uniform and solemn. On one occasion, he turned the peculiarity of his external aspect, to a very memorable advantage. After depicting in soul-awakening terms a sinner of the first magnitude, he suddenly opened his eyes, and casting them full on the king, who sat opposite to him, he added in a voice of thunder, "Thou art the man." The effect was magical—confounding. When he had finished his discourse he immediately went, and threw himself at the feet of his sovereign: "Sire (said he,) behold at your feet one who is the most devoted of your servants: but punish him not, that in the pulpit he can own no other master but the King of kings."—*Thornton's Anecdotes.*

*For farther information upon this important subject, the young reader is referred to Watts on the Improvement of the Mind, (from which work the above is extracted) a book which ought to be carefully perused by all young persons, particularly by those who enjoy the advantages of a regular education.—BAXTER.

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Religious and Missionary Intelligence.

WYANDOT MISSION.*

Extract of a letter from the Rev. James B. Finley, dated Ridgeville, Feb. 8, 1826.

The situation of brother Elliot's family has made it necessary for me to reside at the Wyandot Mission. This Mission has prospered from the commencement. We have now fifty children living at the Mission-House, who all attend the school, learn well, and live peaceably, are very industrious and obedient to their teachers. We might have many more, did our means admit of our taking them, which, I hope, by next spring we shall be able to do. O for the crumbs that fall from the tables of the rich, to feed these destitute children, the purchase of the Redeemer's blood!

Our society is increasing. I arrived at the Mission-House on the Sabbath morning of the 19th January, and found the family in good health. On the 20th I was visited by some of my old friends, among whom were John Hicks, Mononque, with a young chief who had been converted since my last visit. In the simplicity of his heart, this young convert, related his experience of God's goodness, and before he concluded, we were in each other's arms, shouting Glory to God! We were all refreshed from the presence of God. Early next morning I was sent for to visit my old friend, William Walker, the United States Interpreter, who was near the end of his earthly course. He had long expressed a strong desire to see me. When I approached his bed, he seemed not to know me; but he soon recognized me, and, raising his hands to heaven, said, "O! did I ever think I should love Jesus in this manner. O! He will save all that will come unto him in the way He has directed. I love Him! I love Him!" I then asked if I should pray with him. "O yes," said he, "I have long wanted your prayers, Father Finley." I said, Do you now feel that God, for Christ's sake, has pardoned all your sins, and that you have peace with God? "O yes! yes!" We then kneeled down and addressed the throne of grace; and we had a time of rejoicing in God our Saviour. He soon became speechless; and in about an hour, sweetly fell asleep in Jesus. On the 22d I preached his funeral sermon, to a weeping, and, to all appearance, a penitential congregation.

The next day, feeling still much drawn out in prayer for these people, I went to visit my old friend, Robert Armstrong, who was taken a prisoner forty years since, has a wife and five children, and is now one of our Interpreters, and a very good exhorter in the Wyandot language. He was awakened to a sense of his condition by the labours of brother Steward. While here others of my old friends joined in conversation on the best method of obtaining a comfortable subsistence for the Indians. Among other subjects, we had a most interesting conversation on the most effectual means to extend the gospel among the neighbouring nations. Here brother Mononque gave a short narrative of his visit among the Mowhawks, some of whom were excited to attend to the gospel of Christ. I requested this zealous minister to continue his visits regularly, and whenever he should deem it expedient, he might form a class as I had done among the Wyandots; to this he assented.

After family prayer and breakfast on Sabbath morning, we set off for the Meeting-House, which was about three miles distant. When we arrived at the plain, we saw crowds flocking from almost every direction, pressing toward the House of God. This sight was truly affecting and gratifying. To see these long lost sons of Adam manifesting such eagerness to hear the word of life, produced sensations better felt than described. I could not forbear praising the Lord aloud. I preached to a large congregation on Rev. xx. 12, and brothers Elliot and Between-the-logs, exhorted. The word was sealed to many hearts, as was apparent from the groans and sighs, and tears, of the people. After these exercises were

* For a more particular account of the School connected with this Mission, see Youth's Instructer for April.

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closed, to my surprise, thirty-nine came forward and gave me their hand in token of their determination to forsake their sins and enter upon the service of God. This scene exceeded description. Such weeping, praying, and praising, I doubt was never before witnessed in an Indian congregation. Some cried aloud, *O Sha-Shus, Tamentare! O Sha-Shus, Tamentare!* which, being interpreted, is, *O Jesus! take pity on us, O Jesus! take pity on us.* Six of the Mission family joined society. Among others, a Chief of the Seneca Tribe came forward, acknowledging his error, saying, that he had long sinned with his eyes open, but was determined to do so no longer At his own request I appointed the following Friday to unite him and his wife together in marriage, and to receive them into the church. This was done; after which another of our brethren submitted to the same ordinance.

These things being ended, a Mohawk woman signified a desire to speak to us. She informed us that she had often felt a great desire to serve our God, but being very weak she had as often fell back; but that this winter her desires had returned stronger than ever, and that now she was determined to begin and to pray to God every day, and wanted us to pray for her; that she wished us to come to her town and hold meetings as we now did among the Wyandots, for that they were equally needy. We promised to attend to her request. Indeed, how could we resist! We returned home with joyful hearts for all the great things we had seen that day.

After supper, brother Elliot proposed holding a class-meeting with those present who could speak or understand English, which was accordingly done, and it was a time of much quickening.

The 27th was spent in laying up provision for the Mission family. The next day, in company with brothers Hicks, Mononque, and others, we went to brother Punches', the Seneca Chief, where we found a considerable many, to whom I preached, and urged upon them the necessity of *living* according to our profession. After sermon the converted Chiefs came forward, and stated their reasons for embracing Christianity, and for being lawfully married, and concluded by exhorting others to follow their example in this respect.

At a prayer-meeting soon after, Washington Big-Tree, a young convert, arose and related, with simplicity and energy, his experience of the things of God. He said that while the load of sin lay on his heart he was miserable; but that now, since the Lord had pardoned his sins, he felt as light as if he had never felt the weight of sin on his heart. He then exhorted all present to pray, and to strive to get as happy as he was. His conversation was attended with great power and life. We then invited such as mourned on account of sin to come forward and join in prayer, and many came bathed in tears, for whom we prayed, and we had cause to rejoice in God with exceeding great joy. One young man was baptized, and six joined the society, which, with one other who joined next morning, make fifty-three in all, who have been received in the course of three days. These give the most evident marks of having a genuine work of grace upon their hearts. May they persevere!

From these fruits of our labour, I am fully persuaded that the time is come for these tribes of men, to come into the Christian fold. The door, indeed, is open, and the Lord seems calling aloud, *Who will go for us?* Who will help, or rather who can *refuse* to help, to send more labourers into this vineyard? I am now solicited to establish another Mission-School; or otherwise to receive into the one we have, children from the Senecas and Mohawks; and depending upon the benevolence and liberality of the Christian public, I am about to venture on an enlargement of our plan, not doubting but that the Lord will provide, *for the earth is the Lord's, and the fulness thereof.* Believe me, I feel indescribably happy while teaching these hungry souls in their wigwams, and envy not the proud basking in their riches, and who know not God.

My design is,—being seconded by brother Elliot, who is of the same mind with myself, and also aided by our beloved old chiefs,—to extend ourselves next spring and summer, among the neighbouring nations. Much of the success of this work, in respect to pecuniary aid, must depend on the north and east, for the south have missions of their own to support.* But to lessen the expense as much as possible,

* The Missionary Society knows no distinction between the North and South, East and West. It knows, indeed, no geographical limits to its operations, its object being, as expressed in the first article of its Constitution, "To assist the several annual conferences to extend their Missionary labours *throughout the United States and elsewhere.*"—Editors.

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we intend to make the mission contribute to its own support, by having land cleared, and put under cultivation. We design to have forty or more acres of corn planted in the spring, and to sow as much wheat and flax as we can. The school is increasing, and the probability is that in less than one year, it will amount to more than one hundred children.

A SHORT NARRATIVE OF THE WORK OF GOD IN NEW-BRUNSWICK, NEW-JERSEY.

To the Editors of the Methodist Magazine.

New-Brunswick, Feb. 11, 1822.

DEAR BRETHREN,

IF you think that the following communication, will be of any use to the friends of Zion generally, or to those in particular who are employed in the cultivation of Immanuel's ground, you are at liberty to give it an insertion in your very excellent Miscellany. C. PITTMAN.

In the year 1820, about the middle of the conference year, I was called and appointed by my presiding elder, to fill a vacancy in New-Brunswick, occasioned by the indisposition of our beloved brother, Jacob Moore. I must acknowledge, that it was with much reluctance I complied with this appointment. But for this reluctance I had two reasons, viz. I was on a circuit where God was pouring out his Spirit, and amongst a people who were lively in religion, and to whom I was very closely united in religious affection. The other reason was, I was well acquainted with the almost insurmountable difficulties connected with this station. Here I might particularize, but I forbear. However, in obedience to those that had the rule over me, I left the circuit, and if ever I "went forth weeping," I assure you, I did so in this case. When I arrived in Brunswick, I found a small society of about seventeen members, who seemed to be rather weak in faith, and much depressed in their spirits. And if the reader knew as well as the writer the discouragements under which they had laboured, for years together, he could not wonder, but adore that God who had preserved them in the midst of their enemies. My greatest discouragement, however, was the smallness of the congregation. Such were the prejudices of the people against Methodism, that it was with great difficulty they could be persuaded to hear a man of that denomination. Under such circumstances, we had constant recourse by prayer and supplication, to him with whom is the residue of the Spirit, and who has the hearts of all men in his power. Hence, while the members of my little charge, were almost involuntarily saying, "By whom shall Jacob arise, for he is small," my own heart in unison with theirs, would frequently groan out, "O Lord, revive thy work in the midst of the years." For a few weeks my regular congregation did not exceed thirty, including the members of society. But it was not long before we began to hope that a cloud of mercy was rising, to water our thirsty Zion. We were encouraged to believe this, from the very rapid increase of our congregation. One circumstance which, under God, contributed to this was, the destitution of all the other churches (with one exception) of regular pastors. The circumstance of my being sent here just at that time, I have looked upon as Providential. Be this as it may, multitudes flocked to hear, so that, in three months time, our church was crowded to overflowing. Some heard in order to cavil, others to learn our real sentiments, and a few to be instructed in the science of salvation. During the first six months, however, little more was done, than what was preparatory to what has since followed. The prejudices of many were removed, some hearts were softened, a few were converted, and about five were added to the society.

At the conference of 1821, I received an appointment to New-Brunswick as a Missionary, as it was supposed that the station could not yet support itself. Accordingly I returned to my charge and recommenced my labours among them. During that year, there was nothing very special, but the good work progressed gradually. At the close of this year, although we had had no remarkable revival, we found in taking our numbers, and comparing them with the last year, that our society was exactly trebled in one year. At the Philadelphia Conference for 1822, I was re-appointed to this city, and returned once more to my beloved charge, under the influence of both hope and fear. I feared that owing to my

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weakness of body, and deficiency in talents, I should not be so useful as heretofore; but I hoped that God would make up all deficiencies by the all-powerful influences of the Holy Ghost. This hope in a good degree has been realized. Our God has been with us, and plead our cause, and "no weapon formed against us has been able to prevail." Thus we continued gradually to increase in numbers and in grace, until the month of July, when the "good-will of Him who dwelt in the bush," was abundantly manifested to us. We had remarked unusual attention and seriousness, both under the preaching of the word, and in our prayer-meetings. It was at one of our meetings for social prayer, that this good work broke out. Some were converted on the spot, and numbers awakened to a sense of their lost and ruined condition. This blessed work amidst the most powerful and general opposition, continued to progress until it added between twenty and thirty to our communion. I have always regretted that there was so little disposition in the other denominations to encourage this work. Had it been otherwise, I believe hundreds would have become the subjects of saving grace. At one of our select meetings, we had about one hundred present, who apparently were serious. But effective measures were soon taken by the relations and friends of many of them, to prohibit them from attending our meetings at all. How will they answer for such conduct? And what was worse than all the rest, some professors of religion became open persecutors, and thus attempted to destroy, what by their profession they were bound to promote But we will leave them in the hands of God, who will deal with every man according to his work. Since that time, there has not been a day appointed for the admission of probationers in vain. We have now about one hundred communicants, and with very few exceptions we have reason to believe, that they are earnestly contending for the faith once delivered unto the saints. Our society, as far as I know, are at present in a state of peace and harmony, which is very essential to its future prosperity. The work among us as far as I have been able to judge, has in general, been scriptural and deep; which may account, in some degree, for the constancy and fidelity of its subjects. For during the course of two years and a half, we have not been under the painful necessity of expelling more than one or two members from society. But notwithstanding all the Lord has done for us, in this place, Methodism is still in its infancy, and there are many "Herods," here, both in and out of churches) who "seek the young child's life." However, I humbly trust that the Lord will preserve it, and that it will soon be sufficiently matured to hear and answer the questions even of the "Doctors in the Temple," so as to astonish and confound them. May the Great Head of the church, "be a wall of fire" around and about this little branch of Zion, "and the glory in the midst of her." And to this petition, the heart of every pious reader of this sketch will respond Amen.

RELIGIOUS SUMMARY.

We have received the December Number of the Wesleyan Methodist Magazine, from which we extract the following items of Missionary Intelligence:—

Negapatam.—This important Station, which was for some time left without supply, owing to Mr. Squance having been entirely laid aside by a long-continued affliction, which has at length obliged him to return home, is now again occupied, and with every prospect of success. Mr. Close has been appointed to this Station, with Mr. Katts, An Assistant Missionary from Ceylon. Mr. Close's last letter is dated April 30. He preaches twice on Sundays in the Dutch church, and has commenced a native School in the centre of the town. He intended, on Mr. Katts's arrival, to visit Tanjore, Tranquebar, and Trichinopoly. At the latter place, there is a considerable Society of pious soldiers.

South-Africa.—*Extract of a letter from* Mr. William Shaw, *dated, Salem, Albany, July* 12, 1822.

I believe I mentioned in my last, that appearances indicated a revival of religion. Happily, these appearances were not delusive. We have not only a large attendance upon divine ordinances, but an extraordinary effect, especially during the first quarter of the year, has attended the preaching of the word. Many have

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been truly converted to God, both young persons and some more advanced in life; and, in some cases, the change has been so evident, and yet so unexpected, as to make me think I shall never doubt again in offering the Gospel to similar characters.

The means which have been particularly instrumental in the hands of God, in effecting the good we have witnessed, are, a regular and steady attention to all our usual means of grace, preaching, prayer-meetings, class-meetings, &c. and a systematic and weekly distribution of tracts and other books. This has been highly beneficial. The painful dispensation of Providence, whereby the last two harvests have entirely failed throughout this colony, by blight, have been sanctified. Want of bread has humbled many hearts, and disposed them to listen to the consolations of the Gospel. How merciful, how wise, is our heavenly Father! He afflicts, he corrects the body, "that the spirit may be saved in the day of the Lord Jesus."

Our English congregation at Graham's Town, continues to be large and attentive, considering how incommodious the place is, in which we preach. We expect very soon to occupy our new chapel at this place, which we have every reason to believe will be well filled. We shall certainly not have it in our power to accommodate the numerous applicants for pews. As it respects the Hottentot congregation at Graham's Town, it is as full of promise as those on any of our stations in South Africa. It has continued to improve in number and regularity for some time past, although my opportunities of attending to it have necessarily been few and interrupted. I have, at length, the satisfaction of reporting to you, that I have formed a Society among them; the present number of its members is ten; it might have been much greater, but the same reason which induced me to delay forming the Society among them, has led me to be very careful whom I admit into it, now that it is formed. I have, however, great confidence in those already received, that they will be steady in their profession. They speak in a most gratifying manner of their views and feelings, in reference to the great affairs of eternity. You would be highly pleased could you hear the sweet harmony with which the congregation sing hymns of praise to the Saviour, and see the eager attention with which they hear the word.

I consider, that the Heathen in this place, with those of Somerset, to all of whom, through the kind indulgence of their masters and commanders, we have free access, are sufficient to give employ to *one* Missionary; and I am sure, no Missionary will labour long among them without his reward.

You will be pleased to hear, that, about three months ago, we formed a Branch Missionary Society for Albany. The settlers are very poor, but they have not been backward in coming to the help of the Lord, as far as their scanty means will at present allow. One man, at Salem, has generously devoted a cow, with its increase, and the money obtained by the sale of milk and butter received from it, to the Missionary cause. I rather think, we shall not have reason to blush, at the end of the year, at the amount of subscriptions.

WEST-INDIES.—Extracts of Letters from ST. VINCENTS, ST. CHRISTOPHERS, DOMINICA, JAMAICA, give very encouraging reports of the state of the work of God on these Islands.

BARBADOES.—The following extract of a Letter from Mr. SHREWSBURY, dated Barbadoes, July 31, 1822, will afford great pleasure to our friends, as it exhibits encouraging prospects of success on a Mission, which, till lately, has disappointed every hope, and has been several times suspended.

I have never enjoyed greater satisfaction in corresponding with you from this station, than at the present hour. The wilderness begins to blossom as the rose, and streams to flow in the desert.

Generally, the Society was never in a better state. From an accurate knowledge of every individual, I can with truth testify, that the work of God is becoming deeper in almost every heart: the classes and prayer-meetings are well attended, while the Spirit of grace and supplication rests upon us, enabling us to plead with God for the salvation of others. This is especially the case with those who have been recently brought to the knowledge of the truth.

The Society has received an accession of twenty members, during the quarter, and four persons have been lately received on trial. Most of those who have

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joined us are young persons: some of them a few months ago were exceedingly wicked and depraved. One conversion is remarkable, and worthy of more than ordinary notice. The Youth who is the subject of this gracious change, was abandoned to every vice. On Easter-Eve he spent his time in rioting and dancing, and other excesses, nor did the party of pleasure separate, till the break of morn on the Sabbath. His way home lay past the chapel. It was then the hour of prayer; for we have a prayer-meeting every Sabbath morning at six o'clock. He felt inclined to enter the place; while one was calling on the name of the Lord, he was deeply awakened; and his convictions increased under the sermons that day delivered. Since that day, he has become "a wonder unto many;" even the wicked admire, while they hate the change.

While we thus rejoice in the grace of God, as seen in the lives of our members, we have no less reason to rejoice in the happy end of those who have lately been numbered with the dead. This year has already witnessed the removal of four from among us into the eternal world. They were all the fruits of this Mission; they were all brought to God in Barbadoes: and here *they all died in faith*. Surely, this may afford great encouragement, if no other good had resulted from Missionary efforts in this colony.

I have nothing to state concerning my congregation in town more than I informed you of in my last. It continues very large. The chapel is frequently far too small for the number of hearers on the Sabbath-evening. In the country, at the only estate to which I have access, some faint dawnings of good appear; but my expectations of success are by no means sanguine. William Rebcc, Esq. the proprietor, is still very friendly with me, and willing to accede to every proposal I make, for the more effectual spread of Christianity amongst his slaves. The main difficulty is, the slaves themselves have no desire to be instructed; they had much rather be left alone in ignorance and sin.

I am very happy to inform you, that we have been able to form an Auxiliary Missionary Society. A meeting was held for this purpose, in the Wesleyan Chapel, on the 20th of May; Samuel Partridge, Esq. M. D. in the chair. We were also favoured with the assistance of two Baptist Missionaries, who touched here on the way to their respective appointments; the Rev. Mr. Tinson, bound for Jamaica, and the Rev. Mr. Bourne, bound for Honduras Bay. Those brethren preached the preparatory sermons on the preceding Sabbath. The Missionary Meeting was tolerably well attended. The collections, on the Sabbath and on the following day, were very good; some individuals gave liberally. I cannot ascertain exactly the sum we shall be able to raise; but we expect to make an *annual* remittance of not less than £50 sterling.

Two additional Missionaries, Mr. Turner and Mr. White, have arrived at New-South-Wales, on their way to New-Zealand.

The Church Missionary Society, and the Baptist Missionary Society, are prosecuting their Missionary operations in the East-Indies, with increasing success. May the light of Divine Truth illuminate every part of this part of our globe!

London Missionary Society.—From the deputation to the South Sea Islands, the scenes of Missionary triumphs so interesting, we give another affecting letter.

Extract of a Letter from the Rev. D. Tyerman, *to a Lady in England, dated Taheite, Nov. 24, 1821.*

All our brethren, the Missionaries, received us with the most cordial affection, while the natives were not backward in giving us every proof of their joy on our arrival. The power and wisdom of God, as displayed in the structure of this wonderful island, can only be exceeded by that stupendous and marvellous change which has taken place among its inhabitants,—a change which fills me with incessant astonishment and joy. Had I opportunity and leisure to describe the former moral condition of this people, it would be unnecessary that I should do it to you: suffice it to observe that it was peculiarly the place where Satan's

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seat was, and if ever that awful being were allowed an incarnation, it was here. The details of this wickedness, given us by the Missionaries since we have been here, are enough to fill us with horror. How many human victims almost daily bled upon their cruel altars! Two-thirds of the infants born were instantly murdered by the hands of their own mothers. I saw one woman the other day, who had destroyed eight of her own offspring; I have heard of another who killed nine, another seventeen, another twenty!!! The god of thieves, for there was such a god here, was faithfully served, while crimes of other kinds, too horrible to be named, every where defiled this beautiful land. All the worst passions of human nature were indulged in the utmost possible extent. But, where sin abounded, Grace much more abounds!

God has done great things for this people. The faithful and holy exertions of his servants are most amply rewarded. The prayers of the British churches are indeed heard; and all the expenses which have been incurred are now fully repaid O that you and all whose hearts are engaged in doing good to the heathen, could but witness what I have already seen; it would fill your soul with amazement and gratitude.

Where I have been, the Sabbath is universally regarded; not an individual is known, whether among the chiefs or the common people, who does not attend divine worship on the Lord's Day. The engagements of that holy day commence with a prayer-meeting, conducted entirely by the natives themselves, at sun-rise. Knowing the backwardness of Christians in England to attend early prayer-meetings, what do you think my surprise has been on going to these services, to find their large places of worship literally filled. This is the fact at all the situations which I have visited; the whole congregations indeed attend. At nine o'clock in the morning, and at three in the afternoon, there is public worship and preaching, when their places are crowded. The congregations make a very decent appearance; all is solemn and becoming. They have congregational singing, and it is conducted with great propriety. In the intervals of worship, there is catechising of both young and old. The natives dress all their food on Saturdays; not a fire is lighted, not a canoe is seen on the water, not a journey performed, not the least kind of worldly business done on the Sabbath. So far as outward appearances go, this day is here kept indeed holy: by multitudes, I doubt not, it is kept really so.

JEWS SOCIETY.—The agent of the A. S. M. C. J. the Rev. Mr. Frey, is pursuing the object of his mission with success. In New-Jersey, Philadelphia, Baltimore, Washington, &c. much Christian liberality has been manifested, as will be seen by the list of collections and donations, which we publish every month.

R. MILFORD BLATCHFORD, Esq. of this city, has been elected Treasurer of the Society; and to him all communications relating to the pecuniary concern of the society must be addressed.

It is stated in many papers that the society "is now negociating for 20,000 acres of land on the canal in" this state "to give employment to emigrant Jews from Europe," &c. The late revered president of the society devised 4,000 acres of land in Pennsylvania, for supplying Jewish settlers with farms of 50 acres each, and left it optional with the society to receive that, or $1000 within two years. A committee of the Directors have this subject under consideration, but as yet they have been unable to make any very definite report to the board.

Donations.—Received by the American Bible Society, during the month of January, 1823:

To constitute ministers members for life,	$90 00
To constitute laymen members for life,	30 00
Donation, $3—annual subscriber, $3	6 00
Donations from Bible Societies,	575 13
Payments for Bibles,	3331 77
	$4032 90

Bibles issued 1805, and 2443 Testaments—value, $2,079 93.
Eight new auxiliaries were recognized in January.

Received by the United Foreign Missionary Society, during the month of December, 1822, $616 67.

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Received by the American Board of Commissioners for Foreign Missions, from 13th December to 12th January, $4,085 67, also, part of a legacy, $750, and donations in clothing, &c. amounting to about $1000.

Received by the American Education Society, during the month of January last, $1,765 26.

India.—Late intelligence received from Mr. Fyvie, at Surat, state that 10,000 Guijuratee tracts have been given away since the press began to work there. The New-Testament, in the same language, has been printed in eight parts, and 1000 have been distributed. A second native school, of about 50 children of the *Dhera* Hindoos, who eat *carrion!* has recently been established. In printing the Old-Testament they had proceeded to the end of Leviticus, and expected to have the whole of the pentateuch printed off by the close of March last.—*Seaman's Magazine.*

New-York Methodist Tract Society.—The following is an extract of a letter from the Rev. Daniel De Vinne:—Through you I would inform the society, that I have disposed of all the tracts sent me, except the French ones. These I think have been very profitably scattered from the Walnut Hills to Lake Ponchaitrain, and from the Mississippi to Pearl-River. After distributing nearly 10,000, I have no hesitation in saying, that this means of disseminating religious truth, is highly owned by the Lord. I might adduce instances of this, but time does not permit. Suffice it to say, that many have been reproved, quickened, consoled and instructed; and some within my knowledge, have been awakened to a sense of their lost situation by reading them. Upon the whole, I think, the society has great cause for thankfulness and encouragement. There seems to be but one course before them, and that is, "onward," and not be weary in well-doing. I have fifty dollars for them, and a good prospect of forming some auxiliaries in this country.

Cahawba District.—A letter from the Rev. William Patten, mentions a revival of religion on Franklin circuit, in the bounds of this district. He observes, that at a "Camp-Meeting held in April last, there were about one hundred who professed to be converted; and at another meeting held on the same circuit there were between thirty and forty professing to find the same blessing. In another neighbourhood, where religion had been for some time in a low state, there has been a very considerable revival of religion. A society of upwards of fifty, nearly all new converts, has been established in that place."

Local Preachers Conference for the New-Haven District:—The New-Haven District Conference of Local Preachers, met at Middlebury, Feb. 4, 1823. There were present twenty-two preachers, members of Conference, besides a number of others. Four were licensed to preach, two recommended to travel. It was a time of peace and love; every thing appeared to be done in the spirit of prayer. Much of the Divine presence was manifested to the Brethren They felt a renewal of spiritual strength, and an increased attachment to the cause of God. A oneness of soul pervaded the whole, and we were often overwhelmed with a sense of the truth, love and goodness of God. They were not only in union among themselves, but they declared themselves to be equally so, with their Brethren, the travelling preachers. It was truly delightful to hear them speak of their growth in grace, of the deep interest which they felt in the prosperity of Zion, of their belief in the doctrine, discipline and government of the church. It was a time of refreshing from the presence of the Lord. They parted with their souls alive to God, their hearts warmly united, fully resolved to live and labour more for the Lord Jesus Christ They were thankful that the General Conference instituted the District Conference, for they found it a signal blessing to their souls, the means of uniting them more and more to each other, to their Brethren the travelling preachers, and to the cause in general. It was in short a very religious season, and I should say that there was not a feeling contrary to love, not a sour look, nor a hard word, witnessed through the whole Conference.

Samuel Merwin.

New-Haven, Feb. 28, 1823.

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Poetry.

From the Wesleyan Methodist Magazine.

THE DISAPPOINTMENT:

A Tale founded on Fact.

Mine is a tale of former time,
But hitherto untold in rhyme.
In England, tow'rd the eastern shore,
(The muse omits to mention more,)
There liv'd a man who till'd the earth;
Fix'd to the spot that gave him birth,
Patient of toil,—with ceaseless care,
He broke the clod, and drove the share.
This life he liv'd through many a year;
His gains, though nothing large, were clear,
And, carefully laid up and counted,
Had now to something great amounted.
'Tis said that in our life's decay,
When youthful follies pass away,
Some passions riot uncontroll'd;
Strongest of all,—*the love of gold.*
'Tis said, the hand, though firm no more,
Grasps eagerly the glittering store.
The man, to whom these lines refer,
Was thought in this respect to err.
'Twas then, when God's uplifted hand
In mercy shook this slumbering land,
That Britain heard the Gospel call,
From one who labour'd more than all;
Of stature low;—but in his soul
Dwelt greatness that might grasp the pole,—
Benevolence, whose wide embrace
Encircled all the human race,—
And zeal, whose pure and lambent flame
Shone as in heaven, from whence it came.
That deep concern for sinners felt,
Brought him to where our hero dwelt.
Who shall attempt to paint the throng
That now, to worship, press'd along?
Passing particulars—we mention,
Great were the silence and attention;
Or so it seem'd;—though, sooth to say,
The thoughts of some were far away.
The Farmer's mind was running o'er
His pigs and poultry,—all his store;
He thought of cows, and then of sheep;
And which to sell, and which to keep.
Returning from this lengthen'd round
Of cares terrestrial he found
The preacher in his *application:*
He was addressing every station:
Dealing to every one his part,
And taking aim to reach the heart.
"Ye men of wealth," his doctrine ran,
"With honesty, *gain all you can.*"
Where is our hero? every trace
Was alter'd of his former face.
Misty and dull erewhile, his brow
Was brighten'd up with pleasure now.
This was to touch the only chord
That rang responsive to the Word.
Interest intense his features show;
"The doctrine's good," quoth he, "I know
No rule can shine with clearer light
Than this;—I've always acted by't."
"And next," the Minister pursued,
"*Save all you can.*"—"Yes, very good;
My conduct to a hair! In sooth,
This is a man that knows the truth!
Have I not acted on this plan?
Charge me with error here who can!"
"Now to our third advice proceed;
Give all you can,—to those who need."
This was an unexpected blow;—
An ambush springing on the foe.
Hast thou beheld the blank amaze
Of those, who on the portent gaze,
When the terrific thunder-stroke
Rends from the top the knotted oak?
Such was our hearer's visage now,—
His lengthen'd face, and clouded brow.
"His first was good," said he,—"his second
Agreed with what I've always reckon'd;
But that which he now has let fall,
Truly, I do not like at all."

MORAL.

Run not too hastily away
With *part* of what the Scriptures say.
What though they search thy inmost soul,
Impartially apply *the whole.* W.

EPITAPH,

By the late Rev. R. Robinson, *of Cambridge.*

Bold Infidelity, turn pale and die!
Beneath this stone four infants' ashes lie:
Say, are they lost or sav'd?
If death's by sin, they sinn'd; for they are here:
If heaven's by works, in heaven they can't appear.
Reason, ah, how deprav'd!
Revere the Bible's sacred page; the knot's untied:
They died, for Adam sinn'd; they live, for Jesus died.—*Ib.*

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THE

Methodist Magazine,

FOR MAY, 1828.

Divinity.

From the Wesleyan Methodist Magazine.

THE SPIRIT'S PROPHETIC TESTIMONY CONCERNING THE SUFFERINGS AND THE GLORY OF CHRIST:

A SERMON,

BY THE REV. JOHN BURDSALL.

1 Peter I. 11.

(Concluded from page 127.)

II. When the Spirit of Christ foretold that "*Glory*" would follow his sufferings, his intention was to teach us that it would follow them as an effect follows its cause, *designedly* and *necessarily*, and not casually, or by accident. Such sufferings as the Son of God endured, could not but lead to the most glorious results. Whether we advert to the manner in which they developed the character and perfections of the Deity, and the great moral influence which they consequently exert over the fears and feelings of men;—or whether we refer to the powerful appeal which they make to the sinner's understanding respecting the hopelessness and peril of his state, had they not been appointed;—we must conclude, that either of these particulars separately, and still more the two conjointly, must needs put forth an influence highly persuasive and commanding, and necessarily drawing after it the most triumphant consequences.

> "Touch'd by the Cross, we live, or more than die;
> That touch which touch'd not angels; more divine
> Than that which touch'd confusion into form,
> And darkness into glory;—
> That touch, with charm celestial, heals the soul
> Diseas'd, drives pain from guilt, lights life in death,
> Turns earth to heaven, to heavenly thrones transforms
> The ghastly ruins of the mouldering tomb."

But, (to reason independently of these happy consequences naturally flowing from the sufferings of Jesus Christ,)—did not the great Sire covenant or decree glory to his suffering Son? What

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mean those words, "When thou shalt make," or rather, shalt have made, "his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand? He shall see of the travail of his soul, and shall be satisfied." (Isaiah liii. 10, 11.) Unquestionably, they imply that the Father would give great glory to the Son as the reward of his sufferings. We have no authority to infer from this decree, that Christ had no glory until after his sufferings. For he had glory with the Father, not only before his own existence in the flesh, but even before the being of the world itself. "And now, O Father," (said Jesus Christ, when claiming the glory covenanted to him by the Father,) "glorify thou me with thine own self, with the glory I had with thee before the world was." (John xvii. 5.) Nor was he destitute of glory even at the time when he disrobed himself, and "laid his glory by." For then, men "beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth." (John i. 14.) But if he possessed such glory during all the time in which he tabernacled with men, he enjoyed an unusual degree of it in the Holy Mount, where he was transfigured. For then "his face did shine as the sun, and his raiment was white as the light." And then it was that "he received honour and glory from God the Father, when there came such a voice to him from the excellent glory, 'This is my beloved Son, in whom I am well pleased.'" (2 Pet. ii. 17.) But all the glory which he ever had on earth, before his sufferings, was greatly to be surpassed by that which was to "follow" them. But if asked, how any glory could exceed that which he received when he was sent forth from the bosom of the Father, as perfectly qualified and authorized to reveal his character, and his purposes of mercy to mankind,—or that which he had, when, by the finger of God, he wrought the most stupendous miracles, in confirmation of his mission, and furnished other such tokens of his Father's favour as were perfectly unprecedented,—to these questions we reply, that after he had actually offered up his life for the world, he had more striking marks of the approbation and delight of his Father afforded to him than ever he had before, and was placed in a condition to furnish the most astonishing and triumphant displays of wisdom, mercy, love, and power. The glory which was to recompense his cross and passion, was not the glory of worldly heroes,—such as that of acquiring the dominion of this world by artifice, aggression, and every other species of political injustice;—nor yet that of enslaving the world by cruelty and bloodshed. Such glory he leaves to your Nimrods, your Nebuchadnezzars, your Alexanders, your Cæsars, your Mahommeds; or your Napoleons! Such glory may be, and certainly is, well calculated to suit their grovelling and infernal taste. But by an understanding, a benevolence, and a moral excellence so perfect as his, no glory save that which "God the Father almighty," all gracious and all

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perfect, hath stipulated to secure for him, can be held in any estimation whatever. This is the glory to which his undivided attention is turned. On this his holy heart is fixed:—and for this he is looking, or, as the Holy Spirit phrases it, "is henceforth expecting till his enemies be made his footstool." (Heb. x. 12, 13.)

Having said thus much, were this branch of our subject one of minor interest, or one on which bare hints would yield sufficient satisfaction, we might close our remarks upon it. But as it is a topic of pre-eminent importance, we must therefore dwell on it more at large. And we observe,

1. That the Glory which the Holy Ghost predicted, as following the Saviour's sufferings, was that of a most triumphant vindication of his character from those vile aspersions which his rejection and crucifixion by the Jews had brought upon it. To that people were committed those divine writings, the end of whose inspiration was to testify of Christ, and to prepare the world for his reception in the flesh. Of course, the world was naturally led to expect that the first manifestation of the Messiah would be made unto the Jews, and that they would most joyfully receive him. Judge, then, what must have been the public disappointment, when, instead of giving him this kind and hearty reception, the Jews rejected and crucified him. Having sunk in the opinion of his own people, it was to be expected that he would sink in the opinion of others; and nothing but a solemn vindication of his character could have preserved his cause from total ruin. Nor was it more necessary to vindicate his character, than to *foretell* that vindication; that the faith of his people, at the time of his death, might be preserved from utterly failing, and that the public attention might be directed to his resurrection, as an event which was to form the most important sanction of his mission and labours that had ever been given to the world. For these reasons, the Spirit of Prophecy, in David, when speaking in the person of Messiah, said, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore." (Psalm xvi. 10, 11.) How much Jesus Christ felt at the prospect of this stain upon his character, and of this successful vindication from it, may be gathered from his own words in his valedictory address to his disciples. For, after promising to send the Comforter to them, he adds, (John xvi. 8—11,) "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me," which they are required to do; "of righteousness," that is, of my rectitude, "because I go to my Father," who certainly would not give me any countenance, were I a sinner, "and ye see me no more; of judgment," that is, of my victory and power to judge, "because the prince of this world is judged," and his authority is falling.—And how complete this

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vindication proved, we are informed by St. Paul, who assures us, (Rom. i. 4,) that he "was declared to be the Son of God with power, according to the Spirit of Holiness, by his resurrection from the dead." Thus his resurrection from the dead by the Spirit of Holiness, was God's voice to those who rejected and crucified him. And what said that voice unto them? Why, that though they had condemned him as an impostor, and put him to death as such; yet was he Jehovah's favourite, and would be upheld by him in his glorious undertaking. But while his resurrection greatly added to his glory, it was not intended to be the limit of it. For,

2. The Glory which was to follow his sufferings, was to embrace his elevation to the throne of Glory by the right hand of God. That he was to attain to the throne, the Holy Ghost predicted by David, when he said, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. cx. 1.) And that this was not to be a merely temporary piece of pageantry, but a *substantial* and a *perpetual* elevation to the dignities of the throne of glory, we learn from the same Spirit of Prophecy, who, when congratulating the Messiah on his ascent to the throne, saith by David, (Ps. xlv. 6, 7,) "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." This rite of anointing was always used at the inauguration of the Kings of Israel and of Judah, and was used as an emblem of joy and prosperity: Hence resulted the propriety of its peculiar application to the Messiah, on his exaltation to the throne. This advancement to the splendour of Jehovah's throne, was a boon placed directly in the view of the Saviour, as a part of the joy which was covenanted to him. And, as such, he expected it to be the immediate result and recompense of his completed labours. We therefore hear him saying, (John xiii. 31, 32,) just as his work was drawing to a close, "Now is the Son of Man glorified; and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him." Nor was he in any wise disappointed. For, within seven weeks after his resurrection, we find Peter affirming, "that God had made that same Jesus, whom the Jews had crucified, both Lord and Christ." (Acts ii. 36.) This was what St. Paul phrases "highly exalting," him, (Phil. ii. 9,) and "giving him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." And what we are to understand by this peerless name which he has received, and by his being made both Lord and Christ, we learn from Peter, who, when defending himself before the great Council of the Jew-

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ish nation, said, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance unto Israel, and forgiveness of sins." (Acts v. 31.) And that he might be able to act in a manner corresponding to these titles, it was requisite that he should possess unlimited power. Accordingly we hear him saying, "Thou hast given him (the Son of Man) power over all flesh, that he should give eternal life to as many as thou hast given him." (John xvii. 2.) Nor was this power limited to his control over men; but extended to every intelligent being, whether man or angel, and to every event, circumstance, and thing, whether on earth or in heaven. Hence Jesus said, "All power is given unto me in heaven and in earth." (Matt. xxviii. 18.) Seeing, then, that he occupies the most dignified station in the universe, being seated at the right hand of God, that all power is vested in him, and all judgment committed to him, and that he is appointed to be the sole arbiter of salvation and eternal life, it might well be said, that "Glory" was to follow his sufferings. But even this was not all the Glory. For,

3. He was to have the Glory of vanquishing and spoiling the powers of hell, who, for a short season, apparently prevailed over him, and of manumitting those whom they had carried captive. This part of his glory was acquired on his re-entering the celestial world. It was customary for the ancients to lead their military conquerors into their native cities in triumph, attended by their friends, and followed by the conquered, who were sometimes chained to, and dragged at, the wheels of the victor's chariot. It was, we think, with this image in his mind that the Psalmist said, (Psal. lxviii. 17, 18,) when referring to this branch of Messiah's glory, "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them as in Sinai, as in the holy place. Thou hast ascended on high, thou hast led captivity captive. Thou hast received gifts for men," (to be distributed among thine attendants, as the ancient conquerors did,) "yea, for the rebellious also," (for the vanquished also, a thing never done by the ancients,) "that the Lord God might dwell among them;" that mankind, perceiving that this triumph was not intended solely for the advancement of the Victor's honour, but also, and especially, for the benefit of the conquered, might yield him their hearts, being conquered by his love as well as by his arms. From St. Paul, we learn, that this prediction has been fulfilled; for he says, (Col. ii. 15,) "Christ having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it," that is, in his Cross. So intent was the Son of God on totally overthrowing the powers of darkness, that when that eventful hour arrived in which they put forth all their energies, to ensure to themselves the victory, (significantly designated "the hour and the power of darkness,") being strengthened of the Father, he met them with the greatest resolution and firmness, saying to his at-

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tendants, "Rise, let us go hence," (let us instantly meet them,) and then added, "For this cause came I unto this hour." This was no merely momentary feeling of courage, but one that ran through his whole life, particularly that part of it in which he exercised his public ministry. During this latter period, he more than once had his imagination so completely filled with this subject, as openly to anticipate the joys of conquest. "I beheld," said he, "Satan as lightning fall from heaven." (Luke x. 18.) This we call the joy of anticipation, as he did not actually vanquish his foes until he expired on the Cross; and, consequently, did not actually lead captivity captive, until he ascended into heaven. Then it was, that as the mightiest conqueror, he re-entered his glorious abode, dragging the conquered at his chariot-wheels in triumph, and distributing his inestimable gifts on all around. Then was sung that song of exultation, (Ps. xxiv. 7—10,) "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, he is the King of Glory." And then it was that the Father said to him, (Ps. cx. 1—3,) "Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." Having now assumed the royal vesture, and being placed in circumstances to prosecute with vigour his redeeming plan, he lost no time in sending down the promised Spirit on his servants, in the fulness of his gifts and graces, making them partakers of a discriminating knowledge, a constraining love, an invincible courage, a miraculous energy, and every qualification requisite to undertake and execute the arduous services entrusted to them. And being thus equipped, they heroically rushed on the insulting foe, valorously assaulted his strong holds, and nobly determined not to sheath the sword, until every captive of sin and death should be perfectly emancipated. In this unparalleled and glorious conflict they still are pressing onwards with unabated ardour and success. And what shall be able to withstand them? Shall ignorance and error? Shall superstition, marshalled in all its terrors? Shall infidelity, with all its petulance and obstinacy? Shall iniquity, arrayed in all its impudence and hardihood? Shall earth and hell, leagued in the most formidable phalanx? Answer, ye who have been delivered by the victorious arms of our Immanuel!—Answer, ye disappointed, confounded, vexed, and trembling Devils!—Answer, blessed Jesus, for thyself! Gird thy sword upon thy thigh, mighty Conqueror; go forth with thy victorious legions; turn the battle to the

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gate; take the spoils of death and hell, and let them hang before thee in thy temple as the remembrancers of thy might and majesty, and as thy pledge to the earth that thou wilt give it quietness and assurance for ever. Already this is done in the appointment of Jehovah. Already it is done, if either the fears of the pursued, or the confidence of the pursuers, can influence and secure this consummation. Already it is done, if the partial accomplishment of the prediction may be taken as a pledge of its completion. We are not ignorant of the fact, that there are many who look on this deliverance of the world from the bondage of sin and death as a mere creature of the imagination. In their opinion, the generality of men are in no such thraldom; and if they were, of nothing are they more persuaded than of this doctrine, that no man is born in such a state. They, therefore, strongly contend, that the gift of such a freedom as that to which we have referred is altogether superseded by a dignity natural to man. A dignity natural to man! What is it? And where is it to be found? Shall we go into heathen countries in search of it? And what do we find there? What! why hundreds of millions of these dignified beings, wallowing in filth, rioting in cruelty and barbarism, mentally prostrated by the most degrading and appalling superstitions, and probably literally prostrate either before some huge and shapeless mass of timber or of stone, or before some contemptible bit of matter, an inch or two in length! And whether we look at man, in his natural state, as resident in heathen countries or in Christian, we find him a perfect compound of brute and devil. Surely a creature so deeply fallen is in need of a deliverer. And, blessed be God, it is part of the Saviour's glory to erect the prostrate mind of sinful man, to elevate his grovelling affections, to make his dispositions and tempers heavenly, to pardon his horrible iniquities, to beautify him with the garment of salvation, and to present him at last before the presence of the divine glory without either spot or wrinkle or any such thing. But

4. If the Glory of redeeming men as individuals was reserved to Christ, how much more that of forming them, as redeemed subjects, into a temple for the great Jehovah, the Lord God Almighty. This Glory was foretold under the type of the call of Joshua, the son of Josedech, to the honour of rebuilding the temple at Jerusalem, after the captivity in Babylon. For thus said the Spirit of Prophecy on that occasion, (see Zech. vi. 10—13,) "Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah, the son of Zephaniah; then take silver and gold, and make crowns, and set them upon the head of Joshua, the son of Josedech the High Priest; and speak unto him, saying, Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the

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Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." Now as Joshua, who was one of the chief of those Jews that returned from the Babylonish captivity, was chosen to the honourable employment of rebuilding the temple of the Lord at Jerusalem, he was in this constituted an eminent type of Him whose name is the Branch, even the Lord Jesus Christ, who, at the head of all those who have been redeemed from sin and death, is appointed to build them into a habitation of God through the Spirit. The temple at Jerusalem was a large and magnificent structure; and was justly accounted one of the wonders of the world. But magnificent as it was, it was neither erected nor delighted in for its own sake; being too mean a habitation for the eternal God. Hence, when the Jews were priding themselves in that building, and were substituting its erection, and the presentation of costly sacrifices, in the place of moral worth, they were thus addressed: (Isaiah lxvi. 1, 2:) "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord:"—intimating that any temple built on such a spot, and of such materials, is too insignificant a habitation for a being of such majesty and glory. And the very same doctrine is set forth in still plainer terms by St. Paul; who says, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." (Acts xvii. 24.) The house, therefore, which Jesus Christ is to build to him is to consist of Believers, who, coming to Christ the living stone, are, as lively stones, to be built up a spiritual house or fabric, and a holy residence for the Being whose name is holy, and who dwells in the high and holy place. And as this temple is to reach into all lands, and to have as many of earth's inhabitants built into it as possible; Jesus Christ has sent his ministers, or master-builders, into all lands, to hew out of the quarry of nature as many of these lively stones as possible, and to put them into this sacred edifice. Blessed be God, this glorious structure is rising rapidly; and, in a little time, he shall "bring forth the head-stone thereof, with shoutings, crying, Grace, grace unto it."

5. To him is reserved the Glory of renovating the system of nature, "the heavens and the earth that are now," and of forming them into a suitable residence for this pure and perfect sanctuary to all eternity. For thus said the prophetic Spirit by Isaiah, (chap. lxv. 17—25,) "Behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the

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voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." This prophecy will, perhaps, receive some additional light from the last three verses of the following chapter: For there the Spirit adds, "For as the new heavens, and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed" (addressing himself to his covenant-people) "and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."—Some understand the above prediction (for all are agreed that both passages refer to one and the same event) figuratively, supposing it to describe a period of the Christian dispensation, when the knowledge of the Lord shall so prevail in the earth as to produce the happiest effects in it. They suppose that this general diffusion of divine knowledge will contribute greatly to the improvement of all the political systems then in being, infusing into them the most enlightened, liberal, and holy principles. But, while it is thus to amend the political state of things then in being, it is to conduce much more to a change for the better in the church of God. No traces are then to be found of the existence of those accursed demons, bigotry and discord; nor of their first-born, party-spirit and party-zeal. Then Christians of different denominations are to see nothing in each other's creeds but true or probable opinions, and nothing in each other's persons but Christians and brethren. The signs of those times are to be perfect love to God, and unfeigned love to man; and the glory of the Lord is to be in every place for its beauty and defence. We cannot but confess, that if this prediction were to reach no higher a consummation than this, that we have stated, it is one devoutly to be wished by every human being. But we think the Spirit of Christ never in-

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tended the prophecy to be so limited. It is true, that it contains several expressions which seem to refer to some primary and partial accomplishment which is to take place during the present system of things. But then there are other expressions in the prophecy which never can be perfectly fulfilled but in the final renovation of the system. And what very much confirms us in this view of the subject is, the manner in which the Apostle Peter speaks of it. He represents the new heavens and the new earth as immediately succeeding the dissolution of those that now exist. Observe his words: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. iii. 10—13.) And besides this, in the new heavens and the new earth righteousness alone shall dwell;—a thing not to be expected in any stage of the existence of the present heavens and earth. If, in addition to the foregoing arguments in support of a literal interpretation of this prophecy, we consult the Revelation to John, we shall find several other circumstances connected with the "new heavens and earth," which never can be predicated of the present system of things. "I saw" (says John) "a new heaven and a new earth: for the first heaven and first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. xxi. 1—4.) In the "new heavens and earth," of John, then, there will neither be tears, nor sorrow, nor crying, nor pain, nor death, nor, consequently, any more sin. And hence we say, that such a state of things cannot synchronize with the present heavens and earth, and therefore cannot be figuratively understood. For these reasons we look for the literal accomplishment of Peter's promise, and expect that the system which we now inhabit will be raised to a much better condition than that which it had even in the state of innocence. We cannot think that the paradisiacal earth had any parts which were uninhabitable by man through excessive heat and cold. Nor can we

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think that it had any parts in which man could not travel either for want of accommodation or security. Nor can we think that there were other parts prepared to open and ingulf him. Least of all can we suppose that there were any such things in that happy state as pestilential vapours and blighting elements. And if these things had no being in paradise, certainly they will have none in the "new heavens and the new earth." In this blessed state there will be nothing to waste or impair the human constitution, but every thing to invigorate and perfect it;—nothing to injure or offend the senses, but every thing to help and gratify them;—nothing to allure and draw away the creature from God, but every thing to conduct him to creation's Lord and End. In short, creation, in this renovated state, shall be one vast mirror, present to every man, in which he shall behold the glory of the Lord, and, as he gazes, shall be changed into the same image, from glory to glory, as by the Spirit of the Lord. Should any ask how these things are to be effected, we readily and candidly reply, "We cannot tell." It is quite enough for us to know, that to our Lord belongs that power by which he is able to subdue all things unto himself, and that his are the kingdom, and the power, and the glory, for ever and ever. Amen. We add, in the

6th and last place, That to him is reserved the Glory of closing the grand drama that has been acting on the theatre of the world for nearly six thousand years, and of conducting all the affairs of Creation, Providence, and Redemption to the holiest, the happiest, and the most triumphant termination. For he must reign until all rule, authority, and power, shall have been put down, and until all enemies have been put under his feet. All this the Spirit of Christ set forth by the ancient Prophets. David said, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. cx. 1.) And that they shall be made his footstool is fully determined. By Isaiah he has said, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that every knee shall bow, every tongue shall swear. Surely shall one say, In the Lord have I righteousness and strength: even to him shall men come, and all that are incensed against him shall be ashamed." (Isa. xlv. 23—25.) But this (as we are informed) will not take place until the day of judgment. For then "shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one shall give account of himself to God." (Rom. xiv. 10—12.) This judicial process will be immediately preceded by the fulfilment of that prophetic saying, "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it." (Isai. xxviii. 8.) And it will be as closely followed by the performance of Daniel's pre-

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diction, "And at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." (Dan. xii. 1—3) The achievement of these stupendous works will bring the Son of God a second time from heaven. Hence we are told that "the heavens must *receive him until* the times of restitution of all things, which God has spoken by the mouth of all his holy Prophets since the world began;" (Acts iii. 21;)—intimating that, at that period, they must *restore* him. Accordingly it is said, "Unto them that look for him shall he appear the *second time*, without sin, unto salvation." (Heb ix. 28.) His second appearing, however, will not to be confined to them who look for it, or, like his first, to one nation; for every eye shall see him coming in the clouds of heaven, with power and great glory, that is, in great personal splendour, and attended by the most illustrious retinue, even all the holy angels. And then shall all the ungodly on earth, (significantly called all the tribes of the earth, because of their multitude,) mourn at the sight of him, particularly they that pierced him. For "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. xxiv. 31.) And when this is done, then all that remain, being incurably infected with moral evil, shall be cast into an immense and fathomless furnace of fire, where their worm shall never die, and where their fire shall never be quenched. There

> "Enclos'd with horrors, and transfix'd with pain,
> Rolling in vengeance, struggling with their chain,
> Talking to fiery tempests, they implore
> The raging flame to give its burning o'er;
> They toss, they writhe, they pant beneath the load,
> And bear the wrath of an offended God."

But while these unhappy beings will be eternally confined in that

> "..... black and hollow vault,
> Where day is never seen, where shines no sun,
> But flaming horror of consuming fires,
> A lightless sulphur, check'd with smoky fogs
> Of an infected darkness,"——

the favoured faithful shall dwell in endless and unutterable bliss. For then will the Redeemer turn aside the veil which has concealed the ineffable glories of the eternal God from the impertinent gaze of man from the beginning of the world, and shall let out the full blaze of his transforming and beautifying splendours on the innumerable millions of the redeemed. And then will they attain to the end of their creation and redemption, in the nearest possible approach of their nature to the likeness of the Deity, and in the

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communication of all the joy and felicity that their capacity will admit. Then all the good they ever hoped for, all the blessedness of which they ever had any conception, all the riches of mercy ever promised to them, all the treasures of salvation ever purchased for them, and all the glory which the triune God can possibly confer on them, will be ensured to them for ever, even for ever and ever. And

> "Then shall the saints in glorious triumph move
> To take possession of their thrones above;
> Satan's accurs'd desertion to supply,
> And fill the vacant stations of the sky;
> Again to kindle long extinguish'd rays,
> And with new lights dilate the heavenly blaze;
> To crop the roses of immortal youth,
> And drink the fountain-head of sacred truth;
> To swim in seas of bliss; to strike the string,
> And lift the voice to their almighty King;
> To lose eternity in grateful lays,
> And fill heaven's wide circumference with praise."

And when all things in the universe shall have been thus restored to their proper places, and all the ways of God shall have been conducted to this glorious consummation, "then shall the kingdom be delivered up to the Father, and God shall be all in all."

To improve the subject, it may be observed,

1. Since the Sufferings of Christ were so circumstantially and so long foretold, and the numerous predictions on this subject have been so exactly verified; and since it was so expressly foretold that his sufferings would not be endured on his own account but for others, and for us;—ought not a consideration of these things to awaken our attention to our circumstances as sinners, to excite us to humiliation before God on account of our awful state, which made this process necessary to our salvation, and to call forth our gratitude to him for having mercifully appointed it? And ought we not, for the same reason, earnestly to seek a *personal* and *perfect* interest in his sufferings? For let it be well observed, that it is not the appointment of a Saviour for us, nor yet the circumstance of his having actually been in the world and suffered for us, that will save us. No; nor will even scriptural views of the sufferings of Christ, and a persuasion that they were intended for our benefit, necessarily lead us to a saving interest in them. And without such an interest in them, what advantage will they ultimately yield us? Think you that he suffered merely to afford us matter for speculation, or admiration, or conversation, or disputation, or encouragement to presumption and daring in our sinful courses? Surely the blood of Jesus was shed for a nobler purpose! And wherefore was it shed, but to demonstrate to us the exceeding sinfulness and ruinous tendency of sin, to wean us from the love and practice of it, to encourage us to seek the pardon of it, and to make the exercise of mercy to us honourable to the character of Jehovah as our moral Governor, and suitable to the great

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ends of his government? Was it not, in short, to oblige us to consecrate ourselves to his service on earth, and to furnish us, as his servants, with a title to eternal life? If so, then no farther than as we are made partakers of this experience are we genuine Christians, or meet for heaven, with whatever community of professing Christians we may be connected. May God write these truths deeply on our hearts; and if we are yet destitute of this personal salvation, may we never rest until it is bestowed! And should we, on examining ourselves, find, that as face answereth to face in a glass, so our experience answereth to this statement, yet even then ought we not to rest in present attainments, but should be "forgetting those things which are behind, and reaching forth unto those things which are before," and so "pressing to the mark for the prize of the high calling of God in Christ Jesus." Nothing should be allowed to detain or stop us short of the highest measure of that good which has been purchased for us by Jesus Christ. O that we may give all diligence to obtain "a full reward."

2. Seeing that the Spirit of Christ foretold the Glory as well as the Sufferings of our Lord, and that these prophecies have, in so great a measure, been fulfilled; ought not these things to fill the disciples of Jesus with joy, and with the liveliest expectations of the perfect accomplishment of all that was foretold? Nay, ought not a consideration of these things to lead the followers of Christ most earnestly and constantly to pray that all the glory covenanted to him may speedily be given him, and to aspire to the honour of being Jehovah's instruments in advancing the glory of his only begotten and well-beloved Son? And let it not be forgotten, that every Christian has it in his power, either in a greater or in a less degree, to further the cause of the Redeemer in the world, and is therefore under an obligation to a faithful use of his ability. By *personal efforts* you may contribute to the spread of religious knowledge, and to the conversion of sinners. And by *pecuniary aid*, you may minister to the support of those funds which are to defray the expense incurred in employing others to do the same thing, beyond your line of operation. Nor can you reasonably expect to hear Jesus Christ say unto you in the last day, "Well done, good and faithful servants," unless you shall have been found through the day of your probation, at least through that portion of it lying between your conversion and your death, faithfully to have employed all your means for the furtherance and consummation of his glory in the salvation of the world. God grant, that in that day we may find acceptance with him as his servants, and be permitted to enter into the joy of our Lord!

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Biography.

MEMOIR OF MR. JOHN INGLISH, OF CHILLICOTHE, OHIO.

(Concluded from page 133.)

EVERY means was resorted to, and every possible care and attention paid to restore him to health. But although his symptoms sometimes flattered his friends with hopes of his recovery; yet his complaint baffled all their skill and attention. His health gradually declined; and toward the close of the year, it became very apparent that the "wasting life" of our afflicted young friend, was drawing to a close. He was fully sensible of his approaching dissolution, and viewed it with calmness, with resignation, with cheerfulness. And throughout his protracted illness, all his conduct and deportment spoke the language of his heart to be, "*Thy will be done.*"

So long as the state of his health and strength permitted, he constantly attended the public worship of God, the ordinances of His house, as well as society and class-meetings; on which occasions he seemed deeply engaged and much devoted. And when his strength had so far failed, that he could no longer go to the house of God, he continued to attend his class meetings, which were held at his father's house.

From the time he embraced religion, he rarely or never omitted the opportunity of speaking in Lovefeast or General Class-meeting. There was something in his voice, his tone, his impressive manner of speaking; which, together with his deep piety, his holy ardour and his fervent zeal, greatly interested and affected his hearers. I have never heard him speak on those occasions, without being delighted and edified, as well as affected. The last Lovefeast at which he spoke, was at Quarterly-meeting held in Chillicothe, Nov. 26th, 1821. With pallid check and emaciated frame, he rose and addressed the society, as nearly as can be recollected, in the following words:—

"My friends,—I rejoice in having another opportunity of meeting with you, and of adding my testimony to yours, of the goodness and mercy of God, and the truth of our holy religion. This is probably the *last time* I shall enjoy the privilege of addressing you. I am convinced that I cannot long remain an inhabitant of this world. The disease under which I labour, I feel, is wearing me down to the tomb; and I shall shortly be numbered with the pale nations of the dead. In the contemplation of this solemn change, which awaits me, and to which my thoughts continually turn, my mind is oftimes agitated with hopes and fears, and my spirits sometimes much depressed. The enemy of my soul sometimes thrusts sore at me, by severe temptations, especially

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to doubts and fears concerning my spiritual state. I find it to be a hard task to relinquish all worldly prospects, all hopes of living, and to be entirely resigned to my lot. But I thank God, that the religion of Jesus Christ affords a 'balm for all my wounds, a cordial for all my fears;' and I do experience His grace to be sufficient for me, in this season of sore trial. And when by an eye of faith I am enabled to look forward through the 'gloomy vale,' and contemplate the joys of Heaven, the crown of glory which awaits the faithful, I feel like exulting in the God of my salvation; and can cry out with one of old, '*Though He slay me, yet will I trust in Him.*'" [Then raising his trembling hand, he continued, in a very emphatic tone.] "'What though I shall walk through the valley and the shadow of death, I will fear no evil; for Thy *rod and staff shall comfort me.*' I feel that 'the time of my departure is at hand; I have fought a good fight, I have kept the faith, I have finished my course; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.' And I 'know that if my earthly house of this tabernacle were dissolved, I have a building of God, a house not made with hands, eternal in the heavens.'"

He concluded with a most earnest and affectionate address to the younger members, exhorting and encouraging them to be faithful and persevering in their Christian course; while tears of sympathy and compassion, mingled with those of grief and joy, flowed from almost every eye.

During the months of December and January, his symptoms of dissolution were much increased; and his tide of life was gradually ebbing out. He suffered much from the pain in his breast, his daily fever, his difficulty of breathing, &c. So that during the last three or four weeks of his life, he was confined to his room, with little more than strength enough to walk without support. I called to see him frequently during this period of his illness, and always found him patient, tranquil and resigned.

As he was now unable to attend public worship, and being thus prevented from partaking of the ordinances of God's house, he desired to receive the sacrament of the Lord's Supper at his room. Accordingly, on the evening of the 5th of February, about two weeks before his death, about a dozen friends met at his room, to unite with him on this solemn occasion. Brother James Quinn, then our stationed preacher, administered the ordinance in a very solemn and affecting manner. The scene was interesting and impressive, and deeply affected all who were present. After this solemn ordinance was closed, brother Quinn requested our afflicted young friend, if his strength permitted, to relate his exercises of mind, and God's dealings towards him; which he did as follows:—

"God deals with me more mercifully than I deserve; for while he afflicts with one hand, he graciously supports me with the

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other. While disease is gradually wearing me down to the grave, and my spirits become languid and depressed, as my strength fails, the enemy of my soul thrusts hard at me. He tempts me to despondency, to distrust God's mercy, and to doubts about my spiritual state; by which my mind is much harassed, and my spiritual comforts sometimes much diminished. Yet, blessed be God, my confidence in Him remains unshaken. I ought not—I *cannot* doubt his mercy. When I was a stranger to Him, wandering in forbidden paths, and seeking death in the error of my ways, 'He took my feet out of the mire and clay, and placed them on a rock.' I have relinquished all expectation of being long an inhabitant of this world. My days are swiftly passing away; and I feel that this clay tenement will soon be dissolved. But I feel confident that God will not suffer me to die, until these conflicts and temptations, which I believe He permits for the wisest purposes, shall be ended, and He gives me the victory over all my foes, and imparts that 'joy which is unspeakable and full of glory,' that 'hope which is *full of immortality!*' I earnestly entreat my brethren to pray for me, that my faith fail not; and that when these conflicts are over, I may come forth as gold purified in the fire."

A few days after this, calling to see him, I found him rapidly declining, and confined most of the time to bed. But as he approached the confines of eternity, his spiritual sky became more clear; he enjoyed more of the comforts of religion, and an increased strength of faith, and confidence in God's mercy through the merits of a Saviour; patiently waiting his "appointed time till his change should come." He heartily justified the providence of God, in calling him away in the morning of life, thereby removing him "from the evil to come." While I repeated to him the whole of that excellent hymn of Dr. Watts', which begins,

"Why should we start and fear to die?"

he seemed fully to realize the sentiments and to enter into the feelings therein described, especially the two last verses; while, in the fulness of his soul, the silent tear flowed down his pallid cheek.

His strength was now so much exhausted, that he could not dress and undress without assistance. And when no longer able to support himself upon his knees in prayer, he would ask his mother or some one else to assist him to his bedside, where falling on his knees, and prostrating his body on the bed, he would continue for a few minutes in silent and fervent prayer.

On Tuesday the 19th of February, his symptoms of dissolution rapidly increased. He breathed with difficulty, and his cough and the discharge from his lungs, sometimes nearly suffocated him. At night he rested but little, and his symptoms increasing, and his strength failing fast, his friends perceived that his final hour was at hand.

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Early on the morning of Wednesday the 20th, he was thought by his friends to be dying; and while they were assembled round his bed, with anxious looks and throbbing breasts, waiting his departure to a world of spirits, our dying friend looked round upon them, and perceiving them weeping, he asked his mother, "What is the matter—do you think I am going to leave you all?" His father replied, "I think you are." His mother then asked him if his confidence in God remained unshaken. He replied, "O yes! But I want a brighter evidence of my acceptance, the witness of perfect love, that I may leave a living testimony that I have gone to glory." Then clasping his hands together, he prayed a few moments with uncommon energy and earnestness, exerting therein apparently, all the powers of his soul; entreating the Lord to deliver him from all doubt concerning his salvation, that he might see his way clearly and have a bright evidence of his acceptance, and be filled with that love that casteth out fear; appealing to God most devoutly for the sincerity with which he had endeavoured to serve Him, and earnestly besought Him for Jesus' sake to save him now in the hour of his extremity, and prepare him for the mansions of glory. He now addressed himself to his weeping friends who were around him, requesting them all to pray that he "might have a clear witness of perfect love, and a bright prospect of glory, so that he might rejoice in the God of his salvation." Brother Quinn (the stationed preacher) entered the room at this moment. Our dying young brother looked wishfully at him and attempted to speak, but his cough coming on prevented him. His mother informed brother Quinn of the request he had just made that they should all pray for him. Brother Quinn then said to him, "My dear brother, do you not believe and feel that God loves you, and that you love Him?" He replied, "O yes! O yes!"—Brother Quinn continued, "are you not resigned to His blessed will?" He said, "I think I am." Brother Quinn was about to speak again, when our young friend, at this moment experienced an extraordinary manifestation of God's presence and love. When, as if filled with new life and vigour, while joy sparkled in his countenance, he raised his hands, clapped them together, and with a holy triumph and in rapturous strain, cried out, "*Oh! Bless the Lord,—He is come!—He is come!—He is come!—Glory!—Glory to my blessed Jesus! The enemy is gone! Glory to God—I am going to see my Blessed Emmanuel!*" He continued in this strain, shouting aloud the praises of God for several minutes, with a strength of voice which surprised all who heard him. Several of his friends and neighbours being now present, he addressed most of them individually, but briefly; expressing his glorious prospect of future blessedness, and encouraging them to meet him in heaven.

When he had paused a moment, "now," said he, "I wish you all to join in prayer, that the enemy may not be suffered to as-

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sault or tempt me any more." On which they all kneeled down and united in prayer, brother Quinn addressing the Throne of Grace on the occasion. And truly God was present to hear. The Divine power was felt by all. The room was filled with His glorious presence, and seemed "none other but the house of God—the gate of heaven;" which was now opening—*to let this heir of glory in!* Every one present wept; but it was with tears of joy. Sorrow and sighing seemed to have fled away, and joy and gladness obtained in their place. This resembled, not so much

"The pains, the groans, the dying strife"

of a death bed scene, as a complete deliverance from them all. We seemed called upon to witness, not so much the *death* of our friend, as his triumphant entrance into "*Eternal life!*" And every one present realized that

"The chamber where the good man meets his fate,
Is privileg'd beyond the common walk
Of virtuous life, *quite in the verge of Heav'n.*"

All who entered the room, instantly felt as if they were in the presence chamber of the Most High, and upon the confines of glory!

Our dying brother now took his parents by the hand, and bade them a most affecting farewell; thanking them in a very feeling manner for the tender affection and kind attention which they had shewn him all his life, and especially during his protracted illness; and prayed God to reward them abundantly therefor. He then called to him his brothers and sisters, one by one, and bade them farewell in like manner, recommending them to God's grace, and exhorting them to meet him in heaven. To his brother William (aged about fourteen years) he said, when bidding him farewell:—"William, you are old enough to seek religion; oh, put it off no longer, but "remember *now* your Creator in the days of your youth." To his brother-in-law he said,—"O brother Ferree, I am going to our sweet Emmanuel. We have served God together here; and I hope we shall praise him together in heaven for ever." He spoke in like manner, to several other persons who were present, while joy shone in his countenance, evincing the triumphant feelings of his soul.

After a pause of a few minutes, during which he seemed as if waiting for the welcome messenger, to bear him to the haven of eternal rest; he looked joyfully around upon the company, most of whom were much affected with this solemn, joyful scene, and said,—"now compose yourselves and sing,

'On Jordan's stormy banks I stand,'" &c.

which was done with full hearts and weeping eyes; while our dying brother looked toward heaven, as though he said, "Now

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Lord lettest thou thy servant depart in peace; for mine eyes have *seen* (and my heart hath *felt*) thy salvation." After the hymn was sung, he lay calm and composed, appearing somewhat exhausted by speaking so much. He spoke to all who came into the room, giving them his hand, with some short sentence, such as—"My strength is nearly exhausted."—"Bless the Lord, I am going to see Jesus." Sister M'Dowell coming into the room, and supposing him too far gone to be able to speak, said to him, "My dear brother, if Christ is now precious to your soul, raise your hand." He replied, "O I can speak yet;—Bless the Lord—*He is precious—very precious!*"—"Then," said she, "you would rather depart and be with Christ, which is far better." He replied emphatically,—"O Yes!—*Far better.*"

He lay very easy and without any pain, until about 11 o'clock, at which time he wished to be placed in an arm chair, which was done; but becoming very weak and faint, he was soon laid in bed again. Brother G. W——, while fixing him in bed, asked him if he wished to be placed in any more easy position, he replied, "*I lie very comfortable.*" These were the last words which he spoke. A few moments afterwards he began to breathe a little hard; and in about five minutes, like one going asleep, without any apparent pain, and without a struggle or a groan, his happy spirit took its flight to the paradise of God, February 20th, 1822, in the twenty-first year of his age.

So tranquil and easy were the expiring moments of our deceased friend, that his countenance, after the spirit had fled, had lost but little of that expression of triumphant joy which had so strongly marked it during the last few hours of his life. And while with mingled emotions of grief and of solemn delight, I surveyed the pleasing countenance, I could not but reflect with the poet,—

"Ah! lovely appearance of death,
What sight upon earth is so fair?
Not all the gay pageants that breathe
Can with this dead body compare."

"Let me die the death of the righteous, and let my last end be like *his*."

On the following day the mortal remains of our friend were carried to the Methodist meeting-house, where an excellent and appropriate funeral discourse was delivered on the occasion, by the Rev. James Quinn, from 1 Cor. xv. 56, 57, to a large, attentive and weeping assembly; after which the body was conveyed to the silent tomb, followed by a long procession of friends and acquaintances.

It may be proper to add a few remarks concerning some of the most prominent traits in the *character* of this excellent and holy young man.

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His *faith* was strong and steadfast—that genuine faith of the gospel, "which works by love," and purifies the heart. In him this great *spring* of Christian action being strong, his whole *motion* was strong, uniform and vigorous. To this may be attributed that unusual Christian courage and fortitude which he possessed; and which probably saved him from many of those temptations to apostacy, which others, less decided, frequently become a prey to. I remember to have heard him observe once in class-meeting, when other young men had spoken of their discouragements, their temptations, &c. "I thank God, that I have few or none of those discouragements which my brethren speak of. When I embraced religion, I formed (though with much fear and trembling) the unalterable determination, that having 'put my hand to the plow,' I *never would* '*look back*.' The devil *never thinks worth while* to tempt me to backslide." But it was in prayer that his strength of faith was more particularly discernible. Here it was that his humble confidence, his holy boldness, his fervency of spirit, afforded a fine *practical* comment on these words of our Saviour; "The kingdom of heaven suffereth violence, and the violent take it by force."

His *zeal* prompted him to take an active part in promoting the work of God by every means in his power. He took all opportunities of recommending religion to his youthful acquaintances, by the most forcible arguments, drawn from its necessity and excellency. He was especially zealous in stirring up and encouraging his young companions in the heavenly race, to diligence, to faithfulness and perseverance; setting them an example himself worthy of imitation,—a "pattern of good works"—"steadfast and unmoveable, always abounding in the work of the Lord."

In depth of *piety*, in personal *holiness*, and in fervency of *devotion*, I have never seen his equal at his age. I have had much opportunity of observing and admiring his character in these respects; and have often felt deeply sensible of my own inferiority in his presence. In the winter of 1820—21, I requested him, for the sake of his company (as I was alone) to lodge with me a few weeks, which he did. During this time, as had been his constant practice before, he arose every morning some time before daylight, and spent often near an hour in private devotion, while he supposed that no ear but that of the Almighty heard him. I have often on these occasions been deeply affected in witnessing with what earnestness and fervency, with what holy ardour and importunity, his devotions were performed; while he seemed as if he felt himself in the presence chamber of the Most High, and with his hand upon the mercy-seat, holding converse with his God as with a familiar friend. He was in the constant practice of devoting a part of his time daily, to reading the word of God, to meditation and prayer, and in cultivating a devotional spirit. Hence his rapid growth in grace and in the knowledge and love of God.

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His *humility* and *meekness* were traits in his character, not less deserving of notice than those already enumerated. And that he possessed the genuine spirit thereof, his whole deportment, his daily walk and conversation, might be cited as proof.

His *patience* in affliction, and cheerful submission to the dispensation of Divine Providence in afflicting him, are worthy of being particularly noted. During his long and painful illness, he was never heard once to murmur or complain. He sustained his affliction with truly Christian fortitude; and so far from manifesting any impatience or fretfulness, that his patience, his meekness, and his sweetness of disposition, never once forsook him for a moment. The tenderness of his parents and sisters in ministering to his wants and his comfort affected him much. He received with thankfulness every act of kindness and attention, while, often, the tear of gratitude and of affection would glisten in his eye, accompanied by a prayer that God would bless and reward them therefor, and comfort and support them when he should be no more. He observed to me once with much emotion, when I had called to see him, that "he did not know until since he was afflicted, how much his parents loved him."

It was his delight to converse on subjects of experimental and practical religion, especially with those by whose knowledge, experience and piety, he expected to be profited. And often has he on such occasions, enjoyed, in the *best* sense,

"The feast of reason and the flow of soul."

His character may be summed up in a few words. From the commencement of his Christian course till his death, he uniformly adorned his profession by a godly walk and chaste conversation; upright and exemplary in his conduct, meek and humble in his deportment, amiable and gentle in disposition; "sober minded; in all things shewing himself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be reproved." Therefore his "light *so shone* before men, that they seeing his good works," were constrained "to glorify God."

In confirmation of the character here drawn of the subject of this memoir, I will add the following extracts of letters received since his death, which will shew the high opinion which was entertained of him by the writers thereof; all of whom are eminent ministers in the Methodist travelling connexion.

Extract of a letter from the Rev. Alexander Cummins, Presiding Elder of the Kentucky District, to the Rev. James Quinn, dated,

"Cincinnati, Feb 29, 1822.

"I have just received from brother J. Collins, the painful intelligence of the death of our brother John Inglish, junr. As I understand that it is expected a memoir of his life will be prepared by brother W———, I send you the following:

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"Some time near the close of May last, this pious youth came to Cincinnati, partly for his health, and on a visit. When I saw his declining state of health, I advised him to spend a few weeks with me in Kentucky. Accordingly we set out near the last of May, and continued together about five weeks. In all this time he seemed much devoted to his God. I remember at a quarterly-meeting I held in Woodford Court-house, on this tour, he received a remarkable blessing, and rejoiced in God exceedingly, especially during the administration of the Lord's Supper.

"I have known many pious young men, but none in whose company I was more happy; and we spent weeks together, day and night. He frequently spoke of his bad health, and always with a calmness which indicated a preparation to go whenever called.

"I have known him from a child; but I shall know him no more after the ordinary manner. He has waited on me and other ministers at his father's hospitable house, from the time when he was a child; but now he waits for us on the banks of deliverance, where I hope to meet him and dwell with him for ever."

Extract of a letter from the Rev. John Collins, stationed preacher in Cincinnati, to Mr. and Mrs. Inglish, dated,

"Cincinnati, March 2, 1822.

"By Dr. E———, I first heard of the death of your beloved son; and although I had for some time feared this event, yet I found myself unprepared for the melancholy news. Although we receive life on the condition that we resign it at any time, by any means, that may best comport with the Divine will; yet we feel the need of much grace to support us under the loss of near and dear friends and relatives. But my sorrow soon gave place to a heavenly joy, when I reflect on the whole wise and gracious dispensation. God is too wise to err; too good to do wrong. This is the anchor ground of every pious soul, under every dark dispensation of Divine Providence.

"But few have so much cause of rejoicing as you, my dear friends. Your son was called of God in early life, to serve Him; he obeyed the heavenly calling, and devoted his *whole soul*, in an unusual manner to his God. Who ever beheld a more rapid growth in grace in so short a time? Who ever heard him pray, but can, and ever will recollect with what holy violence he took the kingdom? Never did I hear him pray without fervently imploring God for *holiness of heart*,—a grace which, I have no doubt, he received and enjoyed in a high degree.

"During the short time he tarried in this city, he manifested the greatest resignation to the Divine will—whether life or death. I never shall forget the affecting, the interesting occasion of parting with him, for the last time, at Maysville, in July last. When he affectionately pressed the parting hand, he said, 'O, Father Collins, *pray for me*; that God may afford me grace to bear my

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affliction with becoming patience, and meet my lot with joy and triumph.' Yet I could hardly persuade myself, that we were to meet no more until the dead small and great must stand before God."

Extract of a letter from the Rev. James Quinn, to the writer, giving an account of some particulars concerning the death of our brother Inglish, dated,

"Chillicothe, Feb. 22, 1822.

"I often visited our dear brother John Inglish during his affliction, but never heard a murmur or complaint from him; nor did I at any time discover impatience or fretfulness in him. He sometimes complained of an insensibility of soul and langour of spirit; yet he always professed a firm and unshaken confidence in God his Saviour." After giving an account of his death, brother Quinn concludes:—"Upon the whole, this is the most happy and triumphant death I have ever witnessed; and I could but exclaim, 'Let my last end be like his.'"

I might multiply extracts of letters, similar to the foregoing, from a file of them, put into my hands, most of which are from ministers of the gospel, with whom the deceased corresponded; but these may suffice.

It cannot be expected, neither is it contended, that our young brother Inglish was entirely free from faults. But if any he had, I confess I have not been able to discover them. And it is with pleasure that I add my humble testimony to those of his other friends, that I have never been acquainted with any one whose Christian character I esteemed more highly. This is the estimation in which he was held by a large circle of friends and acquaintances, who still affectionately cherish his memory. And his enemies, if enemies he had, will readily admit,

"That even his failings lean'd to virtue's side."

In contemplating the dispensation of Divine Providence, in removing at so early an age, a young man of so much piety and worth, whose talents and zeal justified his friends in cherishing the belief that he was intended, by the Great Head of the Church, for more extensive usefulness therein; we derive some consolation from the declaration of Him who "spake as never man spake,"—"What I do thou knowest not now; *but thou shalt know hereafter.*" And we are led to the reflection of the poet:—

"Not greatly to discern, nor much to know,
Mankind are born to wonder and adore!"

"Mark the perfect man, and behold the upright; for the end of that man is peace."

SAMUEL WILLIAMS.

Chillicothe, 20th Dec. 1822.

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The Attributes of God Displayed.

DREADFUL EARTHQUAKE AT ALEPPO.

We copy from the Religious Intelligencer the following account of this tremendous scene of devastation and confusion.

Aleppo, or *Haleb*, is one of the principal cities of the Ottoman empire, situated in an extended plain, but built on several little hills, on the highest of which the castle is erected, about 250 miles north of Jerusalem. Its population is estimated at about 250,000. The houses are large and commodious, all nearly of the same height, having terraces on the top, so that persons may pass from house to house without descending into the streets. It is encompassed with walls of hewn stone, about three miles in circumference, but including the suburbs, especially those to the north, the circuit of the city is not less than five miles. It is one of the cleanest and best built cities in the Turkish dominions; the houses are of hewn free stone, and some of the mosques rise to elegance and magnificence; these, contrasted with the tall cypress trees, give the whole a most picturesque appearance. But, "In one hour is so great riches brought to naught."

The following narrative of this most awful calamity is from the pen of Mr. Benjamin Barker, an agent of the British and Foreign Bible Society, who was preserved almost miraculously from the general destruction.

Garden of Ibrahim, Aga, near the ruins of Aleppo, Aug. 23, 1822.

"With a heavy heart I take up my pen to trace anew in my dejected mind the most dreadful of all events.* The wounds of affliction must bleed afresh when I recal to my memory the lamentations of fathers for their children, of children for their fathers, of husbands for their wives, and of wives for their husbands, running naked from place to place, imploring the protection of the Almighty; or with their feeble hands trying, amidst the falling ruins, to extricate themselves and their relations.

"On the night of the 13th of August, about half-past nine o'clock, Aleppo, the third city of the Ottoman empire, built entirely of stone, was, in the space of a few seconds, brought down to its foundations.

"I was at that time asleep on the terrace of my particular friend Mr. Maseyk, who, by the help of the Almighty, was mercifully saved, with all his family.

"About half an hour previous to the great shock a light one was felt, when I took the precaution to draw my bed from under

*Only a few weeks previous to the earthquake, Mr. Barker had disposed of, by cheap sale, no less than 499 Arabic New Testaments, and 640 Arabic Psalters.

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a very high wall where it was placed. I was soon awakened by the fall of that wall, on the very spot where my bed had stood. I sprang from my couch, and, without waiting to dress myself, fled into the house, which I found falling on all sides.

"To remain in the house, or to take to flight through the streets, amidst falling houses, appeared to be equally dangerous.

"I recommended my soul to God, and embraced the latter resolution. In consequence I descended the back stairs of Mr. Maseyk's house, by the Almighty's guidance, for the great staircase fell at the same time.

"The darkness of the night, and the clouds of dust that covered the atmosphere, prevented me from perceiving the stones and rubbish on the stairs which had fallen from a part of the house, and consequently I was precipitated into the court-yard on a dead body.

"How can I express my feelings at that moment, ignorant on what body I had fallen! I was half dead with fright and horror. I afterwards learnt that it was a faithful servant, who a second before had descended those stairs, when some stones of an adjoining Turkish house fell on him and killed him.

"I quitted that melancholy spot, and like a man deprived of his senses, ran amidst the falling walls to the gate of the town, which is situated at some distance from my friend's house. It was on my road, among narrow streets, that I was destined to witness the most horrible of all scenes. The lights of the houses whose sides had fallen, exposed to my view men and women clinging to the ruined walls of their houses, holding their children in their trembling arms; mangled bodies lying under my feet; and piercing cries of half buried people assailing my ears; Christians, Jews, and Turks were imploring the Almighty's mercy in their respective tongues, who a minute before did not perhaps acknowledge him.

"After a great deal of trouble and fatigue, running among the ruins, I arrived exhausted at the gate of the city, called *Babelfanige*, the earthquake still continuing. Cold and dreadfully bruised, and cut in my body and feet, I fell on my knees among a concourse of people to thank the Almighty for my happy deliverance from the jaws of death. But the gate of the city was shut; and no one dared to risk his life under its arch to open it. After recommending my soul again to my Creator, I threw myself on the gate. I felt in the dark and perceived that it was not locked, but the great iron bars that went across the folding doors were bent by the earthquake, and the little strength I retained was not sufficient to force them. I went in quest of the guards, but they were no more!

"I fell again on my knees before the Almighty, who alone could save me from the immediate peril of being crushed to death. I did not forget in my prayers the miserable creatures around me.

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While I was in that attitude, four or five Turks came near, and joined hands to pray in their accustomed way, calling out, 'Alla! Alla!' Having in sight my safety, and that of thousands of individuals who crowded to the gate to escape, I made no more reflections, but began to entreat them, in the name of God, to help me to open the gate, in order to save our lives and those of so many individuals who were continually perishing before us.

"The Lord inspired them with courage; and, providing themselves with large stones, according to my instructions, in a little time they forced the bars, and opened the gate. No sooner had I quitted it than a strong shock of an earthquake crumbled it to pieces, and several Jews were killed by its fall.

"A new and affecting scene was now exhibited. A great concourse of people rushed out, and with one accord fell on their knees to render thanks to the Almighty for their preservation; but when the first transports of joy were over, the thought of having buried, or in danger of being buried in the city their friends and relations, made them pour such piercing lamentations that the most hard-hearted person would have been penetrated with grief. I crept as well as I could, about twenty yards, to a place where I saw a group of people, who had saved themselves from the suburbs, where no gates prevented their issuing out of the town; there I fell, half dead with cold, and with the pain from my sores.

"Two or three of those people who recognized me in that miserable condition immediately gave me a cloak, and brought me a little water. When I recovered a little my senses, I began to feel new sufferings of a nature too poignant to be described.

"The thoughts of what might have befallen my brother and his family, who were at Antioch, and the cruel fate of my friends in the city, besides the melancholy objects around me, people wounded, others lamenting the death of their relations, others having before them their dying children, taken from under the ruins, preyed so strongly on my mind, that not the pen of the ablest writer can give an adequate idea of my feelings. I spent the whole night in prayer and anxiety.

"Early the next morning I was conveyed by some charitable people on an ass to the nearest garden, to profit by the shade of the trees. I did not remain long before Mr. Derche the French dragoman joined me, and gave me the agreeable news that all the European Christians, excepting a little boy, had been saved; but many, like myself, were greatly bruised.

"Of the European Jews, the Austrian consul Mr. Esdra de Picciateo, and a few others were crushed to death; and many thousands of native Christians, Jews and Turks perished with them. I have now the satisfaction to know that my brother and family had escaped from a similar danger at Antioch; which place has likewise been destroyed, as well as Latakia, Gisser, Shogre,

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b, Mendun Killis, Scanderoon, and all the rest of the towns l villages in the Pachalick of Aleppo.

'Of the interior as yet we have had no news. All those who 'e made their escape out of the city are encamped in the gar- ıs. I remained four days without being able to move, from my ises and sores, having only a sheet to screen me from the rching rays of the sun. I am now, thank God, much better, l begin to walk a little, but with great pain.

'When I joined the rest of the Europeans in the garden of ahim Aga, I was most kindly received by the French consul . Lesseps, who afforded me every possible assistance.

"I cannot too greatly admire the conduct of this worthy gen- nan in the critical and afflicting position he is in. A father ıld not show more affection to his children than Mr. Lesseps nifests to his countrymen as well as to all those who are in nt of advice or assistance.

"The next day, my friend Mr. Maseyk, came to live among ; in the bosom of whose family I begin again to enjoy life, al- ıugh deprived of all its comforts.

"My heart bleeds for the poor Europeans; who, without the st prospect of having, for a time, a roof to preserve them from : scorching rays of the sun, must soon, from the heavy rains of : autumn and winter, be deprived of every resource; for the v effects they have been able to save must be sold for their sus- ıance."

Aug. 29.

"I have happily been able to extricate from the ruins some of y papers, among which is the account of sales of the Arabic riptures."

From another account, transmitted by Mr. Barker, Consul at ıtioch, we learn that the awful effects of this earthquake were ry extensive; from Diabeker and Merhab, Aleppo and Scan- roon, Killis and Kahu Shekoon. The shock was felt at Da- ascus, Adeno, and Cyprus. Flashes of volcanic fire were per- ived at various times throughout the night. There was nothing markable in the weather, or in the state of the atmosphere.

It is impossible to convey an adequate idea of the scenes of ırror during that dreadful night. Hundreds of decrepid parents, ılf-buried in the ruins, imploring the succour of their sons; dis- ıcted mothers frantically lifting heavy stones from heaps that cov- ed the bodies of their lifeless infants; the crash of falling walls, e shrieks, the groans, the accounts of agony and despair of that ng night cannot be described.

Aleppo, Antioch, and several other towns, thus became, in ten twelve seconds, heaps of ruins; and, at the lowest computa- ın, 20,000 human beings were destroyed, and as many more aimed and wounded.

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Although slight shocks of earthquakes have sometimes been felt in this country, and a single town, Latachia, was partially thrown down about twenty-seven years ago, yet none very destructive is recorded but one, which happened about sixteen centuries ago, when one-third of the inhabitants of Antioch perished, when it contained 700,000 souls.

From subsequent letters it appears that the shocks of the earthquakes continued to be felt, at various times, up to the 19th of October; more than two months after the first fatal shock.

Miscellaneous.

For the Methodist Magazine.

IMPORTANCE OF STUDY TO A MINISTER OF THE GOSPEL.

(Continued from page 145.)

It may be expected that the Poets will occupy a place in your Library. They ought not, indeed, to be wholly excluded. But the hill of *Parnassus* is lofty, and of somewhat difficult access, so that but few have attained the high honour of a commanding station upon its melodious brow. Its sides indeed are perforated in many a place by those who have scrambled along its sides, in hopes of penetrating to the *Castalian Spring;* but their temerity has been punished by the Patron of the Muses, for attempting to tread on forbidden ground. You will not, therefore, be dabbling with every pretender to this sublime art. And even among those who stand unrivalled for poetical genius, you have need to make your selection with caution, on account of the impurity of some of their sentiments, and the vulgarity of some of their words; but the greatest danger is where doubtful sentiments and even most reprehensible doctrines, are blended with sublime strains of poetry, and with purity and elegance of language. Even the pure and delicious waters of Zion have been rendered tasteless and even sickening by being blended, in the corrupt imagination of the Poet, with the turbid waters of heathenism, or incautiously mixed with the muddy streams of merely terrestrial origin.

Horace stands confessed among the *Latins* as a Poet of the most elevated genius. But while he has enlivened his Poem with all the fire of poetical genius, and graced it with all the flowers and elegance of human language, he has frequently degraded the majesty of his subject by the vulgarity, and, not unfrequently, indecency of his thoughts. What a pity that our youth should be led through this muddy stream, in order to arrive at a knowledge of a language now almost useless to the greater proportion of the world!

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Homer among the *Greeks* stands unrivalled on account of the sublimity and energy of his poetry; and he is certainly much more chaste than the Latin Poet. *Pope* and *Cowper* have both opened a way by which the mere English scholar may approach the high hill of Olympus, and listen to the harmonious numbers and the undulating notes of this father of the Grecian Poets. It is, however, chiefly on account of the poetry, that you will be induced to read him, unless it be for the purpose of ascertaining a more correct knowledge of heathen mythology, and of heathen morality, and of contrasting them to greater advantage with the sublime, the simple, the consistent, and the pure theology of the gospel. You may, indeed, have your imagination fired by reading of

"That wrath which hurl'd to Pluto's gloomy reign
The souls of mighty chiefs untimely slain;
Whose limbs, unbury'd on the naked shore
Devouring dogs and hungry vultures tore."

But while you may admire the genius of the Poet, when he assembles,

"The gods in council on the starry hall"

and view the goddess flying

——"Swift o'er Olympus' hundred hills"

to summons the imaginary deities of the poet, who

——"in long procession came
To Jove's eternal adamantine dome,"

you will not be much edified or delighted with his vivid description of the

——"fierce rage and pale affright"

of contending, snarling, and warring deities, who sport themselves with human blood and human misery. And neither will the doughty champion, the poet's admired hero of the story, the wrathful Achilles, please you much better—whose enduring wrath made even his bosom friend say to him;—

"No amorous hero caus'd thy birth,
Nor ever tender goddess brought thee forth:
Some rugged rock's hard entrails gave thee form,
And raging seas produc'd thee in a storm.
A soul well suiting that tempestuous kind,
So rough thy manners, so untam'd thy mind,——"

This description, indeed, is characteristic of those hardy virtues so famous among the ancient statesmen and warriors. But while you are ranging through these fields of Grecian Literature, pause a moment to contrast virtuous *heathens* with virtuous *Christians*. While *Achilles* smarts and rages under the lash of his sovereign's injustice, and sullenly indulges in cold-blooded malice against even his own countrymen who are bleeding under the Trojan's sword, *St. Paul*, instructed in the School of Christ, though far worse treated by his own countrymen, pours forth all the sympathies of a soul swelling with grief and love, even wishing himself "ac-

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cursed with Christ for his brethren and kinsman according to the flesh."

Virgil, though you only hear him through Dryden's voice, will awaken all the musical powers of your soul. You cannot but sympathize in the sorrowful accents of the poet and his friends, lamenting over the fate of their hero, while they

——"Sit and hear the promised lay
The gloomy grotto makes a doubtful day.
The nymphs about the breathless body wait
Of Daphnis, and lament his cruel fate."

But how much more touching is the following apostrophe of the leader of Israel's choir!

"O my son Absalom, my son, my son Absalom!
Would God I had died for thee, O Absalom, my son, my son!"

Keeping in mind how far the inspired bards of Israel exceed the poets of Greece and Rome, both in the grandeur of their subject, and in the sublimity of their thought and expression, you may refresh yourself now and then, among the groves which surround the Æolian mount. It will afford you an instructive view of the various shades of the human character, and enable you to make a more accurate estimate of the merits and tendency of the two systems of religion—Paganism and Christianity. Even in the gods, so often introduced as the principal actors in these bloody scenes of ancient date, you will see human nature exalted and debased; for they were nothing more than human beings, invested with such and such attributes by the vivid imagination of the poet, for the purpose of heightening the grandeur and of increasing the solemnity of his Poem; and their frequent interference was announced for the purpose of accounting for the marvellous occurrences, so far transcending the power and sagacity of human beings, which he records.

The intermediate days between the bright morn of ancient science and the more effulgent rays which shine in modern days, you may pass over, as not being sufficient to repay for the time and labour you must expend to explore them, and muse yourself awhile among the bards of the "fast anchored Isle." The immortal *Milton*, whose sublime genius soared to heaven, and recounted the wars of the celestial regions, will fire your soul with devotion, while he illuminates your understanding with important truths. Yes, he will tell you with all the force of poetical energy, and all the pathos of a firm believer, how

"The infernal Serpent"——
——"with ambitious aim"
Against the throne and monarchy of God
Rais'd impious war in Heaven, and battle proud,
With vain attempt."——

Nor will he neglect to inspire your soul with a love and veneration for the man of invincible fidelity, by the example of

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"Abdiel, faithful found
Among the faithless, faithful only he;
Among innumerable false, unmov'd."

But your soul will be exalted to the highest pitch of devotion as well as filled with lowly reverence, at the sight of the *Son of God*, who, after expressing his acquiescence to the will of His divine Father, rose

"From the right hand of Glory where he sat,
As the third sacred morn began to shine,
Dawning through heaven"—

And with what eagerness will you view him in pursuit of the "rebel crew," mounted upon

"The chariot of Paternal Deity,
Flashing thick flames, wheel within wheel undrawn,"

while you see the rebellious hosts of heaven like

"Goats or timorous flocks together throng'd,"
————"headlong themselves they throw
Down from the verge of Heaven."

Nor will you be less delighted at beholding the uncreated Son,

"Girt with omnipotence, with radiance crown'd
Of majesty divine."

going forth to create new worlds, nor ceas'd until

"Heaven in all her glory shone, and roll'd
Her motions, as the great first Mover's hand
First wheel'd their course."

Milton's rebel Angels will shew you human nature in its worst form; for his prototypes were, it is presumed, all found among the turbulent spirits of the rough age in which the Poet lived.

Young, in his poetical lucubrations, will teach you

"To revere thyself—and yet thyself despise."

While he mournfully complains of

"The inextinguishable thirst in man
To know"—and to enjoy
"The momentary breeze of vain renown."

and endeavours to reclaim the Infidel from his delusive dreams of human greatness and happiness, by telling him that

"The visible and present are for brutes," and but
"A slender portion!"

he also sings of God, of Creation, of Redemption, and closes his bold and sublime song with death and immortality. With him, therefore, you mount the skies, and look down upon the

"Terrestrial citadel of man"

with a mixture of sorrow and delight. After having shewn you the emptiness of all earthly grandeur, and the short-livedness of "earth-born joys," he leads you to the living fountain;

"Redundant bliss! which fills that empty void
The whole creation leaves in human hearts."

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With what irresistible swiftness does he lift your soul to the throne of the Eternal, and make you long after immortality, when he says;

"In ardent contemplation's rapid car,
From earth as from a barrier I set out.
How swift I mount!"———
———"On nature's Alps I stand,
And see a thousand firmaments beneath!
A thousand systems as a thousand grains!"

How much are we indebted to affliction for some of the finest sentiments, and some of the sublimest pieces of composition! The exquisite grief of the Poet pressed from him some of the most hallowed strains of his immortal Poem.

In addition to the beauties and elegances of poesy, abounding in the two last mentioned authors, the pure strain of evangelical doctrine running through the whole, makes them an instructive companion for a minister of the Lord Jesus.

Notwithstanding the comparative paucity of truly poetical compositions, yet, when viewed in a cluster, they form no contemptible number, emitting rays of various brightness: while some mount to heaven and soar among the stars, others spread before you as on a canvass, in animated and vivid colours, the variegated beauties of the earth, not forgetting its lordly inhabitant, man. *Thomson* may amuse you with

——"woodlands warbling"——while you
———"trace up the brooks"

and

——"Pursue their rocky channel'd maze
Down to the river, in whose ample wave
Their little Nereids love to sport at large."

And from the opening blossoms of Spring, he will conduct you forwards to behold the ripening fruits of Summer and Autumn, and entertain you with a sight of

——"gathering men their natural powers combin'd
And form'd a public; to the general good
Submitting, aiming, and conducting all."

After soothing all your powers to sweet tranquility by his smooth flowing numbers, and fanning you to rest with the gentle breath of Autumnal zephyrs, he will awaken you to prepare for the stern blast of a dreary winter's night, when

———"the lowered tempest"
"The mountain thunders; and its sturdy sons
Stoop to the bottom of the rocks they shade.
'Lone on the midnight steep, and all aghast,
The dark wayfaring stranger breathless toils,
And, often falling, climbs against the blast."

With him also you may sit

"High on the beetling cliff," and
"Let the classic page thy fancy lead
Through rural scenes"———

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Nor will Thomson neglect to inspire you with veneration for the great Author of those seasons which afforded such variety of matter for his trembling and soaring Muse. Who can read the following lines without feeling an awful sense of the majesty of the great Supreme?

> "These, as they change, ALMIGHTY FATHER, these
> Are but the varied God. The rolling year
> Is full of THEE. Forth in the pleasing Spring
> THY beauty walks, THY tenderness and love."

Cowper unites the beauties of Poetry with the truths of Revelation, and while he teaches

> "Domestic happiness," as the only bliss
> "Of Paradise, that has surviv'd the fall"

he does not forget to

> ——"Recommend, though at the risk
> Of popular disgust, yet boldly still,
> The cause of piety, and sacred truth,
> And virtue, and those scenes, which God ordain'd
> Should best secure them."

And among other interesting subjects upon which he sung, even the preacher of righteousness may find much that is suited to his high and holy office. Yes, he will tell you that

> ——"the pulpit
> Must stand acknowledg'd while the world shall stand,
> The most important and effectual guard,
> Support, and ornament of Virtue's cause."
>
> ——"In man or woman, but far most in man,
> And most of all in man that ministers
> And serves the altar, in my soul I loathe
> All affectation."——————

Goldsmith will tell you that

> "From labour is health, from health, contentment springs,
> Contentment opes the source of every joy."

And after toiling for the public good, and exposing yourself to public applause or censure, you can, from a consciousness of the purity and uprightness of your motive and conduct, retire within yourself, and with him exclaim,

> "O blest retirement! friend to life's decline,
> Retreats from vice———————
> How blest is he who crowns, in shades like these,
> A youth of labour with an age of ease."

Beware of *Pope*. He enchants you with his flowing numbers, while he poisons you with his pernicious sentiments. He sings sweetly upon frothy subjects; and even in his "Essay on Man," the most admired of all, he confounds good and evil, and, in perfect imitation of his brother heathen, resolves all things into the decrees of immutable fate. Much of the delight which his "Messiah" and his "Vital Spark," and his "Universal Prayer" might afford, is lost by the necessary association of the work with the

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man. You may, however, cull some flowers from him, if you are careful in your selection. *Beattie*, *Gray*, and *Campbell*, will each in his turn afford you some moments of relaxation from severer duties and studies.

We shall pass over other names, to introduce you to those, with whom, we trust, you have already formed some acquaintance. *Watts* you need not despise; but the *Wesleys* you will hold in the highest estimation; for, if they may not be ranked among the sublimest of poets, they are certainly among the most pious and spiritual. However, it may be questioned whether, in point of poetical excellence, you will find any thing superior to some of their compositions. You cannot read the piece of which the following is a part, without feeling your soul touched with the poet's fire, and your mind transported beyond the ken of earthly things:—

"Upborn aloft on venturous wing,
While spurning earthly themes I soar,
Through paths untrod before.
What God, what seraph shall I sing?
Whom but thee should I proclaim
Author of this wondrous frame?
Eternal, uncreated Lord,
Enshrin'd in Glory's radiant blaze!
At whose prolific voice, whose potent word,
Commanded nothing swift retir'd, and worlds began their race."

"Lo! marching o'er the empty space
The fluid stores in order rise
With adamantine chains of liquid glass,
To bind the new-born fabric of the skies.
Downward the Almighty Builder rode,
Old *Chaos* groan'd beneath the God,
Sable clouds his pompous car,
Harnest winds before him ran,
Proud to wear their Maker's chain,
And told with hoarse-resounding voice his coming from afar."

But to feel the force and to taste the beauties of this hymn, which is poetically grand, you must read the whole of it. Nor is the following less grand and sublime;

"Thou shin'st with everlasting rays;
Before the insufferable blaze
Angels with both wings veil their eyes;
Yet free as air thy bounty streams
On all thy works, thy mercy's beams
Diffusive, as thy sun's, arise.

Astonish'd at thy frowning brow,
Earth, hell, and heaven's strong pillars bow;
Terrible majesty is thine!
Who then can that vast love express,
Which bows thee down to me, who less
Than nothing am, 'till thou art mine.

High thron'd on heaven's eternal hill,
In number, weight, and measure still,
Thou sweetly order'st all that is!
And yet thou deign'st to come to me,
And guide my steps, that I with thee
Enthron'd, may reign in endless bliss."

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But the peculiar excellence of the Wesleys' poetry consists in the deep vein of piety which runs through the whole, and the pure stream of evangelical doctrine which flows so uniformly, and with which the mind is continually refreshed.

Perhaps it may be proper to close what we have to say under this head, by observing that, though it may be lawful on some occasions to introduce poetry into sermons, yet a copious use of it is by no means allowable. But this must be done, if done to profit, with a sparing and judicious hand, or the effect designed will be lost.

(To be continued.)

THE evils complained of in the following Letter, are sensibly felt among ourselves; and it were to be wished that some plan, similar to the Chapel-Fund in England, might be devised to remedy the inconveniences arising from the method of indiscriminate begging. It is with a view to wake up the attention of our Preachers and people to the importance of the subject that we publish the Letter.

LETTER FROM DR. CLARKE ON THE GENERAL CHAPEL-FUND,

Lately instituted among the Methodists.

To the Editor of the Wesleyan Methodist Magazine.

REV. SIR,

AMONG the many improvements which have been made of late in the external economy of Methodism, I consider your new mode of providing for the building of Chapels, and helping those that are in impoverished circumstances, one of the best. The former method of begging for individual Chapels, by sending persons to make Public Collections in various Circuits, was replete with evils. The Preachers employed in it were taken away from their regular labour in the Church of God, and sent over the nation on begging excursions; by which their own minds were but little profited, and the spiritual improvement of the Societies in their Circuits was greatly neglected. Much time was spent to very little purpose; for little was raised in this way. I have myself known an instance of a Preacher of no mean talents and address, after having travelled through several Circuits for upwards of *three months*, return home with *six shillings* clear of his unavoidable itinerant expenses! And I have heard of others not less unproductive.—It was then judged necessary, in addition to the Public Collections, to call at the houses of the most opulent and liberal members and friends of the Methodists' Society, and solicit their aid. This also consumed much time, though more productive than the former mode. But in process of time, it became very vexatious and oppressive; for those who were known to be liberal, were repeatedly called on for contributions; and not only Methodist Preachers, but various persons of our own and other denominations, soon found out the generous man, and the messengers of the Churches were seldom from before his door.—It is possible, though very improper, to *ride a free horse to death*: a maxim of our forefathers says *this should never be done*.—At length, many were wearied out, and becoming *bitter in spirit*, through these almost constant and irritating applications, shut up their pockets, and refused to give to any but such as were in their own Circuits.

All these exceptionable modes of raising money for Chapels were superseded by the *General Chapel-Fund*, instituted in 1818, and regulated by a sufficient number of wise and well-digested rules, which met at once with the approbation of all who knew them. By this prudent and enlightened ordinance, all itinerant

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mendicant preachings in behalf of our Chapels are put down, to the great comfort of the Preachers, and relief of our almost incessantly harassed friends; and *one annual subscription and public collection in the month of February, are substituted for the whole.* The *proceeds* of this subscription and collection are put under the management of a Committee of prudent and discerning men, who have each year laid before them the *true states* of all the Chapels in the Connexion, that are in embarrassed circumstances, and the *grounds* on which their Trustees prefer claims for relief. When all these claims are diligently considered, and the quantum of relief proportioned to the comparative necessities of the different cases, a Report is made out, published, and sent through the Connexion, which has hitherto given universal satisfaction.

Though this institution has for its immediate object the relief of Chapels under heavy debts, by assisting them to pay their interest, yet it ultimately contemplates the liquidation of the debts themselves, when the annual collection, &c., shall become sufficiently productive for that purpose: but although this collection has gradually increased every year, since its institution, it has never yet enabled the Committee to realize any part of the *second* object of the plan: and indeed they could only pay a certain *per centage* on the claims preferred for Annual Deficiencies. At this I am surprised; and think the plan is either not sufficiently known, or not sufficiently understood. My own conviction is, that every member of the Methodist Connexion should be friendly to it, and be thankful to God that it was ever instituted. The Circuits have now that full quota of preaching, of which many were too frequently deprived when the former objectionable plans were in operation. Add to this, that the shops, offices, and houses of our people in general, need no longer be infested with delegated beggars from different circuits, who, with or without proper authority, were frequently pouring out their tales of distress and embarrassment on the ears of those who, because of their liberal character, were perpetually the first objects of attack in all those mendicant excursions. The money saved from this indiscriminate sort of distribution, they are now left at liberty to apply to cases in which both themselves and the Church of Christ are not less concerned. And it may be safely stated, that should the people who were in the habit of being so repeatedly called on, for various cases, in the same year, give but *one half* to the General Chapel-Fund, of what some were constrained to give to the frequent importunities of the above-mentioned description of visitants, this collection would be much more productive than it is; and should our friends and congregations contribute as they might do, the tale of chapel-embarrassment and distress would, in a short time, cease to be heard.

It may, however, be asked, "Is there any *grand principle* on which such Subscriptions and Collections should be raised?" Most certainly: for, if it be the will of God that the people should hear the Gospel, it must be his will that they should have suitable *places* to hear it in: and from the time when the houses of the primitive believers ceased to be sufficiently large to contain the Church of Christ, the necessity of the case showed them, that convenient buildings should be erected for the purpose of public worship; and their love to God and man induced them cheerfully to bear the expense of such buildings.

It is possible, I grant, to multiply Chapels where the case of absolute expediency does not exist; but this folly has had its day:—none can be now undertaken in the Methodist Connexion without the approbation of the Chapel-Building Committee; who, thoroughly sensible of the evils which the Connexion has already suffered by hasty exertions of zeal without knowledge, give their permission in no case where the expediency, is not evident, and the means of defraying the expenses are not either already provided, or in promising progression.

Thus the Connexion is guarded on every hand; the evils that have already existed cannot recur; the godly charity of helping to erect Chapels, where the extension of the work of God renders it necessary, and supporting those which have been already built for the accommodation of the numerous poorer Societies who could not themselves bear the whole expense, may come into full and confident activity; and those who give in such a cause, and on such grounds, feel that they are doing a work highly acceptable in the sight of God.

Several years ago, when travelling through Ireland with the Rev. Adam Averell, and observing the state of the people, their ignorance, poverty, and distress, and the necessity there was of stretching forth the hand of charity in their behalf; he observed, "The greatest charity in behalf of this people would

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be to erect Chapels for them, that they might hear the pure word of God preached in them, and thus learn what is necessary for their comfort and happiness in both worlds."—This is a great and weighty truth, as it regards the poor of that kingdom; their misery arising, principally, from their ignorance and vice, and want of proper religious instruction being the cause of the whole. But it is also *a great charity to provide places of worship for the poor of this country* For those Circuits which cannot wholly provide for their Preachers, we have established what is called the *Yearly Collection*. Many are glad to hear, and are saved through that hearing, who cannot, without assistance, provide their Ministers with the necessaries of life:—thus the *Yearly Collection* helps to bear this burden. And the *Chapel-Fund* should be brought into such a state, as to be able to provide Chapels in such Districts, or to enable the people to bear the burden of those they already have. Where can there well be a greater charity than this, in reference to these poor departments of the Church of Christ?—I might add here, that in *sea-port towns*, such as *London*, *Portsmouth*, *Gosport*, *Woolwich*, &c., from which *troops* are frequently sent out, and to which they are returned, there is the utmost need to provide Chapels, where thousands of religious soldiers and sailors (and many that are not religious) would rejoice to hear the preaching of the Methodists, had they places to assemble in. Already, in all the above places, our friends have incurred great expenses, and made themselves responsible for large sums to erect Chapels for the accommodation of those men,—men to whom the nation is under no ordinary obligation. Some of these Chapels were sinking under their own burthens, till this blessed plan was formed. Now, they derive from it considerable annual relief, though not as yet equal to all their pressing necessities. If such places get a more than ordinary share of the proceeds from the Chapel-Fund Subscriptions and Collections, who would murmur at it, when he considers the circumstances of the men in whose behalf these Chapels were chiefly erected? When *sailors* are in active service, they are able, in a measure, because of their pay, to bear their own burdens; but when it is otherwise, great distress must prevail in such places, and it is the duty of every British Christian to feel for, and help them: and on the plan already so often mentioned, they can do this with comparatively little exertion and expense. Let us, therefore, endeavour not only to assist those, and such like Chapels, to pay their annual interest for borrowed money; but to raise, for this Fund, such sums as shall annually *liquidate* the *debts* on Chapels, till, in process of time, those debts be totally annihilated.

I recur, therefore, to the *grand principle*. It is a *great charity to build Chapels for the accommodation of the poor*. I scruple not to say, with some of the Primitive Fathers, *Ædificare ecclesias, latria est;* "to build Churches, is an act of religious worship to God:" and it was ever considered so by the faithful, in all ages and countries, from the building of the tabernacle in the wilderness to the present day. I do not mean the building of Churches or Chapels to serve a *party*,—to be monuments of *pride* or *ostentation* to the nation, like many useless pompous piles in different parts of Europe,—or to provide a *living* for a man who may desire to make a TRADE *of preaching the Gospel;* but the building of such as are generally erected among the *Methodists*, where the poor have the Gospel preached to them, and the Messengers of God labour, in season and out of season, in reference alone to the salvation of the multitude.

If considerations of this kind be pressed on the attention of our friends and congregations at the ensuing and subsequent applications to them for aid, I am satisfied that we shall have such an increase as shall enable the Chapel-Fund-Committee to effect all the purposes of this most excellent and benevolent institution. The burden being thus removed from the minds of Preachers and People, the former will go through their labour with delight, and the latter wait upon the Lord without distraction. The walls of Zion shall be salvation, and her gates praise; Jerusalem shall be in prosperity, and every where peace upon Israel.

Hoping that these observations will be received by the numerous readers of your useful Magazine, in the same spirit and concern with which they are written; I am, Rev. and dear Sir, yours, truly,

ADAM CLARKE.

Milbrook, Nov. 30th, 1822.

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Religious and Missionary Intelligence.

To the Editors of the Methodist Magazine.

Lynn, March 21, 1823.

DEAR BRETHREN,

THE Lord of the harvest is favouring us with a good ingathering of souls on this District. Although many are the enemies to be encountered, yet truth is mighty and will prevail.

Our Camp-Meeting for the district in August last, which was held at Marshfield, was productive of much good. It is true we did not realize so much of the Divine power on the ground as we have on some occasions; but since then we have reaped the benefits of it. Prejudice has been removed, and the preachers have had access to many places, which before were inaccessible, and God has owned their labours in a remarkable manner. Several new societies have been formed, and the work is still progressing.

The Quarterly-Meetings have of late been quite interesting. Our Lovefeasts have been reviving and quickening to believers. Several Quarterly-Meetings have been visited with a glorious out-pouring of the Divine Spirit, particularly one held last month at Fairhaven, and also one at New-Bedford. At the former place during the exercises, twenty professed to find pardon; at the latter, fifteen. And the work at both places has been spreading rapidly. How many have been subjects of the work I am not able to ascertain; but from the best accounts should judge in both places not far from one hundrad and fifty. In Fairhaven, thirty-eight offered themselves at one time, as probationers in our Society. On Duxbury circuit there is a good work; and one new society of about forty members has been raised. Scituate circuit is also sharing a gracious revival, and one new society has been formed on it. Martha's Vineyard for a year past has had a good work. In many of the stations, and on several of the circuits there is evidently a rising in Zion, and the prospect is of a more general out-pouring of the Spirit of God. There is also an increasing desire for perfect love in many societies, which, we hope, will continue to prevail, till all are filled with the fulness of God.

E. HYDE.

ANNIVERSARIES.

South-Carolina Conference Missionary Society.—We have received the Second Annual Report of this Society; from which it appears that the amount of Funds collected from subscribers and Branch Societies the present year, is, $524 12 1-2. This Auxiliary has *fourteen* branch societies, from which $419 12 1-2, have been received the present year.

After adverting to several destitute places as having a claim upon the Christian community for Missionary labour, the Report concludes in the following words:—

"These facts have enlisted the warmest feelings of your board, and whilst we direct your attention to these objects, we would say, *go on; increase your funds; create Branch Societies wherever it is practicable;* and the Lord will raise up men who shall lift the standard of the cross, and rear up churches where so recently the savage cry was heard, and the name of Christ unknown.

"We avail ourselves of this opportunity to express our gratitude to the young men of this city for the zeal exhibited by them, in forming a Missionary Society, that promises much aid in this good work, and we would say to others, *Go thou and do likewise.*"

Virginia Conference Missionary Society.—This Society held its Third Anniversary in the city of Richmond, March 3, 1823. The following is an extract from the Report:—

"The Board, in addressing this Society, can but call to mind an event, which has filled them with sorrow, and no doubt has produced the same feeling in the mind of every member present. They allude to the death of their worthy Secretary JOHN ALLEN. They cannot but express their veneration for his memory, and

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their gratitude for his eminent services. But we must bow with due submi to the dispensations of Heaven—having this consolation, that he is now enj the rest prepared for the people of God.

"The operations of this Society since the last Annual Meeting have con chiefly in receiving reports and remittances from sundry Branch Societie tablished within the bounds of the Virginia Conference—making the numb branches to this Society eight—as the returns per the Treasurer's Report an will more fully show. We are happy to find so great a proportion of the chri community zealously engaged in promoting the cause of Missions—though s are yet halting between two opinions, not being able to decide entirely in favour. But if man is a fallen being; if he can be restored by the religion o Bible: if Missionary exertions are more likely to succeed in spreading this rel among heathens, than any other means with which we are acquainted, then ind have we a right to rejoice in proportion to the success with which these exer have been crowned."

The amount of money collected the present year, subject to the order of Treasurer of the Parent Society, is $484 33.

Female Auxiliary Missionary Society in the City of New-York.—This Soci celebrated its Fourth Anniversary in John-Street Church, April 2, when the nual Report was read and addresses delivered, shewing the importance of M sionary associations, and particularly the utility of Auxiliary Societies. T amount of funds in the treasury, is two hundred and one dollars and seventy-e cents.

Poetry.

From the Wesleyan Methodist Magazine.

RECOLLECTIONS OF MATERNAL TENDERNESS, AND OF EARLY LIFE.

(From a Poem by MR. THOMAS PRINGLE.)

Ah! while amid the world's wide strife
We yet may trace that sweeter life,
Now fading like a lovely dream,
Why cannot Fancy's power redeem
The glowing hopes, the thoughts sublime,
The feelings of our earthly prime?—
Can haughty Science ever pour
Such blissful visions from her bower,
As when that mother's warblings wild
Had sooth'd to rest her sickly child,
And o'er my couch I dream'd there hung
Ethereal forms, with seraph-tongue,
Who told of former, happier spheres,
Exempt from pain, unstain'd with tears.
And when that gentlest human friend
No more her anxious eye could bend
On one, by young affliction prest
More close to her maternal breast,
I deem'd she still beheld afar
My sorrows from some peaceful star;—
In slumber heard her faintly speak,
And felt her kiss upon my cheek.
And oft, when through the solemn wood
My steps the school-boy path pursued,
I paus'd beneath its quiet shade
To view the spot where she was laid,
And pray, like hers, my life might be
From all ungentle passions free,—
Like hers, in pain or sorrow's hour
My hope and stay that Holy Power,
To whom, even 'mid delirium wild,
Her prayer consign'd her weeping child.
O sainted spirit, (if thy care
An earthly wanderer yet may share,)
Still in celestial dreams return
To bid faith's falling embers burn,—
While yet unquench'd the smoking brand
By worldly passion's wasting hand!
Let fond remembrance oft restore
Each long-lost friend endear'd of yore,
And picture o'er the scenes where first
My life and loveliest hopes were nurst;
The heaths which once my fathers trod,
Amidst the wild to worship God;
The sacred Sabbath's mild repose;
The social evening's saintly close,
When ancient Zion's solemn song
Arose the lonely banks among;
The music of the mountain-rills;
The moonlight sleeping on the hills;
The Starry Scriptures of the sky
By God's own finger grav'd on high,
On heaven's expanded scroll,—whose speech
To every tribe doth knowledge teach,—
When silent Night unlocks the seals,
And to forgetful man reveals
The wonders of eternal might,
In living lines of glorious light.

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THE

Methodist Magazine,

FOR JUNE, 1823.

Divinity.

A DISCOURSE ON FUTURE PUNISHMENT.

Delivered (by appointment) before the New-England Conference, holden in Bath, Maine, June, 1822.

BY THE REV. TIMOTHY MERRITT.

And these shall go away into everlasting punishment, Matt. xxv. 46.

My Brethren,

I have seldom appeared before a congregation under a greater sense of responsibility than at present. The last Annual Conference saw cause to appoint me to preach upon future punishment; but they left the method of treating the subject to my own choice. And believing as I do that the present is no time to be silent upon that subject, or to compromise with the error of the day; and knowing that what I propose to deliver is directly opposed to the modern doctrine of Universal Salvation, I have thought it would be proper to examine one system of that doctrine, and show its absurdity, that we may come to our main subject with more certainty of evidence than could otherwise be expected.

The system I propose to examine, is entitled, "A Treatise on Atonement."* I have fixed upon this Treatise, because I know not that it has ever been taken up in the way now proposed: while the other systems of Universal Salvation have been repeatedly confuted and overthrown. But it will not be expected that I should be able in a single discourse to examine minutely all the author's arguments, or to answer all his objections. The utmost I can promise is a brief examination of the principles of that work.

And it is with some reluctance that I enter upon this task; not only because I wish to avoid opposition and contention, but especially because, on this annual meeting of my brethren in the min-

* By Hosea Ballou, printed at Randolph, Vt. 1805.

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istry, I should be glad to lose sight of every other object, and mingle with them in the sentiments and feelings of friendship—friendship peculiar to the ministers of the gospel by as much as their labours and trials are peculiar to themselves. But when duty calls we must obey, though it cost us a sacrifice of inclination. My design, however, is not at variance with friendship, nor with the duties of the sacred office, but is one with the design of the gospel, and is directed to the grand object of all our labours,—the salvation of immortal souls.

Should any misjudge our labour, and represent us as the enemies of mankind for preaching against that licentious doctrine which promises salvation to all men in the future world, let them live as they please in this; we appeal to the gospel, and we appeal also to the *conduct* of the ministers of the gospel. While the former promises eternal life to them only who obey our Lord Jesus Christ, and threatens with destruction and damnation all the impenitent and unbelieving; the latter have given up and forsaken all to preach that gospel,

> "To pluck poor sinners from the fire,
> To snatch them from the verge of hell."

The love of Christ constrains them to do thus; and they could not be the lovers of men if they were knowingly to deceive them, and cry, "peace, peace when the Lord hath not spoken peace." Their object in preaching against the doctrine of Universal Salvation is to prevent the destruction of souls by shewing them the danger of living in sin, and to bring them to repentance and faith in Christ that they may be saved. They know there is no other way to obtain salvation. When our Lord commissioned his apostles to preach the gospel, and through them his ministers in every age, he enforced obedience to their doctrine by these high and awful sanctions, *He that believeth shall be saved, but he that believeth not shall be damned.* We must, therefore, insist on the penalties, as well as on every other part of the gospel.

And you, my brethren in the ministry, know how much occasion there is for this. You know what obstacles are opposed to the success of your ministry, and that there is none more fatal than that blinding, stupefying, and hardening doctrine which teaches sinners that they shall be saved in the future world, let them live as they please in this. You have had occasion to lament the pernicious effects of this doctrine in every part of our country. Wherever it has been received by the thoughtless, it produces an indifference to religion, contempt of the threatenings of God's word, neglect of salvation, and encourages men to indulge in whatever dissipation and folly their depravity may incline them to pursue. With these facts before our eyes, and with ardent prayers for the blessing of God upon the present undertaking, I venture upon the examination which I have proposed.

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The first thing that strikes the mind on looking into the "Treatise upon Atonement," is an attempt to diminish the demerit of sin and the guilt of transgression. We are expressly told, that "sin is the violation of a law which exists in the mind, which law is the imperfect knowledge men have of moral good;"—that "the legislature of this law is a capacity to understand, connected with the cause and means of knowledge," (p. 15, 16.) The Treatise we are examining does not allow that we are under even the law of love to God; for it is said, that the "law of divine love is that infinite law of perfection, which is higher than our capacities extend in a finite state," (p. 23.)

But what does this strange language imply? If I understand its meaning it is this: we are under no law of God—we never broke a divine law, and therefore we have no sin. We may, indeed, through the *imperfection* of our knowledge be led to think that we commit sin; but God, whose knowledge is perfect, beholds no sin in any man. No proof is offered to support these dangerous sentiments, and none could be offered. And it is sufficient to show their absurdity, barely to mention them. If our knowledge is the same with the rule of duty, it will follow that the more ignorance a person has the less sin he has: and it is only required that he should be profoundly ignorant in order to be perfectly innocent. But though ignorance, in some cases, may be a reason for showing mercy; yet surely it can be no justification of bad actions.

The design of that part of the Treatise which I am now examining, is to show that sin cannot be an infinite evil; and the reasoning is directed against its being infinite in *degree*, or *magnitude*. But the word infinite is used, not only for that which is infinite in degree, but also in *duration*. And in my opinion it is with respect to duration only that sin can be said to be infinite, and in this sense it is properly so: that is, it is a crime of such a nature as to deserve everlasting punishment. But against this sense of the word our author has said nothing. All therefore that he has written is foreign from the question. He reasons like one who beats the air. He has no object. "In order for a law to be infinite, says he, the legislature must be so; but man's capacity to understand is finite," &c. (p. 20.) Here it is admitted that if man were infinite his sin would be infinite. But is not man immortal? And are not all his faculties immortal? Most certainly they are. Upon our author's own reasoning, therefore, man may commit an infinite offence.

But in attempting to show that sin is not an infinite evil, he has told us in substance that it is a great good. He gives us to understand that sin is an evil only in a comparative sense. "We call an action evil, he says, by comparing it with one which we call good. We then see, that what in a limited sense we may justly call sin or evil, in an unlimited sense is justly called good." He tells us that "God intended sin, and is the *first* cause of it; and every where

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confounds the good, which the over-ruling hand of Deity produces, with the sinful actions of men, (p. 20, &c.) Nor can he pretend that we wrong him when we say that upon his principles men ought to commit sin. For he tells us that he cannot admit that sin is a "real evil," when he takes into consideration "all the consequences which attend it, and that "sin may be of advantage even to the sinner himself," (p. 22, 57.) Here let it be observed, 1. That to attribute these sentiments to the gospel is to make Christ the minister of sin with a witness. 2. That before these sentiments can be adopted the judgment must be strangely perverted by prejudice, by false education, or by a vicious inclination.

Secondly. Let us notice what the book under examination teaches respecting the cause, and introduction of sin into our world. Pursuing his design to make sin appear a small evil, the author found it necessary to set aside the whole account of its introduction as given by Moses, by taking it allegorically, (p. 33, 34.) According to him there was no literal garden, no literal trees, no literal serpent, no literal transgression, no literal expulsion of our first parents, &c. I know not why he omitted to add that there was no literal man or woman.

We are told that "man was created in Christ, the image of God;" that he was "*afterwards* formed of the dust of the ground;" that he was "*made* a carnal man, mortal, and subject to vanity;" that his "mind, immortally pure, was opposed to the passions which would immediately rise from the fleshly nature, and said, in the understanding of the creature already made subject to vanity, 'yield not to the passions and powers of the flesh, for they are death.' But immediately the powerful vibrations of the fleshly nature absorbed his mind, he sought to the carnal man for food, ate, and died." (p. 31, 32.)

Our author's design was to give us a rational account of the introduction of sin; but a doubt exists whether he has accomplished his purpose. Here we are told of a "mind created in the image of God and immortally pure;" but, it should seem, without understanding or passions; for directly after these are ascribed to the "fleshly nature formed from the dust," or the "creature made subject to vanity." Again. Is it reasonable to suppose that the "fleshly nature," the inferior part of man, should have had power to "absorb his mind," which was the superior part, "created immortally pure," and draw it into the vortex of its passions and appetites? But we pass over these things as matters of minor importance, and would ask, by what authority he takes a simple narrative, embracing a number of historical facts, and turns it into an allegory? It is in this way the Scriptures are made to serve every man's whim, and to support the greatest absurdities.—A rule in interpreting the Scriptures, and one which ought ever to be kept in mind, is, never to depart from their literal meaning

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without necessity. And the reason is obvious: for if we depart from their literal meaning we have no rule for ascertaining their true sense.

The account of the creation in the Treatise we are now examining, is not only repugnant to reason but it is contradictory to the word of God. The Scripture tells us, that "God saw every thing that he had made, and behold it was very good." But if man was "mortal, and subject to vanity," as he came from the hand of his Creator, he was *not* very good. Besides, the Scripture doctrine upon this point is, that man became mortal and was "subjected to vanity" in *consequence* of his transgression. "In the day thou transgressest thou shalt surely die," was the original threatening. And St. Paul tells us that "death is the wages of sin—that death passed upon all men, for that all have sinned." This account is both rational and scriptural. It makes death the consequence and punishment of sin; while that of the Treatise makes it the effect of his being formed of the dust of the earth.

We see not how man could have been made subject to vanity, pain, and death, before he had done any thing to deserve pain and death. Justice as well as mercy would forbid it; unless indeed his future salvation is intended as a compensation for the injury he sustained by the hands of his Creator. But how then is his salvation not of grace, but of debt!

This is not all. We are told that "God is the *author*, the innocent and holy cause of that, which, in a limited sense is sin;" and the Treatise considers *all* sin in a limited sense. The author says, "if moral agency, created by God, is not the original cause of moral righteousness, by what rule of reasoning can it be made the original cause of transgression," (p. 34, 36.) Here we are given to understand that God is as much the "original cause of transgression," as of "moral righteousness;" and for ought we can see, upon this author's principles, the one is as congenial to his nature as the other. And rather than it should not appear that God is the author of sin, *that accursed thing which his soul hateth*, is reckoned among the things which shall finally terminate for good to the moral system, and then it is oddly said, "it will be necessary to admit that God is its first cause, or we cannot say that God is the author of all good," (p. 35.)

But does not the Treatise before us admit that there are other causes of sin, and that God is its "innocent and holy cause?" It does admit this; yet it is easy to show from the principles there laid down, and the arguments used, that God is the sole and proper cause of it. Let it be asked, has man the liberty of choice? We are answered in the negative. "In order for choice to take place, the mind must have perception of two or more objects; and that object which has the most influence on the judgment and passions will be the chosen object; and choice in this instance has not even the shadow of liberty—It is evident that will or

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choice has no possible liberty," (p. 36, 37.) There is much said upon this point, and the arguments are designed to prove that the power of choice is not in the mind, but in the object chosen; and that the mind could not choose between two objects of equal value in the judgment formed of them. Again. Did God know that sin would enter into the world? It is admitted that he did. When God knew that sin would be committed, did he *intend* that it should be committed. It is said, "if God in a direct sense of speaking, is the Legislator of the law which is thwarted by transgression, in the same direct sense of speaking, his intentions in legislation are thwarted, which is erroneous—To reason justly we must conclude, that if God possesses infinite wisdom, he could never intend any thing to take place, or be, that will not take place, or be; nor that which is or will be, not to be at the time when it is," (p. 16.) Once more. Are the intermediate or secondary causes of sin any thing more than the instruments by which God accomplishes his "intentions," or purposes? Hear the answer. "As the act of selling Joseph respected the purpose of Deity, and the plan of grace, those who sold him do not stand even as the shadow of a cause, but only as instruments by which God effected his own divine and gracious purposes," (p. 22.) Here then the whole is resolved into the will of Deity as the sole and proper cause of sin. He knew all the sin that ever men would commit; he "intended," all that he knew; those who commit sin are "only the instruments by which he effects his own purposes." And indeed they are only instruments, mere machines, the moment liberty of choice is taken from them. They move as they are moved; act as they are acted upon. Here is a system of necessity "as strong as fate." A chain of causes and effects, the smallest link of which, the mind of man cannot break; the power of choice "not being in the mind, but in the object." This would make God as truly and properly the cause of all the sin and misery in the world, as David was the cause of Uriah's death, or as a man would be the cause of the death of his neighbour, who should employ a third man to dig a pit, and then by motives which he knew and "*intended*" should be *irresistible*, tempt him to walk in the way of that pit, that he might be taken and destroyed.

As our author has several times mentioned the case of Joseph, to show that God "intended" his brethren should sell him, it may not be improper to observe that he has evidently mistaken the meaning of the scripture, which simply teaches us that while his brethren did wickedly in selling him, God "intended" to overrule their design, and produce good where they meant evil. It would be blaspheming the design, the holiness, and the goodness of God, to say he "intended" they should commit that wicked deed of selling their brother. Gen. l. 20. Another passage produced for the same purpose is Acts iv. 27, 28. But it is no more to the point than the former. In this passage the "holy child Je-

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sus," is the person "anointed to do whatsoever God's hand and council determined before to be done," against whom "Herod and Pontius Pilate, with the Gentiles and people of Israel were gathered together."—These texts removed our author's hypothesis stands like the "Baseless fabric of a vision," without any thing to support it.

To return. The doctrine of the Treatise before us respecting the will and choice of man is this: that it is always governed by the object which appears to possess the greatest value; and that between two objects of equal value, or which appear to possess equal value, the will is held in suspense, and has no power to choose either. All that can be conceded to this objection is, that when a man's duty is not apparent at first sight, and he would act like a rational creature, he sets himself to consider the value of the different objects or courses of life which are presented to him, and finally chooses that which appears to be the best. But in the final choice his will is as free and unconstrained as it was in adopting that line of conduct which led to it. There is no absolute necessity of choosing the object which appears to possess the greatest value. The mind possesses the power to cut off the connection between the judgment and the will. Liberty consists in having this power. This is daily demonstrated before our eyes in the conduct of those who follow vicious courses. It will hardly be pretended that such people choose the objects which appear to possess the greatest value, or that they are governed by their understanding. Every drunkard, whose conscience is not yet seared with a hot iron, will tell you that he does not pursue a course of intemperance because it appears to him the most valuable, but for a very different reason.

But as it may be thought that the drunkard has lost the power to obey his reason, and by long indulgence has given his appetites the absolute dominion over him, we may change the character and say, that the most virtuous person in society, that every person, furnishes the most ample proof of the liberty for which I contend as often as they stretch forth their hands to one or two or more things without inquiring which is the most valuable; and that may be as often as they sit down to their meals, or have occasion to pay for the most trifling articles. Did we ever hear of the person who could not satisfy his hunger because he was presented with several dishes of the same description, and equally within his reach? or of a man who could not meet his engagement because his money was all in pieces of the same value, without the slightest circumstance to give a preference to one piece rather than another? Now this would be the case as often as two objects were presented exactly balancing each other in the view of the mind, if the power governing the choice were not in the mind, but in the object.

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But if we turn our attention to the Holy Scriptures we shall be convinced that that liberty of the will for which I plead is the doctrine of the bible. The bible every where addresses mankind as though they were free in their volitions and actions; and therefore to deny their freedom would be to oppose the bible. Mankind could not be accountable for their volitions and actions if they were not free; for if their actions are not free they are not their own, but his, whose will influences and determines them. Nor will that account of the freedom of the will which our author, and some others give us, mend the matter. They teach that all our liberty consists in being free to choose what is most agreeable to us. But on this supposition the unregenerate sinner would choose, that is, would be impelled on in a course of disobedience by his evil propensities, without having it in his power to make the least resistance, or to abstain from one sinful action. In this case, therefore, he would have no liberty, he would be under an absolute necessity of choosing and acting as he does, Such an one might be the object of pity, as the most unfortunate creature in the world; but surely he could not be blamed in any sense. This would take away all the moral turpitude of sin from the sinner, and fix it on him whose will, however remotely, governs all his volitions and actions.

We come, *thirdly*, to consider the consequences of sin; and here we are told that the "effects of sin are not endless, but limited to the state in which it is committed," (p. 55.) This short proposition, now so full of encouragement and comfort to the enemies of righteousness, will ere long be found to *bite like a serpent, and sting like an adder.* It strikes directly or indirectly at every doctrine of revelation. It is a virtual denial of the bible. It does away the difference of character between the righteous and the wicked; removes the strongest guards of holiness, and subverts a future judgment. The following particulars deserve the most serious consideration.

1. The doctrine which teaches that the "effects of sin are limited to this life," is inconsistent with all those passages of scripture which teach that many actually die in their sins; and with all those arguments and motives in favour of repentance, taken from the danger of delaying beyond the limits of this life, or the day of grace.

2. It supercedes the necessity of repentance, faith, and holiness in this life. The Scriptures tell us that he who does not repent shall perish, he who does not believe shall be damned; he who is not holy in this life shall not see God. It will perhaps be said that all shall be made holy before they die. But is there no danger of the sinner dying suddenly? Alas! how many die while they are intoxicated, or with their mouths full of cursing and blaspheming! And surely these have not all *washed their robes and*

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made them white in the blood of the Lamb. Of course the effects of sin are not "limited to this life."

3. It is inconsistent with the Scripture account of the future judgment. The Scriptures inform us that *after death is the judgment*, when God will render to the unrighteous, *indignation and wrath, tribulation and anguish.* And no change can take place after death; otherwise they would not be judged *according to the deeds done in the body.*

Christians have always derived an argument in favour of a future retribution, from the difference in the moral characters of men, and the unequal distribution of rewards and punishments here; and shall we deny what reason teaches, and Scripture confirms to us?

4. It is a licentious doctrine. It is a matter of some delicacy to touch this point. We wish not to offend any. But we must not be silent when silence would betray the cause of God. And we should certainly betray the cause of God did we teach that the unrighteous are as fair candidates for the kingdom of heaven as the righteous. Do we not know that sinners *love* sin? Do we not every where see that they drink down iniquity as the ox drinketh down water? And shall we tell them that they may do this, that they may go all lengths in sin and folly without incurring the Divine displeasure?—that God is not angry with them;—that sin is a small evil;—that God "intended" all their conduct, and that it would be unjust in him to punish them in a future state? Would this be calculated to produce repentance? Would this inspire hatred of sin, and curb the appetites and passions of the sinner? Our speculations upon the moral tendency of a theory may deceive us; but facts will speak the truth. Let me ask, then, has this doctrine produced reformation and the fruits of righteousness? Has God given it his blessing?—Nay, but we are much mistaken if it does not generally produce an indifference to the duties and obligations of religion, and embolden sinners to continue their evil courses.

5. This doctrine not only represents religion as being unnecessary, but it puts difficulties in the way of conversion. Religion is not only a necessary qualification for the heavenly state, but it has its foundation in those views of sin which represent it as being *exceedingly sinful*, hateful to God, and destructive to the souls of men. Nor can we see how a sinner can receive eternal life as the gift of God through Jesus Christ, who does not see that he has forfeited all claim to eternal life by transgression. But this doctrine represents sin as a small evil, and God as being not at all displeased at it. It teaches that sin does not deserve eternal punishment; and of course eternal life is not the gift of God through Jesus Christ. We do not need Christ to restore what we never lost, or to procure that for us which we can obtain without him. This doctrine, therefore, strikes at the very nature of

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repentance, and greatly diminishes, if it does not entirely destroy, every motive to humiliation and contrition for sin. It lays another foundation than that is laid, which is Jesus Christ, and thus puts difficulties if not impossibilities, in the way of conversion.

(To be continued.)

Biography.

NOTICES OF THE LIFE AND LABOURS OF MARTIN BOEHM AND WILLIAM OTTERBEIN; AND OTHER MINSTERS OF THE GOSPEL AMONG THE UNITED GERMAN BRETHREN.

In his last tour of official duty, Bishop Asbury expressed a wish that I should arrange for publication some notices of the life and labours of his early friends and fellow-missionaries, as he termed them, among the United German Brethren. Documents, which I understood from him were to be placed in my hands, have never been received; the account, therefore, is very meagre. I regret that I have learned no more, and have so little to tell of these useful and excellent men, especially of him whom Bishop Asbury was wont to call the great Otterbein. Information was sought, in the proper quarter it was thought, but without success. Reminiscences of earlier times were found to be very imperfect in the minds of the few first friends and intimates of Otterbein who have survived him, and there is nothing in the circumstances or situation of their children to encourage an application; they are dispersed; or by the sudden mutations of fortune have become too rich and fashionable to know much of the simpler faith of their fathers, or to remember the lowly apostle of German evangelical reformation in Maryland. F. Hollingsworth.

Jacob Boehm, the great grand-father of one of the distinguished subjects of the following *notices*, was of a respectable family in Switzerland; and, as is presumed, a member of the German Presbyterian Church. His son Jacob was put to a trade; and after faithfully serving out his time, he, according to the custom of his country, set out upon his three years travels. In his wanderings through Germany he fell in with the *pietists;* a people in their faith, discipline and worship, resembling, in a good degree, the Methodists, but more closely the societies and congregations formed by William Otterbein and Martin Boehm. Upon our traveller's return to the paternal roof he talked in a style that neither his father nor the parson could comprehend: they were *natural men*, and understood not the things of God. His evangelical conversation, mingled, most probably, with reproof, the vices and pharisaism of the day, brought, by necessary consequence, perse-

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cution upon him; and he was sent, guarded by an elder brother, to prison. He escaped, however, from his confinement, and sought a refuge in Germany, where he remained, having settled near the Rhine. He shortly after attached himself to the Menonists, became an honoured elder in that church, and, we trust, died in the Lord. His son Jacob, the third, was also an elder in the Menonist church. He gave an example of sobriety, temperance and industry to his children and neighbourhood before and after his emigration to Pennsylvania, in 1716 or 17; and was honoured in both countries. As a professor of religion he lived up to the light he had; but it was under the ministry of his better instructed son, Martin Boehm, that he was blest with superior illumination. He died in peace at the family plantation, on Pecaway, Conestoga township, Lancaster county, Pennsylvania, aged eighty-seven years. The son of Jacob Boehm the third, Martin Boehm, of whom we desire to speak more particularly, was born in November, 1725. The labours and experience of his life, as a professor of religion and minister of Christ, may be pretty justly estimated by what we learn from himself, communicated in answers to certain questions, propounded to him by his son Jacob; which we here transcribe.

Quest. Father; when were you put into the ministry?

Answ. My ministerial labours began about the year 1756. Three years afterwards by nomination of the *lot*, I received full pastoral orders.

Quest. What had been your religious experience at that time?

Answ. I was sincere and strict in the religious duties of prayer in my family, in the congregation and in the closet. I lived and preached according to the light I had. I was a servant, and not a son; nor did I know any one at that time who could claim the birthright by adoption but Nancy Keagy, my mother's sister: she was a woman of great piety and singular devotion to God.

Quest. By what means did you discover the nature and necessity of a real change of heart?

Answ. By deep meditation upon the doctrines which I myself preached of the fall of man, his sinful state and utter helplessness, I discovered and felt the want of Christ within. About the year 1761, hearing of a great work of God in New-Virginia amongst the *New-Lights*, as they were called, I resolved to find the truth more fully. I, accordingly, visited those parts, and saw many gracious souls who could give a rational and scriptural account of their experience and acceptance with God; these assurances roused me to greater efforts to obtain the blessing. On my return, very large congregations assembled to hear the word, not only on the Sabbaths, but on week-days also. My zeal displeased some of my brethren in the ministry; but my heart was enlarged, and I had an earnest travail of soul to extend the knowledge of salvation

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to Jew and Gentile. I enlarged the sphere of my labours as much as my situation in life would permit.

Quest. Were your labours owned of the Lord in the awakening and conversion of souls?

Answ. Yes: many were brought to the knowledge of the truth. But it was a *strange work;* and some of the Menonist Meeting-houses were closed against me. Nevertheless, I was received in other places. I now preached the gospel spiritually and powerfully. Some years afterwards I was excommunicated from the Menonist church on a charge, truly enough advanced, of holding fellowship with other societies of a different language. I had invited the Methodists to my house, and they soon formed the society in the neighbourhood which exists to this day: my beloved wife Eve, my children and my Cousin Keagy's family, were among the first of its members. For myself, I felt my heart more greatly enlarged towards all religious persons, and to all denominations of Christians. Upwards of thirty years ago I became acquainted with my greatly-beloved brother, William Otterbein, and several other ministers who, about this time, had been ejected from their churches as I had been from mine because of their zeal, which was looked upon as an irregularity. We held many and large meetings in Pennsylvania, Maryland and New-Virginia, which generally lasted three days: at these meetings hundreds were made the subjects of penitence and pardon. Being convinced of the necessity of order and discipline in the church of God, and having no wish to be at the head of a separate body, I advised serious persons to join the Methodists, whose doctrine, discipline and zeal suited, as I thought, an unlearned, sincere and simple-hearted people. Several of the ministers with whom I laboured, continued to meet in a Conference of the German United Brethren; but we felt the difficulties arising from the want of that which the Methodists possessed. Age having overtaken me, with some of its accompanying infirmities, I could not travel as I had formerly done. In 1802 I enrolled my name on a Methodist class-book, and I have found great comfort in meeting with my brethren. I can truly say my last days are my best days. My beloved Eve is travelling with me the same road Zionward; my children, and most of my grand-children, are made the happy partakers of the same grace. I am this 12th of April 1811, in my eighty-sixth year. Through the boundless goodness of my God, I am still able to visit the sick, and, occasionally, to preach in the neighbourhood: to his name be all the glory in Christ Jesus!

Martin Boehm died on the 23d of March, 1812. His death was thought to have been hastened by an imprudent change of dress. Bishop Asbury, in a sermon preached upon the occasion of the death of his long-known and long-loved friend, improved the opportunity by mentioning some farther particulars of him, of

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his friends and of the work of God in which he and they had laboured. His observations are, with the alteration and substitution of a few sentences and words, as follow:—"Martin Boehm had frequent and severe conflicts in his own mind produced by the necessity he felt himself under of offending his Menonist brethren by the zeal and doctrines of his ministry: some he gained; but most of them opposed him. He had difficulties also with his United Brethren. It was late in life that he joined the Methodists, to whom, long before, his wife and children had attached themselves: the head of the house had two societies to pass through to arrive at the Methodists, and his meek and quiet spirit kept him back. Honest and unsuspecting, he had not a strange face for strange people. He did not make the gospel a charge to any one; his reward was souls and glory. His conversation was in heaven. Plain in dress and manners, when age had stamped its impress of reverence upon him, he filled the mind with the noble idea of a patriarch. At the head of a family, a father, a neighbour, a friend, a companion, there was one prominent feature of his character which distinguished him from most men;—it was goodness; you *felt* that he was good. His mind was strong; and well stored with the learning necessary for one whose aim is to preach Christ with apostolic zeal and simplicity. The virtue of hospitality was practised by his family as a matter of course; and in following the impulse of their own generous natures, the members of his household obeyed the oft-repeated charge of their head to open his doors to the houseless, that the weary might be solaced and the hungry fed. And what a family was here presented to an observant visitor! Here was order, quiet, occupation. The father, if not absent on a journey of five hundred miles in cold, hunger, privations and labour, proclaiming the glad tidings of salvation to his dispersed German brethren, might, by his conduct under his own roof explain to a careful looker-on the secret of a parent's success in rearing a family to the duties of piety, to the diligent and useful occupation of time, and to the uninterrupted exhibition of reflected and reciprocated love, esteem and kindness in word and deed. If it is true, as is generally believed, that the mother does much towards forming the character of their children; it will be readily allowed that Martin Boehm had an able help-mate in his pious wife. The offspring of this noble pair have done them honour:—the son Jacob, immediately upon his marriage, took on himself the management of the farm, that his excellent father might, 'without carefulness,' extend his labours more far and wide. A younger son, Henry, is a useful minister in the Methodist Connexion, having the advantage of being able to preach in English and German. We are willing to hope that the children of Martin Boehm and his children's children to the third and fourth and latest generations, will have cause to thank God that his house, for fifty years, has been a house for the wel-

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come reception of gospel ministers, and one in which the worship of God has been uninterruptedly preserved and practised! O ye children and grand-children! O rising generation who have so often heard the prayers of this man of God in the houses of your fathers! O ye Germans to whom he has long preached the word of truth, Martin Boehm being dead yet speaketh!—O hear his voice from the grave, exhorting you to repent, to believe, and to obey."

(To be continued.)

Scripture Illustrated.

DISTINCTION BETWEEN SCRIPTURE FACTS AND SCRIPTURE DUTIES.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

BELIEVING that whatever will in any measure throw light on the sacred scriptures, or in any way assist the serious inquirer, would be acceptable to your numerous readers, I send you the following observations.

Yours affectionately, T. SPICER.

Newburgh, April 10, 1823.

Not only the sneering infidel, but the loose moralist some times asks, "Did not your holy men of old do, and say thus and so, and are not they suitable examples for us to follow." And with this question even serious persons are sometimes much perplexed.

Now in order to understand this subject, we must distinguish between those actions and words which were inspired and those which were not. And among those which were inspired we must distinguish those related to us as matters of fact from those proposed to us for examples.

1. A considerable part of the Bible, especially of the Old Testament, is a history of facts, many of which it is probable were at first recorded by public authority; and from these public records were transcribed by good men. These good men were aided by divine influence to transcribe *truths*, and *such truths* only as the Holy Spirit saw would illustrate the plan of salvation, or lead to a knowledge of the human heart, or in some way benefit mankind.

Now whether these words and actions thus recorded were uttered by Angels, good men, bad men, or devils; and whether they are in themselves *right* or *wrong*, the account of them is given to us by divine inspiration. "Facts occurred and words were spoken," says Dr. Scott in his general preface, "as to the import of them and the instruction contained in them exactly as they

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stand here recorded; but the morality of words and actions recorded merely as spoken and done must be judged of by the doctrinal and preceptive parts of the same book."

2. "Holy men of old spake as they were moved by the Holy Ghost." So says an apostle. But are we to understand by this that they were always and on all occasions in whatever they said or did moved by the Holy Ghost? This is not pretended. It is evident this was not the case. For we find the Patriarch Jacob saying, "This is my son's coat, an evil beast hath devoured him. Joseph is without doubt rent in pieces;" and "these things are against me." This passage gives us the history of a fact. Jacob said thus and so; this is the fact; but it is not pretended that he was inspired to utter these words. It was rather the language of grief and distrust; for Joseph was not torn in pieces, nor were these things ultimately against him.

Likewise Moses, although a man of God and divinely inspired to give us a history of creation, and to communicate the law of God to the Israelites, did on one occasion speak unadvisedly with his lips, at the waters of Meribah, Psal. cvi. 33. And it would be difficult to prove that the Spirit of God moved him to dash in pieces the tables of stone at the foot of Mount Sinai. Nor will it be pretended, that David was moved by the Holy Ghost to perform all the actions attributed to him; for the Holy Ghost in several instances has testified against them. Nor was Jonah divinely inspired to be exceeding angry, and to pray the Lord to take his life from him.

Again; the prophet Elijah on a certain occasion said to the Lord, "I, even I, only am left." But what saith the answer of the Lord? "I have reserved to myself seven thousand that have not bowed the knee to the image of Baal." From this answer, it is evident that the Spirit did not inspire even the prophet Elijah upon all occasions. Here he laboured under a mistake which would not have been the case, if, on *all occasions*, he had been divinely inspired.

3. We must not only distinguish those words and actions spoken and performed under the immediate influence of the Holy Ghost, from those where no such influence existed; but we must carefully distinguish those said to be under such influence which are related to us as a matter of fact, from those proposed to us for our example. It must be carefully observed, that the actions of persons recorded in Scripture, although in many instances performed under the direction of the Holy Spirit, are not always proposed to us as examples for us to imitate. Laws and precepts are designed to regulate our conduct; and examples only so far as they are conformable to these. Examples exhibit to us matters of *fact*, or what has been done; but not matters of *duty*, or what ought to be done. Although the Jewish nation and some eminent individuals could plead divine authority for some things which they did: and

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although they acted under the immediate influence of the Holy Spirit; yet until we are placed in exactly similar circumstances, and have equally as clear a revelation of the divine will as they had, it will not be lawful for us to imitate their example. What God has permitted and even commanded to be done on certain occasions and for certain reasons, cannot cancel those laws which are of universal obligation. Thou shalt not kill, thou shalt not covet, are laws universally binding; yet the Israelites by divine authority spoiled the Egyptians, and Abraham was about to slay his son. These instances and many others that might be quoted, although the persons acted under divine influence, their conduct is not proposed to us for our imitation.

Miscellaneous.

For the Methodist Magazine.

IMPORTANCE OF STUDY TO A MINISTER OF THE GOSPEL.

(Continued from page 196.)

"BUT must I not study the Languages?" If you have studied *language*, and can speak and write your vernacular tongue correctly and grammatically, it will not be labour lost to acquire a a knowledge of other languages; and especially of those in which the Holy Scriptures were first written. There is, indeed, an indescribable satisfaction in being able to read and understand the inspired writings in the language in which "holy men of God spoke as they were moved by the Holy Ghost." One advantage resulting from this sort of study is, that it familiarizes the mind to the sacred volume, and communicates a knowledge of divinity at the same time that it introduces us to an acquaintance with the venerable languages of antiquity, and also enables us better to understand the point of an allusion to ancient customs and maxims, now obsolete, but with which the scriptures abound.

We do not, indeed, subscribe to the opinion that we cannot acquire a grammatical knowledge of our own language, without a previous knowledge of the Latin; because *the grammar of a* language is but a critical analysis of that particular language, whose principles the grammarian unfolds and displays before his students; and therefore, a man may have a critical knowledge of the Latin or any other foreign tongue, and yet not perfectly understand the peculiar idioms of his own; and, indeed, this is a prevailing fault in many of our English Grammars, that they have been constructed more in conformity to the Latin idioms, than to the peculiarity of their own language. Hence the retention of such technicals as *adjective*, *adverbs*, &c. which really have no meaning to the mere English scholar, until he is told that an

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adjective qualifies the noun to which it belongs, and that an *adverb* is added to a verb to *modify* its sense; and what more does he know about the meaning of a *conjunction* until he is informed that it serves to *conjoin* or to *connect* two or more words together in the same sentence? And what does the mere Englishman know about the meaning of a *pronoun*, until he is told it comes from two Latin words, *pro, for*, and *nomine, name*, and hence by a pronoun we are to understand *for, instead of* a *name*, which makes it properly speaking a *substitute* for a noun? It was not intended to have said so much upon this head; but one thought seemed to suggest another, while thinking upon the absurd notion kept in countenance by a pedantic and affected veneration for a foreign language, that we cannot acquire a grammatical knowledge of our own tongue independently of another; whereas the truth is, we have paid such a blind and superstitious reverence to the ancient and dead languages, that we have learned to despise our own, until we think it needful to treat it with contempt, and even neglect its cultivation; and then to apologize for our ignorance of its beauties and peculiarities by an affected acquaintance with, and popish reverence for, an imported language.

But neither are we among those who think a knowledge of the ancient languages a superfluous acquisition. On the contrary, we are of opinion that it very much facilitates a critical knowledge of the English, especially in the department of *Etymology*, the knowledge of which conducts us to an acquaintance with the radical meaning of terms, which, indeed, is often essential to a correct understanding of them. You may take an instance of the utility of this sort of knowledge in our word *conscience*, which comes from two Latin words, *con, joint* or *together*, and *scientia, science* or *knowledge*, and therefore signifies, *joint-knowledge*, or the knowledge of *two* or *more things*; which shews that our ancestors, in the formation of their words, *thought* as well as *spoke*. The affinity between the *English, French* and *Latin* languages, enables them mutually to explain each other, so that the knowledge of one leads to an acquaintance with the others, while the peculiar idioms of each shews them to be derived from different sources. The Greek language will exhibit many words, especially terms of art and of science, the verbal signification of which is lost to the mere English scholar; but which, when traced to their simple terms, we perceive to have an appropriate meaning, having been compounded and naturalized by men of deep thought and attentive observation. And in no department of study are these more frequently found, or do they have a more important bearing, than in *Christian Theology*, the name itself importing a *discourse concerning God*, contradistinguished from all other systems of Theology, by being called after CHRIST, the *anointed One*.

As all words in the Hebrew language are derived from verbs of the third person singular, preterite, which of course signify either

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being, suffering or acting, it affords no small instruction to ascertain the *ideal* or *radical* meaning of Hebrew words, as we shall thereby be enabled more accurately as well as philosphically to trace the progress of language, and to perceive the mutual relation and dependence one word has with and upon another. But this is not the only advantage to be derived from a knowledge of this ancient, and, as some think, primitive language.

In the names of places, persons, and things, all of which are classed among nouns, but were primarily derived either from verbs, adjectives, or adverbs, we shall be able to perceive the reason why the name was so appropriated, because the name itself was suggested by some circumstance connected with the place, some quality of the thing, or some action of the creature, or by some peculiar circumstance attending the birth of the person. Of the truth of this, the mere English reader may be convinced by consulting his Bible, and observing the marginal references. Now, although we may repose confidence, generally, in the knowledge and integrity of our translators of the Bible, yet it is no small satisfaction to be able to follow the streams to their fountains, or of tracing words to their respective roots, and of observing how the branches of these verbal trees were anciently formed.

Do you inquire for books? In mentioning these we shall keep in mind for whose benefit we are writing; and therefore shall recommend only those which are fittest for such persons. PARKHURST'S *Hebrew* and *Greek Lexicons*, HEDERICI *Lexicon*, PIKE'S and FREY'S *Grammars* and *Lexicons*, EWING'S and DAWSON'S *Greek Lexicons*, MIDDLETON on the *Greek Article*, A *Hebrew Bible*, the *Septuagent*, or *Greek translation* of the OLD TESTAMENT, GRIESBACH'S or LEUSDEN'S *Greek* NEW-TESTAMENT, will be sufficient for your purpose, unless you wish to study the Greek and Latin classics; but if you have not already, in the course of your youthful studies, obtained some knowledge of the Latin and Greek languages, it will be hardly worth your expense of time and labour, unless you have youth on your side, to undertake at this time, in your present employment, to plod through them. Of the propriety of this, however, you must be your own judge.

But it ought, nevertheless, to be recollected that the same necessity does not now exist for a knowledge of the learned languages, as did formerly, when almost all the learned professions were taught through the medium of either the Greek, Latin, or French language. The case is now widely different. Not only the scriptures, but most of the ancient authors, are rendered into English, and also all the arts and sciences, which were so long hidden in a dead language, are now taught in the language of our own country. And, indeed, a man that understands his native tongue, may acquire through that medium alone, a knowledge of every

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branch of science which is necessary for him to know; and a man may be pronounced truly learned, without going beyond the precincts of his own native language. Yes, more knowledge is spread before the mere English scholar, than any one man can master, were he to devote his whole life to retirement and study; and the field is continually enlarging by the labours of scientific men.

But after all that may be said upon this subject, the leading principles of grammar are the same in all languages, only they differ in the details according to the peculiarity of idiom which predominates in each. And it should not be forgotten, though it may be somewhat humbling to the learned philologist, that language existed, both verbal and written, long before any grammar was either studied or taught: hence it follows that grammatical treatises are but artificial arrangements of the materials furnished by nature, variously combined and expressed by the organs of speech, in order to communicate thought for thought: and hence also, after all the nice and methodical arrangements of the skilful linguist, who dissects the language into its elementary principles, the many exceptions to his general rules, nature thereby evincing its determination to resist the innovations of the artist, and its stubbornness in yelding its prior demands to the taste and rules of human art and contrivance. The pruning knife of the judicious sciolist may lop off some of the wild luxuriances of nature, and his mandate may restrain the avidity of engrafting redundancies from a foreign stalk; but he cannot make the unbending laws of nature so pliable as to suit all his artificial rules, no more than he can entirely curb the whims and fancies of those who vainly imagine that they can improve the beauty of their own language by the perpetual introduction of foreign terms.

But in the study of language, whether of our own or of another, we should remember, that its only use is to be an organ of communication from one person to another; and hence its utility is to be estimated in proportion to its subserviency to this ulterior object; and therefore, just so far as the knowledge of languages becomes an auxiliary to the minister in explaining and enforcing the truths of the gospel, so far it should be sought after. With this object in view, which alone will sanctify the pursuit, you may labour, especially to read the Old-Testament in the Hebrew, and both the Old and New in Greek. The study of these languages, particularly with the aid of Parkhurst's Lexicons, will enrich your mind with divine truth, and open to your soul a field of intellectual pleasure and delight, which will amply repay you for the many hours of tedious application which it may cost you.

I cannot conclude without one caution. It is this: whatever knowledge you may obtain of this sort, you must remember that you are not called to preach either in Latin, Greek or Hebrew; and therefore the introduction of these words with a view to criti-

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cise upon the translation, should be as sparing as possible. In addition to the disgusting spectacle of a pedantic preacher instructing mankind in the lessons of Christian humility, it tends rather to weaken the confidence of the major part of your hearers in the faithfulness and integrity of those words of the Holy Scripture which long use has made familiar to their minds. Though it may be granted that in many places the translation might be mended by substituting a modern term for one that has become obsolete, and in some cases by changing the tense and mood of the verb, or by altering the translation of a particle; yet this changing should be resorted to only in cases of absolute necessity, when the truth cannot be otherwise rescued from the hands of its adversary; and even in that case, it is generally better, when before a congregation, to conceive and clothe the idea in an easy and popular paraphrase, than to deaden an audience who know not what you say, by a rehearsal of an unknown language, and by a criticism which may raise a suspicion of vanity, instead of inspiring a confidence in your wisdom and integrity.

And a *Thus saith the Lord* has more weight on an English audience than a thousand words of the same import in Hebrew, Greek or Latin, which none of them understand. כאמר אלוהים may be understood by a Hebraist, and Η λεγει ὁ θεος ὁ Ιησους, might suit a Grecian ear, while *In qua mensura mensis fuerites, remetietur vobis*, might make an agreeable sound in the ear of a Latin scholar, and a Frenchman would understand *Ne jugez point, afin que vous ne soyez point jugés*; but how much more pleasant and edifying would it be to an English audience to express the same things, *Oratio vulgo accommodata*, in a *popular discourse*, in the following manner:—*And then said God—Jesus touched him—For whatsoever measure ye mete it shall be measured to you again!—Judge not that ye be not judged.*

It is very possible to astonish the ignorant with an affected appearance of learning, while we disgust the learned by the ignorance and vanity which we exhibit in striving to appear what we are not. Sound learning, combined with deep experience, will ever be productive of that diffidence and humility, which all together constitute true dignity of character, and which will command that respect and attention due to an ambassador of Jesus Christ.

(To be continued.)

ERROR RECTIFIED.

As several periodical Miscellanies had taken the liberty to publish erroneous accounts of the Funds of our Church, which were calculated to injure its character and to mislead the public mind, we thought it our duty to correct these statements, which we endeavoured to do in the March number of the Magazine. As

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Editors are in the habit of quoting from each other, an error of this kind, affecting the vital interests of the Church, and even aiming a deadly blow at the characters of its ministers, unless timely contradicted, might be circulated far beyond the bounds of its immediate origination, and thus prejudice the minds of thousands, who might not have the means of ascertaining the truth. These considerations induced us, after consulting several of our judicious friends, to publish the article alluded to. In doing this, however, we inadvertently committed a verbal error ourselves, in relation to Bishop M'Kendree, which the following letter from him will sufficiently explain, and set in its true light. Instead of saying "these sums are *accordingly drawn*, and no more," it would have been more in accordance with truth to have said, "these sums the bishops are *authorized to draw*, and no more." It is hoped this apology will be deemed satisfactory to the bishop and his numerous friends.

To the Editor of the Methodist Magazine.

Baltimore, April 22, 1823.

DEAR SIR,

IN your number for March 1823, page 109, you inform the public, that the last General Conference, in consideration of my infirmities and consequent increase of expense, authorized the Book Committee in New-York and the Book-Agents, to make an additional allowance to me. That the Committee acting under this authority, allowed me to draw one hundred dollars annually, and that this sum is accordingly drawn and no more.

That this statement is intended to defend my character against some ungenerous attack, is evident; but whether such matter ought to have a place in our Magazine, which ought to be a *standard work*, may be doubted.

I have no objection to account with the Methodist Church or with the public, for moneys received of them; and I would rather invite than decline a disclosure of receipts and disbursements of public Funds.

The last General Conference saw and sympathized with me in my affliction; anticipated possible events, and by the resolution to which you allude, generously provided for them. This act of the General Conference, is remembered with gratitude. I then thought, and still think, it was designed only to meet cases of necessity, and consequently, intended never to draw on the generosity of the Conference, except in obedience to such a call.

I soon received official notice that, by virtue of a resolution of the Committee, I was authorized to draw one hundred dollars from the Book-Fund. But such was the kindness of the people who had the trouble of me in my various afflictions, and the physicians who attended me (to their honour be it spoken) that their liberality exceeded reasonable expectation;—by which I have not only

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been laid under obligations never to be forgotten, but also saved from the necessity of drawing on the Book-Fund. *

If at any time I have borne some part of such expense, it was either of choice, or arose out of the necessity of the case. And such has been the kindness of a generous people that all my temporal wants, hitherto, have been more than supplied. Therefore, I neither expected nor desired remuneration, and consequently did not draw for the one hundred dollars.

But the same kindness, no doubt, which prompted the General Conference to form the resolution, moved the Book-Agents, or some other person, to send one hundred dollars, which I received by mail, at six or eight hundred miles distance from New-York. Having never drawn on the Agents, and not needing the money, I hesitated whether to return it, or to apply it to some benevolent purpose. Through fear of seeming to reject kindness, and a desire to do good, the latter prevailed, and one half of it was applied to the Missionary Society of the Methodist Episcopal Church, and the other divided between Missionary Societies, and the proper objects embraced in the appropriation of the profits of the Book-Fund.

If I erred in this course, it was from the persuasion that the money was applied conformably to the principles and design of the General Conference.

As the abundant liberality of my friends had rendered it unnecessary for me to avail myself of the generous provision of the Conference; in order to prevent the recurrence of the same things, to the best of my recollection, I requested one of the Book-Agents to make no further remittance to me, without my order.

Such an order has never been drawn by me, and the above one hundred dollars, is all I have ever received on account of the special provision of the General Conference.

In my opinion such communications should never have been admitted into the Magazine.* Therefore, to be under the neces-

* With due deference to the judgment of the author of this letter, we cannot but dissent from him in opinion. The Magazine, it has been distinctly announced, is to be a defender of the doctrines and character of the Church, especially when assailed by its enemies; and we know not what could more materially injure its character in the public estimation than to represent its ministers as guilty of peculation in managing the fiscal concerns of the Church, with a view to aggrandize themselves at the people's expense. In repelling this assault, it was necessary to enter into explanations, concerning the appropriation of the Funds of the Church, which, to do it fairly, impelled us to mention the authorized allowance to the bishops. Neither was this done without counsel. We were, indeed, solicited to contradict these unfounded charges, by members of the Book-Committee, and others, as a duty we owed to the readers of our Magazine; and after duly weighing all the circumstances of the case, we are more and more convinced of the necessity and propriety of what we did. We regret, indeed, that we have wounded, unintentionally, the feelings of our venerable bishop, by expressing ourselves incautiously upon this subject. Had the slander been confined to the neighbourhood whence it originated, it should have been treated with that neglect which it deserved; but when found taking the rounds in the public prints, correction was considered an imperious duty. EDITOR.

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sity of correcting an error in this way, especially as circumstances seem to require such a developement of the appropriation of the money, as in ordinary cases would appear ostentatious, is a matter of deep regret. But your publication is calculated to affect me too seriously to be passed over in silence; and too widely circulated to be corrected in any other way than through the same medium. I am, therefore, reduced to the painful alternative of submitting to the injurious conclusions which may be drawn from an erroneous statement, or of requesting you to publish this communication in the Magazine. After mature deliberation, I have chosen the latter; and will thank you to give it a place in your next number.

With much respect,
I remain yours affectionately,
W. M'KENDREE.

Remarks upon the early settlements of the Western Country, with some account of its soil, climate, and productions.

To the Editors of the Methodist Magazine.

Falls of the Great Wabash, Edwards county, state of Illinois, January 1, 1823.

DEAR SIRS,

THEOPHILUS ARMINIUS feels always disposed to write when the "birds begin to sing." But in the gloom of this dreary winter, oppressed and afflicted in both body and mind, it is not probable, although possessed of interesting matter, that he will again communicate for some time a continuation of "Short Sketches of revivals of religion." He does not know whether the subject is really interesting to the readers of your very excellent Magazine, though it is peculiarly so to himself. Situated as he is in the "remote regions of the west;" having been reared from infancy in the wild woods of Kentucky, an early adventurer to Ohio; conversant with the heroes of the forests; long listened to the rehearsal of the tens of thousands of the most interesting occurrences that ever attended the settlement of any country, having those narratives deeply impressed upon his mind: witnessed the unparalleled growth and settlement of this Western Empire; acquainted with its progress generally, and the still more interesting subject, the progress of the Gospel. Having been conversant with the early situation of the little scattered *groupes*, strewed here and there through this country, of the followers of the KING OF SAINTS, despised, rejected, persecuted and oppressed: Seen them rise amidst every opposition and now overspreading these regions: Been an eye witness to some of the most blessed revivals of religion, though himself was brought in "as one born out of due time:" Stimulated by the example of some of the most

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pious, devoted, useful and amiable ministers that ever appeared in any age or country; beheld them as wonderful champions for truth; seen them *living and dying* in the cause of God—they are gone, many of them already gone, and another generation has risen up to succeed them.

These circumstances thrill through his soul, and while he casts his eyes over this vast theatre of the New Western World, he feels a peculiar delight in his attempt to snatch from sinking into oblivion, some of those interesting occurrences, that must very soon be lost from the recollection of men; and in doing this he feels a degree of satisfaction that is indescribable, and while recording them, has felt blessings from Heaven breaking in upon his own soul.

But here he must stop and pause! Some of his friends encourage him to proceed, others again seem disposed, as they say, to "throw water upon his fire!" Some are disposed to give sketches of their ministerial labours; some again are dead and gone, and every opportunity is now passed of procuring such; others again from "Pride or humility," as they say, they don't know which, are disposed to remain in profound silence: Some are not disposed to communicate from their opinion, perhaps of the *unworthiness* of the *Scribe*, are therefore stubbornly indifferent: Such, however, is the disposition of the human heart, that even among good men, we may expect to meet with opposition, if we design to project any laudable plan, be it what it may. Add to this, that the writer has been one of those that has been *cumbered* and "*careful* and troubled about many things." Full of enterprize, he has long struggled with many difficulties. Successful in most of his concerns, he had long marked the course of events of both the older and these Western settlements. He could but observe the result of a good or a bad *impulse* given to any settlement, village, town or city; how long it lasted and how difficult it was to correct a bad one already given, and when even reformed by the benign influence of the religion of the blessed Jesus, how apt to *relapse*, and "the last state (of such a place) becomes worse than the first." Men may say what they will, but unless the principle be implanted by education, it seldom happens, that religion has the happy effect of thoroughly forming the *inward* and *outward* man. It will change the heart, but unless correct principles have been impressed early upon the mind, it seldom happens that we make other than very *staggering* Christians. Conscious of the importance of this subject, he was disposed, at least, to try an experiment; and he, with his friends, associated for that purpose, and have their new settlement in successful operation. Having explored the country, they fixed upon a place whence this is written; an agreeable and interesting *impulse* was first given, but alas! *most* of those who *first* entered into its views, *dreamed dreams*. Some were intimidated because in its progress

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great difficulties were first to be encountered; some from motives of *gain*, no doubt, entered into it with the hope of finding a *South-Sea vision*, or another Mississippi scheme, and thus have ever hung as burdens to its progress. The site is at the junction of two large and beautiful rivers, on the west side of the largest river of the two (the Wabash by far the most beautiful stream in the west,) White river connecting two large streams, its east and west branches meandering through nearly all the interior of Indiana, unites them about thirty miles before it falls into the Wabash, and within three quarters of a mile below its mouth another considerable stream. Patoka falls into the Wabash also, and a lovely island is formed immediately below the mouth of the last mentioned river. For several miles, commencing at the junction of the two great rivers, are *falls* or *rapids*, well calculated for water works. The country abounds in stone, coal, iron ore, &c. The land is exceedingly rich. The river bottoms are well timbered, and the finest without exception in the west: superior in my opinion, though not so extensive as those of the Mississippi, and are also more healthy, as also the eastern side of the state is generally supposed to be.

About two, three and four miles back from the river, the heavy timber begins to disappear; and the country then opens into beautiful *prairies*. The face of the country is generally *rolling*, rising and falling in the most agreeable manner to the sight of the eye; no *breaks* or *hollows*, but rising in lovely landscapes in swells and undulations the most ravishing to the sight, gives such a view of those prairies that it would be a vain attempt for the most experienced artist to sketch them; the hand of nature has here outdone all the works of art. The scenery is still more pleasing, as those prairies are interspersed with winding groves of timber, resembling the shores of a large lake that surrounds the borders of the prairies. The deer and elk, (the buffaloe having all disappeard) when startled, run until they seem to pass into a distant cloud. The fowls are generally peculiar to this new creation (if I may call it so) both large and small. I have been awakened from my repose, when encamped under a grove, at day-break, by the sound of their delightful voices vibrating through the air, as though it echoed against the ground on which they also reposed,—many of them have wings suitable for short flights only. A storm in the spring of 1818, blew a vast number of different species of these beautiful feathered songsters as far as the state of Ohio, (three or four hundred miles distant) where they perished with cold and hunger, and thousands of them were blown into the river and drowned. In spring, summer, and autumn, the landscape view of those prairies produce very pleasing sensations. The pious or contemplative mind is at once raised into a delightful ecstacy. But in the dead of winter they appear very gloomy. How vast the change!

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"So fades the lovely blooming flow'r,
Frail smiling solace of an hour:
So soon our transient comforts fly,
And pleasure only blooms to die."

My neighbour and European emigrant (Birkbeck) in his brief sketch of Illinois, would be considered to have given an exaggerated description of the country by a winter's visitor of it.

These *prairies* are formed by repeated burnings, annually. For ages past, the rich soil has been formed by the decomposition of the vast quantities of vegetable matter yearly spread over it; and the moisture of the earth in the *prairies* has entirely eradicated every vestige of the roots of the *forest*. Here it is, that there is every season a warfare kept up between the *fires* and the *forest*. The earth is disposed to restore her woody covering and the fires to destroy it. These fires, until stopped by the country's becoming populated and beaten down by stock, are tremendously terrific! The Indians availed themselves of it against invading armies last war. To see sheets of fire as high as houses rolling and tumbling before winds, sometimes of its own creating, is truly awful: there is no way to escape, but to fire before it and stand in the open burned space, or to meet the flames and let them pass over the head, and then rush through them. Even in this attempt many have been injured and some lost their lives. The vast quantities of grass afford abundantly sufficient supplies of combustible matter for the fires to prey upon; the timbered lands afford generally protection to settlers, until the grassy lands are subdued by the flocks and herds; but these fires though annual, are only dangerous in unusually dry seasons.

But the places called *Barrens** where the ground is too dry to produce a speedy decay of the roots of the trees burnt down, we find that the stumps spread and extend over the surface of the ground to a considerable size; and when the fires cease, the ground is soon covered by a thick and bushy growth of young trees; their rapid growth from such fast roots below, is truly astonishing. I could write a treatise on these subjects, but must confine myself to the limits of a letter.

*Barrens—a thinly scattered open wood.

(To be continued.)

THE PRACTICAL HEARER.

A poor woman in the country went to hear a sermon, wherein, among other evil practices, the use of dishonest weights and measures was exposed. With this discourse she was much affected. The next day, when the minister, according to his custom, went among his hearers, and called upon the woman, he took occasion to ask her what she remembered of his sermon. The poor woman complained much of her bad memory, and said she had forgotten almost all that he delivered. 'But one thing,' said she, 'I remembered; I remembered to burn my bushel.'—A doer of the word cannot be a forgetful hearer.

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THE CHARTERED FUND.

THE Trustees have heretofore made it a part of their duties, to render to the Bishops and Ministers of the Church in the United States at their General Conferences, statements of their trust: together with addresses to the Bishops, Ministers and Members of the Church, informing them of its condition, operations, and soliciting their attention to it, to promote its increase and thereby its utility; but those endeavours to increase it, and make it more useful have generally failed, and for several years no apparent effect has followed, and the increase has been very small—which is in part attributed to the want of exertions in the travelling ministers, who while in the enjoyment of youth and health, are not sufficiently alive to the necessity of present attention to a provision very desirable when old age may come on, or widows and orphans to want a necessary support.

The Trustees have viewed with interest the publication of our Magazine from the Book-Establishment, as a publication belonging to the church generally, as this fund does also; and as the circulation of it is now extending into every part of our country where our members are, it seems to be the most proper and legitimate means, through which the Trustees hope hereafter to lay before the members *annually*, a view of this important fund; not doubting, but active members of the church, as well as dying persons, will improve the information of its existence and utility, by adding to its means in *donations* and legacies.

Some indirect attempts were made to introduce it into the Magazine, which had they been successful, would have been followed by others. The necessity of this measure has appeared very strikingly in some legacies which have been left, which were manifestly intended for the objects this fund has in view; but the testators, for want of the knowledge of its existence, have made their legacies in such manner, that considerable difficulty exists to bring them to the fund.

It is moreover deemed proper to observe that the Book-Establishment belonging to our church, commenced a little preceding the establishment of this fund, under the charge of the Rev. John Dickens, in Philadelphia; but being nearly destitute of a capital to conduct its concerns, loans of money were made by this fund which enabled that establishment to conduct its operations, with a success which has issued in its present useful operations and dignified standing.

The Trustees therefore lay before the Connexion at large, the following history and statement of the Charter Fund.

Some time prior to the year 1797, there existed in the Methodist Church a fund, denominated the Preachers' Fund, which had amounted to a few hundred dollars, but being unincorporated was necessarily deficient for usefulness in future, which might have been contemplated, and in the concurrent opinion of some

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leading members of the church in Philadelphia, having at their head that amiable man of God and minister of Christ, *John Dickens*, it was determined to make an attempt to raise a fund, which met their most sanguine expectations, and application was made to the Legislature of Pennsylvania for a charter, which was accordingly granted on the 13th day of January, 1797, under the style and title of "The Trustees of the fund for the relief and support of the itinerant, superannuated and worn out ministers and preachers of the Methodist Episcopal Church (in the United States of America) their wives and children, widows and orphans."

The first organization of which, was January 30, 1797.

CALEB NORTH, *President.*
THOMAS HASKINS, *Secretary.*
JOHN DICKENS, *Treasurer.*

MANAGERS.

Cornelius Comegys, Hugh Smith, Henry Manly,
Josiah Lusby, Burton Wallace, Jacob Baker.

The following therefore exhibits the sources of its origin, its progess, usefulness and present state, viz.

John Dickens, Philadelphia,	$ 20		Brought up,	5301	36
Henry Manly, - -	600		Henry Boehm, - -	10	
Cornelius Comegys, -	600		Jacob Souders, -	10	
Burton Wallace, -	500		Jacob Buckwalter, -	15	
Josiah Lusby, - -	200		Mrs. Russel, Hopelston, -	20	
Thomas Allibone, -	200		Isaac Budd, New-Jersey,	40	
Caleb North, - -	200		Jonathan Budd, -	40	
Thomas Haskins, -	100		William Covel, -	3	
James Doughty & Son, -	75		John Dickenson, Esq. Delaware, a plantation for which was received, - -	1460	62
Hannah Syng, - -	50		Sundries not named, Duck-creek,	300	
Alexander Cook, -	50		Thomas Grant, Georgia,	371	70
Catharine Rigby, -	50		Rev. James Tillotson,	34	50
Ann Abrams, -	50		Thomas B. Scott, -	50	
John Johnston, -	50		Milles Groghan & Ennals' bond, Maryland, -	800	
John Hunter, -	40		William Taylor's bond, -	100	
Esther Rudolph, -	30		Albert Anderson's bond, -	324	85
William Budd, -	20		George Craig, -	6	
Samuel Reed, -	20		Jacob Lewis, -	2	
Thomas Kelly, -	24		James Alexander, -	5	
Samuel Harvey, -	20		Thomas Grant, -	10	
Henry Foxall, -	20		Vernon Clayton, -	13	
Rev. Joseph Pilmore, -	266	67	Benjamin Blanton, -	4	
Received from Preachers Fund,	621	33	William Taylor, -	100	
Rev. F. Garrettson, New-York,	500		Marcus Lindsay, -	10	
Daniel Carpenter, -	200		Sundries not named, pr. J. Potts,	65	
Theodore Van Wyck, -	175		do. do. do. M. Kent,	28	
Bachelor's fund, New-York, per Daniel Hitt, - -	40		Rev. George Roberts, -	20	
George Suckley, - -	133	85	Sundries not named pr. do.	50	
Sundry persons not named,	138		do. do. H. Foxall,	100	
do. per Geo. Roberts, do.	168		do. do. S. Hutchinson,	50	
do. do. do.	10		do. do. do.	10	
David Ford, Pennsylvania,	20		do. do. B. Blanton,	39	
Jacob Boehm, -	60		An unknown friend, pr. Dr. Fisler,	20	
Frederick Redfong, -	20				
Benjamin Souders, -	10				
	5301	36		9418	2

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Received from districts.

New-York, pr. G. Roberts,	56	
do. pr. S. Hutchinson,	43	
Newburgh, pr. S. Fowler,	16	
do. pr. W. Hall,	10	
		125

Received from circuits.

Rev. John M'Claskey, from		
Albany,	47 75	
Newburgh,	290	
do.	68	
Chester,	56 68	
Caroline,	32 57	
Dorchester,	125 48	
Dover,	60	
Queen Ann's	128	
Bethel,	125 80	
Freehold,	42 25	
Strasburgh,	8	
Flanders,	132	
Trenton,	21	
Albany,	83 95	
Herkimer,	15 50	
Elizabethtown,	25	
		1256 98
By James Campbell, from Salem,		45
— Sylvester Hutchinson, from New-Rochelle,		4
— R. Green, from Newburgh,		10
— John Fisler, Burlington,		434 45
By Rev. Nelson Reed, from		
Federal,	58	
Hartford,	112 15	
Holstein,	8	
Winchester,	46 37	
Carlile,	30 62	
Lancaster,	9 25	
Bath,	44 6	
Pendleton,	25 75	
Berkley,	149 25	
Bedstone,	5 50	
Ohio,	41 00	
Calvert,	46 15	
Alleghany,	6	
Greenfield,	12	
Montgomery,	9	
Rockingham,	64	
Pittsburg,	14 81	
Clarkesburgh,	4 10	
Redstone,	30	
		711 1
Unknown, 17 18 & 20		37 13
S. Richer, from Cumberland,		19 50
E. Ellis, from Williamsburg,		9
Wm. M'Kendree, from Gloucestor,	20	
do. Orange,	16 10	
		36 10
By ———, steward of Guilford,		3 50
		2691 67

Brought up,		2691 67
By Rev. Jesse Lee, from		
Orange,	59	
Hanover & Williamsburg,	41	
Camden,	13	
Yadkin,	13 16	
Salisbury,	47 25	
Swanino,	5	
New-Hope,	8	
Edisto,	69 36	
Georgia,	149	
Broad-River,	43	
Cambridge,	7 25	
Union,	11	
Richmond, Georgia,	22	
Washington,	13 50	
Back,	10	
Ohio,	5	
Rockingham,	45	
Hartford,	4	
Montgomery,	20 50	
Lancaster,	3	
Berkley,	2	
Tar-River,	10	
Unknown,	29 50	
		630 52
Solomon Sharpe,		
Milford,	28 50	
Burlington,	6	
		34 50
Robert Hutchinson,		
Allentown,	50	
Unknown,	75 80	
		125 60
William Hunter,		
Cecil,		148
William P. Chandler,		
Unknown,	55	
Strasburg & Chester,	273 16	
		328 16
Richard Swain,		
Trenton,	18	
Freehold,	2	
		20
Robert Benham, from Cecil,		10
Christopher Spry,		
Milford,	9	
Donation John Day,	10	
		19
Wm. M'Lenahan, Salem,		4
Benjamin Blantar, from Charleston,		66 50
Caleb Kindall, from Virginia,		60
Joseph Whitby, from Bristol,		16
Ezekiel Cooper, from		
Richmond,	13	
Federal,	9	
Rockingham,	23	
		45
James Bateman, from Halifax class,		5
		4204 15

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*From Asbury Mite Societies.**

One moiety to be distributed immediately to the Conferences, and the other moiety to the fund.

	Fund's Moiety, viz.		
Philadelphia,	287 34		
do. -	56 50		
do. -	43		
		386	84
Smyrna, - -		58	
Harrisburg, male,	5		
female,	15 20		
		20	20
Norfolk, -	30		
do. -	300		
do. -	200		
		530	
Mount-Hope, -		6	75
Bristol, -	12 50		
do. -	9 25		
		22	75
Charleston, S. C.	310 75		
do.	173		
do.	141 25		
		625	
Knoxville, Tennessee,		50	
		1699	54

Legacies.

Martha Rudolph, Philadelphia,	66	67
Sarah Williams, do.	552	
Hannah Syng, do.	400	
Esther Rudolph, do.	266	67
William Brooks, Virginia,	33	33
William Roberts, do.	66	50
Jordan Anderson, do.	200	
Margaret Breeze, do.	158	20
Godfy Walters, do.	760	37
James King, Travelling Preacher,	212	10
John Hancock, New-Jersey,	4000	
Mrs. Chairs, Maryland,	221	66
Mary Jones, North-Carolina,	600	
Thomas Bagwell, Virginia,	100	
Lastley Matthews,	104	87
Rev. John Wilson, -	703	18
—— Jesse Lee in books, of which there has been sold,	62	66
Sarah North, Pennsylvania,	50	
Celia Dunkley, New-York,	250	
	†3808	20
Subscriptions, p. 228	9412	2
Districts and circuits, p. 229	4204	15
Asbury Mite Societies, p. 230	1699	54
	$24123	91

The property of the fund at *present* consists of the following stocks at what they cost.

U. S. 6 pr. ct. $6927 39,		6709	50
Bank of Pennsylvania, 4 shares,		1924	80
Philad. & Lancaster turnpike,	10 do.	2674	18
Philadelphia Bank,	47 do.	5207	76
Commercial do.	13 do.	700	24
Farmers & Mechanics,	44 do.	2976	55
Old Bank, U. S.		1286	97
Union Insurance co.	24 do.	1589	28
North-America co.	62 do.	870	40
Cash uninvested,		80	64
		$23909	32

The trustees began to pay the Bishops' drafts on the interest of the Fund accrued in favour of the respective conferences on the 2d day of August, 1796, and have paid up to January 1, 1828, as follows:

South-Carolina Conference,	3111	
Virginia do.	3131	
Baltimore do.	3012	70
Philadelphia do.	3081	
New-York do.	3086,	
New-England do.	2911	19
Kentucky do.	1923	
Genesee do.	1686	
Ohio do.	1449	
Tennessee do.	1396	
Missouri do.	810	
Mississippi do.	810	
	$26235	89

* Asbury Mite Societies were formed on the recommendation of the trustees, in Philadelphia, Harrisburgh, Mount-Hope, Bristol circuit in Penn. Smyrna in Delaware, Charleston in South-Carolina, Norfolk in Virginia, and Knoxville in Tennessee. Each subscriber to pay *one* cent per week—the amount so subscribed was remitted to our treasurer, who applied a moiety to the stock of the chartered fund, and a moiety to the interest to be immediately divided. But the members of the church not generally going into the plan, it was considered unequal to continue them—they are now dissolved. Yet it seems advisable that some general plan might be fallen upon; and if *each minister* would endeavour to obtain the consent of the members in his charge to subscribe ten cents annually, it would soon establish a fund, that no superannuated minister, or widow, or orphans of deceased preachers, (which are the objects of this fund) would be suffering, as many now are for the necessaries of life.

† Some other legacies are left manifestly for the objects of this fund, not yet received.

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The increase of the fund within the last six years has been by

Donations,	15
Legacies,	896 28
Asbury Mite Societies,	1699 54
	$2610 82

The interest to be divided this present year, ending 1st of July, 1823, is, $1440 or $120* for each of the Twelve Conferences.

Legacies should be left in the following terms, viz.

"I give and bequeath to the trustees of the fund for the relief and support of the itinerant, superannuated and worn-out ministers and preachers of the Methodist Episcopal Church, (in the United States of America,) their wives and children, widows and orphans, and their successors for ever."

Donations may be remitted to the treasurer for the time.

The present board of trustees consist of

Thomas Sargent, President.
Joseph L. Inglis, Treasurer & Secretary.
Caleb North, Lemuel Green, Samuel Harvey, Alexander Cook, James Donley, William Lowber, Philadelphia.
Henry Foxall, City of Washington.

*This amount of dividend commenced in the Baltimore Conference this year. Heretofore it has been only $100, to each of the twelve conferences.—Editor.

Religious and Missionary Intelligence.

UPPER CANADA MISSION.

Letter from the Rev. W. Case.

Rev. and Dear Brother,

For the information of the Missionary Society, we send you an account of the Missions in Upper-Canada, to which their Missionaries were appointed at the last Genesee Annual Conference. As new fields for Missionary labours and expences had lately been presented, particularly that of the Grand-river, the Bishop thought proper to appoint but one for "*York and the New Settlements;*" But it was found impracticable for one labourer to attend to the numerous calls for preaching in these increasing settlements; it was therefore deemed expedient to supply the former place by the services of the preachers labouring in the Ancaster and Yonge-street circuits; as also, to employ a pious young man to assist brother K. Mc K. Smith in his labours in the Woods, and they have travelled their route as a four weeks circuit thus far through the year. This additional supply of service has been given to the New Settlements, without any increase of expense to the Missionary Society, the people in the Bush having brought in their offerings of such things as they had to spare for the support of the additional labourer; so that the expences of the Mission for this year will be but about one hundred dollars. An extract from brother Smith's letter to me, will present to view the religious state of those New Settlements to which his labours have been directed.

"I should have written," says he, "to the Secretary of the Society as you suggested, but ill health and various calls of duty have been impediments; nor do I at present feel capable of writing, having been again afflicted with the fever and ague, I wish you therefore to communicate such of the following statement as you may think worthy of notice. This year has been a season of some affliction, but of much profit and peace to my soul. I left the Conference in much peace of mind, a divine sweetness seemed to overspread my soul during most of my journey to my station, which I reached, poor in health, the 13th August. Here I was received and welcomed by the kind friends in their usual hospitality. By those manifestations of divine goodness, the Lord seems to have been preparing me for the affliction which followed. I had laboured but about a week, when I was attacked by an intermittent fever, which brought me quite low, and I was not able to resume my labours again for about eight weeks. In the commencement of my sickness my fever was violent and the pain extreme, yet I was never more happy in mind than in

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the midst of this affliction; blessed be the Lord the consolations afforded me were in a time of need, and were perhaps greater than I had experienced for several years before. If my illness was protracted it was probably for want of timely medical assistance, which could not be obtained short of twenty miles. The kind friends did what they could, in their circumstances, to render my situation comfortable, and their hospitality and kindness I shall always cherish in my remembrance with pleasure and gratitude. On my recovery Bro. G. who had come to my assistance, had been in the circuit about four weeks. We now formed our plan so as to extend our labours into several neighbourhoods not before visited; and we enlarged our Circuit so as to visit the new settlements of Albion and Nelson. In addition to our regular circuit we have penetrated into a small settlement about thirty miles north, but have not been able to repeat our visits to this settlement, nor to take in Caledon and Aramosa, on account of the snow, which has been much of the winter, the unusual depth of three feet.

"Throughout the year the congregations have been large, and the divine blessing has been manifested pretty generally. To most of the societies additions have been made; three new societies have been formed. The increase of the societies, about thirty-five, are mostly young converts. Among these, there are, some whose change has really been, from darkness unto light. One family who had been many years in the army are made partakers of great grace. First, the son was brought through the sorrows of repentance to rejoice in pardoning mercy; then the father was awakened. At a late meeting he spoke feelingly of his former sinful ways, and added, 'I have served my King faithfully these many years, and now I am resolved to serve the King of kings the remainder of my life,' and wished to be taken in among the Lord's people.

"In addition to the houses of worship erected last year, another is commenced 28 by 30 feet. In these efforts to obtain conveniences for the worship of God, the friends have shown a laudable zeal. A decent house 24 by 30 feet was erected principally at the expense of two brothers. Indeed there is a spirit of enterprize for the service of God and religion, such as I have not always seen in older settlements. Industry, economy, and religion, are marching hand in hand in the improvement of these new settlements generally. And what is likely to render the settlements more prosperous is, that very little ardent spirits is used among the people on any occasion; of course there is seldom a quarrel known. If there are instances where liquors are used freely, and where intoxications, cabals and fightings take place, they are exceptions, and are confined to *one* or *two* neighbourhoods. It might have been expected that where such variety of *manners* were associated in the same neighbourhood, that contentions might arise; but we are happy to witness that the English, the Scotch, the Irish, and American, are dwelling together in harmony, uninfluenced by national peculiarities, and they seem to endeavour to lay aside these distinctions, and to cultivate that Christian friendship and affection which the Gospel recommends.* This has a most happy influence on the manners of the youth, who are attentive to the public service; affectionate to each other, and kind to the Preachers of the Gospel. And a number of them have already been rewarded by the experience of grace.

"As to the Sabbath Schools, they were doing well while the season was favourable, and the Bibles and Testaments which were sent us by the American Bible Society, have been very useful, as they were thankfully received. During the rains and snow, the Schools have been necessarily suspended, but will be revived again when the weather becomes settled. On the whole we have much reason to bless God for the prospects which are before us: the societies are lively in religion, and a number of souls, are now under awakening, and I have much reason to bless God for my appointment to the new settlements of Upper Canada.

"I have no more to add, but, to express an earnest hope, that the Mission may be continued, considering the present state, and the increasing population of this wilderness; and that my successor in this Mission may be more successful in building up the Kingdom of the Redeemer. KENNETH McK. SMITH."

"*Esquising, March* 22, 1823."

* "Were I to express an opinion in regard to the worldly advantages to be enjoyed, I would say that this new country is a most desirable portion to the European Emigrant. For a small fee they may obtain lands of an excellent quality, which they may call their own, free from tythes and burdensome taxation. The administration of the laws is mild, the climate good, the harvests have, as yet, been abundant, and the interests of religion prospering."

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In surveying the happy results of this Mission, we may be strengthened in the persuasion, that the Gospel *should* commence with the first settlements of a new country, and that "dwelling houses and chapels *should* rise up together."

Of the *Grand-River Mission* we have to say, that considering the circumstances and manners of the people, the prospects may be considered encouraging. A foundation is laid for much good to a people too long neglected. Beside the Indians, there are probably about one thousand persons, most of whom have not heard a sermon for ten years or more. If we may take encouragement from appearances in so short a time, we are not without hope that the natives of the forest will yet receive the word of life, and become the worshippers of the true *God in spirit and in truth*. The following extract is taken from Brother Torry's letter, and the substance of what he has personally communicated to me.

"HAVING received my appointment," says bro. Torry, "by the Bishop to labour among the scattered and destitute inhabitants on the Grand River, I set off for my appointment and reached my station about the last of August. I commenced my labours among the whites at the mouth of the River, trusting in HIM who by his Spirit had impressed my mind to visit these insulated settlements. From this place I pursued my route up the River—now passing an Indian Town, then preaching to a few white families, till I reached the uppermost settlement of the whites, about 25 miles from the mouth of the River;* thence west into the Townships of Rainham and Walpole, forming a route of about 140 miles, and ten appointments, to be performed once in two weeks. In every place, I found the inhabitants well disposed towards the Gospel, and doors were opened for preaching in every neighbourhood I visited. The Indian Reservation is a tract of twelve miles wide, embracing both sides of the river, and extends up the river a north-west course the length of about 60 miles. On this tract reside the Six Nations, inhabiting the towns throughout the whole extent, and numbering about 2000 souls. The only religious service performed among these Indians, I understand, is at the Mohawk Village, 50 miles from the mouth of the river Here they have a Meeting-House, where Divine Service is performed occasionally, by a Minister of the Church of England, and where the church service is read in the Mohawk, by one of the natives every Sabbath day.

"The Delawares reside near the mouth of the river. Many of these can understand English. I have lately preached several times to them. The first time about 20 attended, at other times more. I am much encouraged in observing their great attention to the word, and especially when the tears run down their cheeks, and show that they feel the force of truth. After the service, they signified that they were pleased with preaching among them. I gave them two Testaments, and some tracts, as there are some among them who can read. Some of this Nation attend pretty regularly at one of my appointments among the whites. Others possess their prejudices, which appear to have been formed upon the immoral conduct of the white people. An Indian woman of some character and note in her tribe, was asked, if she would go to the preaching. Her reply was, that she would wait and see whether the preaching would make the bad Indians and whites any better. She was afterwards induced to attend, and was so well satisfied as to invite me to come and preach at her house.

"The Cayuga's and Onondaga's are the next nation above, and though they are far the most moral, and have the best regulated community, they are entirely unfriendly to the Gospel. Great pains are taken by their principal men to prevent polygamy, and the use of ardent spirits among these people; and if at any time, one happens to transgress by becoming intoxicated, they never cease what might be called *churching him*, till he is humbled for his crime, and performs certain humiliating ceremonies, expressive of his penitence before the whole congregation. I have it from gentlemen of undoubted veracity, and who have been acquainted with these Indians for many years, that this tribe has been known to hold counsels over an unfortunate offender for two weeks before he would be humbled for his offence. At length his stubborn heart is brought to yield to conviction, and the faithful labours of his brethren are crowned with abundant joy over the *sinner converted from the error of his ways*. In such cases he is seldom guilty of a second offence. They are opposed to the Gospel, for 'the Mohawks have the Gospel,' say they, 'yet *rum causes them to commit wickedness*.'† They take im-

* This is designed to describe the parts of the lower settlements in the Reservation.

† As expressed by the Cayuga's 'Ohnakah ourewah wautalewhana sarachselau.'

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mense pains to persuade their brethren of the other tribes to renounce liquors entirely, and not without some success."

The most promising appearances at present, are in Rainham and Walpole. Considerable awakenings have taken place here. As an evidence of an awakened attention to religious subjects, there is a great and earnest call for the Bible. Besides what we had to spare of those sent us from the American Bible Society, Bro. T. has obtained a quantity from the Niagara Bible Society, auxiliary to the B. and F. B. S. These are now read with tears by many who heretofore have had but little taste for any thing better than vain and sinful amusements. Near two hundred tracts have been distributed. Several have been reformed by reading, "*The wrath to come*," "*A word to the Sabbath breaker*," "*The swearer's prayer*," *&c.* He has mentioned the want of more tracts. Can you send us more?

I close this communication with an extract from brother T.'s letter of the 22d of March. "I have been up the river as far as the Tuscarora tribe. Several expressed a wish for preaching. I go up to preach to them on Sabbath. Our success in building up the cause of God is more promising lately than I had anticipated. When I cast my eyes around me, and take into view the wicked and the destitute state of these people, I wish I could run a dozen ways at once and teach them every where the words of eternal life. The Lord prosper his good work here! I hope we have an interest in the prayers of the pious. Farewell."

Affectionately, your fellow labourer,

In the Gospel of Jesus Christ, W. CASE.

Niagara, April 12, 1828.

REV. THOMAS MASON, *Cor. Sec. of the M. M. Society.*

An account of the Mission in Jackson's Purchase, under the direction of the Tennessee Conference, in a letter to Bishop McKendree.

Rev. and dear Brother,

THE Mission to Jackson's Purchase, known among us as the *Forked-deer Mission*, being no longer continued as such, it may be proper that some account of it should be given to the public. I, therefore, address the following sketch to you, for the purpose of having it communicated to the Missionary Society and to the Editors of our Magazine, that it may be known how we succeeded in our attempts to plant the Gospel in that section of our country.

It is necessary to observe, that the Mission has been denominated the North and South Mission. The *North* Mission included all that section of country lying north of the south fork of Obion, and extending as far south as the sectional line running east and west near Daugherty's Land Office, reaching east and west from the Tennessee to the Mississippi River, partly in the State of Tenessee, and partly in Kentucky.

The *South* Mission lay south of the sectional line before mentioned, extending to the south boundary line of the State of Tennessee, and from Tennessee River to the Mississippi, including the waters of Forked-deer, Hatchy and Beech rivers, and the head waters of Obion and Sandy.

That part of the North Mission included in Tennessee contained about —— square miles, and perhaps there is one third as much in Kentucky. The South Mission contained about —— square miles: these, both together embraced a tract of country —— miles from east to west, and —— from north to south.*

In October 1820, I was appointed and sent as a Missionary from the Tennessee Conference to this country, with instructions to consider myself attached to the Nashville District, and to apply to the Presiding Elder for assistance, if any should be necessary.

I began my work on Nov. 10th, and continued in it until October 1st following. In the course of the winter and spring, I formed a full four weeks circuit, of which I informed my Presiding Elder, who sent brother Andrew J. Crawford to my assistance in the spring. He was indeed a *helper* to me, and our labours and sufferings were rendered much more tolerable, by our mutual confidence, love, and fellowship.

* This tract of country is laid off in sections five miles square, a map of which, according to actual survey, was supposed to be in my possession, but is not at present; and by which the blanks in the report could have been filled up accurately, presenting the reader with a correct view of that truly Missionary country, which contains not less than *ten thousand* square miles. W. MCKENDREE.

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Bro. Douglass, our Presiding Elder, accompanied by the Rev. John McGee, attended our second Quarterly Meeting, June the 9th and 10th at Needham's, on the north of Forked-deer, about three miles above Hogg's Land Office. We held our meeting at a stage in the woods. On Sabbath, it was supposed nearly six hundred persons attended, and after preaching, the sacrament of the Lord's Supper was administered to thirty-two communicants. This, I suppose, was the first time that this sacred ordinance was ever administered in this State, west of Tennessee River.

My Circuit included what we called the South Mission, which we enlarged and formed into two Circuits; one we called Forked-deer, and the other Beech River, and in this condition returned them to Conference. They included 33 preaching places, and 155 members. I received for this year ninety-two dollars, collected by the Presiding Elder on the district; and brother Crawford received forty-six dollars, which was also collected by the Presiding Elder.

The Preachers stationed on Dover Circuit, and belonging to the Kentucky Conference, were likewise directed to visit the Purchase, which, accordingly, they did, each of them two or three times. Between them, they formed a circuit in what we called the North Mission, principally on the waters of Sandy River, and returned to Conference an account of one hundred and thirty-one members.

At the Tennessee Conference held at Salem in 1821, a new district was laid off, to the charge of which I was appointed, and instructed also to superintend both these Missions.

Benjamin F. Crouch and Lewis Parker from Kentucky, were appointed to the North Mission, and Andrew J. Crawford, Jacob Hearn and Abraham Overall, were sent to the South Mission.

These brethren possessing the true Missionary Spirit, penetrated into every part of the bounds assigned to them, preaching wherever they could collect a few of the scattered inhabitants together. The Lord smiled on their pious undertaking; a blessed work commenced, both Missions were graciously visited from on high, and many of these hitherto destitute children of our fallen race were added to the Church.

We held a camp-meeting in the North Mission not far from Tennessee River, at which *forty-four* professed religion, *thirty-three* of whom joined Society. At the same time I baptized *eight* adults and *ten* children.

It is proper to remark here, that Bro. Crouch was prevented preaching by ill health, from the last of June until the term of his service expired, and had it not been for this circumstance, we doubt not, but that a still greater work would have been realized. Two Circuits were formed called Sandy River and Obion, containing thirty Societies and —— members.

In the fall, brothers Crouch and Parker, returned to Kentucky Conference.

We held two camp-meetings in the South Mission, at which *forty-seven* souls professed to be happily converted to God.

It was not judged expedient for brother Overall to go to Hatchy as was contemplated, owing to the thinly settled state of the country, and the call being so great in other parts of the Mission. Brother Crawford however encountered all the difficulties that lay in his way, visited the settlements in Big Creek, a little above the Chickesaw-bluffs, and preached a few times with success.

In these trips, brother Crawford had to pass alone through a wilderness of nearly *sixty miles* extent, he had to swim several creeks and rivers, and such was the height of the waters one trip, that he had to procure a skiff in which he was conveyed *fifteen miles*.

I merely mention this circumstance, as a specimen, in some degree, of the difficulties encountered by those who travelled and preached the Gospel in this section of country.

The inhabitants are much more numerous in this than in the North Mission. Owing to the peculiar advantages of the soil and situation of the country, some settlements, particularly on Forked-deer, are already quite populous. Several counties are organized, and the country generally is rapidly improving in population: but what is still more pleasing to the *Missionary*, the people are uncommonly willing to open their *doors* to receive the Ministers of the Gospel, and their hearts to receive the Word of God.

We experienced a blessed out-pouring of the Divine Spirit in this Mission, and the two Circuits returned to Conference included *thirty-eight* Societies and *four hundred and thirty* members.

During this year (*i. e.* 1822,) I received $100 29 1-2, from the people among

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whom I laboured, and 70 1-2 from the Stewards of Conference out of the common fund for the supply of the deficiences of the Preachers. Brother Crawford received $27 from the people, and 3 from the Stewards of Conference: Jacob Hearn received $18 87 1-2 from the people and $11 12 1-2 from the Stewards of Conference: Abraham Overall received $16 from the people, and $14 from the Stewards of Conference.

Under these circumstances we have the opportunity of administering to our own necessities, as long as our private funds will enable us to do so; then we must desist: but our reward is with our Master. May He bless the people, with and for whom we have laboured, until their solitary places shall be glad, and their deserts rejoice and blossom as the rose.

I am, Rev. and Dear Brother,
Yours in the Gospel of Christ,
LEWIS GARRET.

Rev. WILLIAM MCKENDREE.
March 27th, 1823.

ANNIVERSARIES.

Missionary Society of the Methodist Episcopal Church within the bounds of the Philadelphia Conference—This Society held its second anniversary April 9, in Union Church, Philadelphia. The annual report, embracing a variety of topics on the subject of missions, was read; and several impressive and interesting addresses were delivered. After paying $500 to the Wyandot and Creek missions, and $42 32 for contingent expences, the Treasurer reports a balance in hand of $453.

Baltimore Conference Auxiliary Missionary Society—This Society celebrated its third annual meeting, Monday evening, April 21, when the annual report was read and addresses delivered on the importance and utility of Missionary enterprise. The increase of branch societies during the last year, is seven, making the whole number of branch societies, attached to that Auxiliary, to be fourteen. The amount of money collected since March 1822, including the balance then in hand, is $2057 26. The amount paid over to the Treasurer of the Parent Society, during the same period, is $1117 11, leaving a balance of $919 5 to be appropriated according to the Constitution of the Parent Institution.

Young Men's Auxiliary Missionary Society of New-York—On the evening of the 21st of April, this flourishing branch of the Parent Society, celebrated its fourth anniversary in John-street church. The report dwelt particularly upon the necessity of evangelizing the aborigines of our country, and made a pointed appeal to the American community for aid to accomplish this object. Several addresses were delivered by ministers of different denominations; and the following address was read from their absent president, the REV. JOHN SUMMERFIELD:—

Marseilles, Feb. 20, 1823.

MY DEAR BRETHREN,—You are too well acquainted with the circumstances which prevent my filling the chair upon this pleasurable occasion, to require that I should dwell upon them; indeed it would be irrelevant to those important objects which have assembled you together: not *private sympathies*, but the *public good*, will be your present theme; and in this I realize my full share of joy with you, for although in a far distant land, and that a land of strangers, my affections point to those "whom I love in the truth," and with whom I glory to be in any wise associated in carrying on the cause of our common Lord!

Upon the occasion of an anniversary like yours, exhortation to renewed zeal might be deemed impertinent; the pulse of every heart beats too high on such an occasion, to anticipate any decay in your future exertions. This is rather a season of congratulation and rejoicing; and in commencing another year of labour and reward, I devoutly implore for you a continuance of that grace, which has enabled you to remain "steadfast, immoveable, always abounding in the work of the Lord!"

In common with all who love the interests of the Redeemer's Kingdom, I rejoice at witnessing that increase of Missionary zeal, and Missionary means, which the past year lays open, not only in your auxiliary and its parent Society, but among other denominations of the Christian Church; in this "you also joy and rejoice with me," for "whether Paul, Apollos, or Cephas, all are ours!"—so that in whatever part of the vineyard the work is wrought, we view it "not as the work

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of man, but as it is in truth the work of God;" for "neither is he that planteth any thing, neither he that watereth, it is God that giveth the increase!" We may collect from different funds, but we bring to the same Exchequer; and have no greater joy than in the accumulation of the revenue of that relative glory of the Divine character, which redounds from the salvation of men, "through Christ Jesus, unto the glory and praise of God the Father!"

But abstracting from *general* views of the mighty work of missions, I regard the branch to which you are attached with peculiar pleasure on this occasion. You know that from the beginning of our existence in the religious world, Methodism has always been a "history of missions;" its venerable founder, considering that this was the first character of the Christian Church, and believing it would be the last, even at that day, when "many shall run to and fro, and knowledge be increased," wisely instituted a ministry which should be a standing monument of what God could do by this means. "And what has God wrought?" Some there are, whom the frost of many winters has not chilled to death, to whom our father's words may still be spoken,

"Saw ye not the cloud arise—
Little as a human hand?"

Its present state *we ourselves* have lived to see;

"Now it spreads along the skies—
Hangs o'er all the thirsty land!
When He first the work begun
Small and feeble was His day;
Now the Word doth swiftly run,
Now it wins its widening way!
More and more it spreads and grows;
Ever mighty to prevail,
Sin's strong holds it now o'erthrows,
Shakes the trembling gates of hell!"

Indeed there are seasons wherein the overwhelming influence of these reflections so rests upon the mind, that unless we heard the warning voice, "what doest thou here, Elijah?" we should stand at the base of this mighty structure, and wholly spend our time for nought, in admiring the symmetry and proportion of all its parts, beholding "what manner of stones and buildings are here!" "But thus warned, we too "arise and build!" Thus "instead of the fathers are the children, and the children's children shall yet add thereto, till the topstone be raised, shouting grace, grace unto it!"

My dear brethren, if there is a scene within the universe of God, calculated to lift our minds to heaven; if there is a scene calculated to bring down the heavenly host to earth, it is that which portrays in anticipation the final triumph of the "Gospel of the grace of God:" yes, the Gospel must ultimately and universally triumph! Well may we exclaim, what an object is this! It is the fairest scene that the pencil of heaven, dipt in the colours of its own rainbow, can delineate; and even the great voice issuing from the eternal throne, can utter nothing more exhilarating and sublime than the consummation of this event, "Behold, the tabernacle of God is with men." Yes, my brethren,

"Jesus *shall* reign where'er the sun,
Does his successive courses run."

The glow which pervaded the Apostle's mighty mind, did not cause his pen to aberrate; the spirit of inspiration sat upon him when he declared that Jesus "*must* reign till he hath put all enemies under his feet! *That* day will come! Do *we* expect to swell the number who shall grace his triumph? Do *we* burn with seraphic ardour to be among his train, "when he shall be revealed from heaven with power and great glory?" Then "gird up the loins of your mind; be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ!" Wherefore "comfort one another with these words," for truly "'tis with the same comfort wherewith I myself am comforted of God."

You, my dear brethren of this auxiliary, who are the managers of its concerns, I hail!—I am also one of you. "I write unto you, young men, because ye are strong, and the word of God abideth in you." Early separated from the world, and ardently employed in seeking the interests of "a better country, that is, a heavenly—God is not ashamed to be called your God, for he has prepared for you a city." "Walk therefore by the same rule, mind the same thing." "Love not the world, neither the things that are in the world." "Set your affections on

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things above, and not on things upon the earth?" Soon you shall hear it sounded, "because thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord!"

The friends and subscribers of this auxiliary are entitled to your thanks; they have merited them well; by means of the numerous little streams which have been directed to our reservoir by the friends of Missions, our "water-pots," if not always *full*, have never become *dry*: on this occasion, however, you look to have them "filled even to the brim;" and may He who can convert our base material to subserve his glorious purpose of saving men, "draw forth" therefrom that "wine of the kingdom which cheers the heart of God and man."

I remain, my dear brethren, your fellow-labourer and servant,

J. SUMMERFIELD.

The balance in the hands of the treasurer, at the disposal of the Parent Society, is $380 83.

American Bible Society—The seventh anniversary of this Society was held, May 8, in the City-Hotel, which was numerously attended, and the whole of the exercises were lively and highly interesting, and well calculated to enlist the feelings of the Christian community in favour of Bible Societies. Who that witnessed that sweet overflowing of soul, that intermingling of spirit, and that sweeping down of sectarian partialities, could refrain from participating in the general joy, and of hailing, with the most pleasurable gratitude, an institution which unites in its counsels and energies so many of all parties!

From the Treasurer's Report, it appears that the receipts during the past year amounted to upwards of fifty-four thousand dollars, and the expenditures to about fifty-three thousand dollars, leaving a balance in the Treasury of about one thousand dollars. The annual Report gave an encouraging view of the Bible cause in various parts of the world.

Society for ameliorating the condition of the Jews—This Society held its second anniversary, May 9, in the City-Hotel; and among other speeches delivered on the occasion, all of which were calculated to awaken the mind to serious concern for the afflicted descendants of Abraham, was one by Mr. JADOWNISKY, a converted Israelite from Poland, in which he detailed some of the sufferings of his brethren according to the flesh, and concluded with a very pathetic appeal to American Christians, in behalf of the Jews. So affected was this interesting young stranger, that, towards the conclusion of his address, his utterance was choked by the rising sighs, and he sat down suffused with tears.

United Foreign Missionary Society—On the evening of the 7th of May, this Society held its sixth anniversary at the City-Hotel. From the annual Report, it appears that the receipts into the Treasury, during the past year, amount to 12409 dollars, and the expenditures, 15372 dollars.

Obituary.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

Having been recently called to mourn the departure of two of my much respected sisters, I think it a tribute due to their memory, to make a short record of their virtues, thereby to exalt the grace of God which conquered the depravity of their natures, and enabled them to triumph in death. I therefore send to you the account of one of them, that, if you think proper, it may be inserted in the Magazine. By giving it a place, you will oblige your unworthy brother

Utica, April 15. 1823, GEORGE PECK.

MISS MARY PECK, the subject of this memoir, was the daughter of Luther and Annis Peck, and was born in Middlefield, Otsego county, New-York, in the year 1801. Through a religious education she was early made sensible of the necessity of a religious life; and often, almost in infancy, showed signs of a concern for the welfare of her soul. But the vanity of her youthful mind in general frustrated her good purposes, and continued to lead her astray till the age of ten, when she was made a subject of converting grace. The circumstances of her conversion were as follows:—That distinguished servant of God, Ebenezer White, being appointed to the Otsego circuit that year, commenced his labours in the spirit of reformation. In visiting and instructing families, he dwelt particularly on the subject of family religion. His discourse was very moving, and what seemed in particular to affect Mary was, on his

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inquiring of her parents whether their children had been baptized, he was told that several of them had never been dedicated to God in that ordinance, and that some of them had grown up in sin and vanity, and so rendered themselves unfit subjects of it without repentance. As Mary was one of them, this conversation set her to reflecting upon her condition. She entered more deeply into the investigation of her case than ever before. She found that she was not only unfit for the ordinances of God's house, but altogether unfit for heaven. She now began to mourn heartily before God for her sins. She read the bible, prayed in secret, and wept bitterly. In the course of a few days at a prayer-meeting, she was observed by some to be on her knees weeping, and on being asked if she wanted religion, she answered in the affirmative. The people of God prayed for her, and encouraged her to believe in the efficacy of the blood of Jesus Christ to save her soul from sin, till at length she was enabled to testify with joy, that God had power on earth to forgive sin. She soon put herself under the watch-care of the church, and continued to maintain a life of sobriety and devotion, to watch against the evils of her heart, the temptations of the devil, and the allurements of the world, through the subsequent part of her life.

As to her mental improvement, it may be proper to state, that as she advanced in years, she gave signs of a capacity of mind above the ordinary class. She possessed a taste for reading, and a talent to improve by it. Possessing a tenacious memory, she was enabled to prosecute her studies in the different branches which she entered upon, with uncommon facility, and to store up things which she learned from reading and observation that would be useful in practical life. Her zeal to learn was unconquerable, and her success in acquiring, gave to her friends the most flattering prospects of her future usefulness. But alas! how soon were all their prospects blasted, when God, in his wise providence, summoned her into the invisible world. With respect to spiritual things, it was evident to her acquaintances, that she increased both in gifts and graces. Though she had her particular besetments, yet it was her desire that she might overcome through Christ. Being naturally of a cheerful disposition, she was sometimes betrayed into levity, which always furnished her occasion for remorse and self-reproach. She had her low times in religion, and often complained of coldness in the service of God; but it cannot be said that she ever wholly backslid or lost her relish for the sublime pleasures of divine worship. Immediately before her last illness, she seemed to be impressed with a belief, that she had not long to continue on earth. She would frequently remark that she should soon have to part with her dear friends, that she thought she was doing her last summer's work, and the like. She had taught school several summers, and seemed to be well pleased with the employment, and to be contented to stay from home except the last summer, when she had visited her friends she parted with them with the greatest reluctance. Often on these occasions, she would embrace her sisters with tears, saying, "we must soon part to meet no more on earth."—She attended a camp-meeting in September, which proved a great blessing to her soul; after which she was more than ever engaged after holiness of heart, without which she more clearly saw she could not see the Lord in peace. The state of her mind is particularly expressed in two of her letters written to her brother Andrew, now in my possession, from which I have copied the following extracts.—The first is dated June 9th, 1822.

"But let us turn our meditations for a few moments on the vanity of earthly things. Our situation in life is such that we are exposed to afflictions and calamities on every hand. And what resource can this world afford us? It presents a dark and dreary waste where no consolation is to be found. But there is a balm which can soothe the troubled mind, and that balm is religion.

"She points me beyond the dark tomb,
To suns ever blooming and fair;
Where wreaths of bright glory eternally bloom,
And whispers I soon shall be there."

"This, my brother, is my comfort and satisfaction. This alone is my hope. My heart glows within me, and I am constrained to lay aside my pen and give vent to the feelings of my mind."

The second is dated Sept. 22.

"Very dear brother,—Though an interview with you would be far more agreeable to me, yet I feel in a measure thankful that we are blessed with means of any kind whereby we can communicate to each other the various afflictions and blessings which we meet with in our pilgrimage through this vale of tears. And must I tell you, my brother, that the Lord is visiting this land with his afflicting providence? Numbers of people of our acquaintance are sickening and dying. Last Tuesday we attended the funeral of one of our neighbours. She had been about eight months married, and died with twelve hours sickness. Oh! how alarming to see a fellow creature enjoying health and laying plans for long life one day, and the next a lifeless corpse. Does it not speak loudly to us, "be ye also ready?" The subject of religion of late has occupied my mind more than ever. While the bells of mortality are sounding through the land, I feel determined to make it my greatest business to prepare to meet death whenever it is the will of the Lord to release my spirit from this cumbrous clay. We attended a camp-meeting the 5th of this month, where the Lord manifested his presence in a wonderful manner. The preachers insisted on

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the necessity of holiness of heart. The members drank into the spirit, and Sabbath morning several professed to experience the blessing, some of whom are our acquaintance, and my prayer to God is that the same spirit of holiness may revive and flourish through the connexion."

Nov. 1st, she was attacked with the illness which terminated her mortal existence. She soon signified that she believed this sickness was unto death. On one of her sisters saying to her, "Mary, I think you are not dangerously sick:—I hope you will soon recover." She replied, "I shall not recover. No! I shall die. The warrant is signed, and the angel is commissioned to summon me away." This was not a flight of a distracted mind. It was a fixed principle which had a powerful influence on her feelings and actions. She now looked back upon her past life, and saw that in many instances she had come short of her duty and privilege, that she had never experienced that entire sanctification which is indispensably necessary to qualify the soul for heaven, and that nothing short of this would prepare her for the important change that awaited her. She anxiously solicited the prayers of the people of God, and for about twenty-four hours groaned and agonized with all her powers for liberty.

For two or three hours she cried aloud for mercy, and at length experienced relief while pouring out her heart to God in these plaintive strains. "Oh! that I could believe that Jesus would go with me through the dark valley." She immediately added, "I do believe!" Oh! he will go with me, glory! glory! glory! She then repeated the sublime lines which end, *O grave where is thy victory! O death where is thy sting!* and would repeat, at intervals, with peculiar emphasis, Oh death where is thy sting. Her disorder (which was a putrid typhus fever) soon assumed an aspect exceedingly threatening, which caused great alarm to the family, and finally baffled every effort of the physician. After she experienced liberty from sin and fear, she spent her time in prayer, praise and exhorting every one who visited her to prepare by a life of holiness to follow her. On being visited and conversed with by some Christian friends, she with great solemnity repeated the following lines:

"Then come, thou king of terrors;
And with thy weapons lay me low;
I soon shall reach that region,
Where everlasting pleasures flow.
Now Christians, I must leave you,
A few more days to suffer here;
Through grace I soon shall meet you,
My soul exults, I'm almost there."

She said to one of her younger sisters, "do warn sinners for me. I shall not be able to do it but a short time longer. Follow not the fashions of the world, nor go into rude company. Do not forget what I say to you now." Her sister told her that she desired her recovery. "Oh no," said she, "soon my happy spirit will leave this world of sorrow.

"I see a world of spirits bright,
Who taste the pleasures there;
They all are rob'd in spotless white,
And conquering palms they bear."

Though her pain was sometimes extreme she did not complain. She endured it all with the utmost patience and fortitude. The law of kindness was written upon her heart. She desired the happiness of all. "Oh!" said she, "how I love Christians. I love every body." She now longed for the period of her deliverance, and would often express a degree of anxiety to be gone. When visited by one of the preachers of the circuit, through whose prayers and instructions she received great comfort, she clasped her hands, raised her eyes towards heaven and exclaimed, "Oh! how I want to die." As it was now evident to her friends and to herself that she was rapidly verging towards eternity, she called the family together and gave them her dying advice, exhorted them to faithfulness and perseverance and charged them to meet her in heaven. She sent particular word to her brothers who are labouring in the ministry. Thus tell George and Andrew to be faithful to the charge committed to them, and prepare to meet me in glory. The following lines she very frequently repeated.

"Cease my heart this mourning, crying;
Death will break this sullen gloom—
Soon my spirit, fluttering, flying,
Will be borne beyond the tomb."

But the time at length had arrived when they looked for the hour of her departure. She now prayed most fervently that her friends might have grace to support them under the trials which awaited them, and exhorted them not to mourn immoderately for her. On observing her sister Betsey weeping over her, she raised her trembling hand, and wiped off her tears, saying, "hush, hush, my dear, I am but going to fall asleep." While she was fast sinking down into the sleep of death, being scarcely able to speak so as to be heard, she repeated these lines:

"On the cold cheek of death, smiles and roses are blending,
And beauty immortal awakes from the tomb."

Soon after she added, "I shall soon be at rest;" and then quietly left the world without a struggle or a groan. Thus died our dear sister Mary on the 14th of Nov. 1822, in the twenty-second year of her age, after spending eleven years of her short life in the service of God. *Let me die the death of the righteous, and let my last end be like his.*

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THE

Methodist Magazine,

FOR JULY, 1823.

Divinity.

A DISCOURSE ON FUTURE PUNISHMENT.

Delivered (by appointment) before the New-England Conference, holden in Bath, Maine, June, 1822.

BY THE REV. TIMOTHY MERRITT.

(Continued from page 210.)

BEFORE I give our author's views of atonement, I would remark that here, as in other parts of his work, he takes great pains to confute a system as absurd, and but little less dangerous than his own. With that system I have nothing to do at present.

I now proceed to notice the views of atonement which are given in the Treatise before us. And here the commonly received doctrine is misrepresented, when it is exhibited "by the likeness of debt and credit." (p. 58.) It is worthy of remark, that this writer has in several instances exhibited the same views, and raised the same objections to Christianity with the deist. Mr. Paine has said that the Christian doctrine of atonement has for its basis, an "idea of pecuniary and not moral justice." The author of the Treatise says the same. But a greater man than either has observed, "That sin is called a debt, and the death of Christ a *price*, a *ransom*, &c., is true; but it is no uncommon thing for moral obligations and deliverances to be expressed in language borrowed from pecuniary transaction. The obligations of a son to a father, are commonly expressed by such terms as owing and paying: he owes a debt of obedience, and in yielding he pays a debt of gratitude. The same may be said of an obligation to punishment. A murderer owes his life to the justice of his country; and when he suffers, he is said to *pay* the awful debt. So also if a great character by suffering death could deliver his country, such deliverance would be spoken of as obtained by the *price* of blood. No one mistakes these things by understanding them of

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pecuniary transactions. In such connections every one perceives that the terms are used not literally, but metaphorically; and it is thus that they are to be understood with reference to the death of Christ. As sin is not a pecuniary, but a moral debt; so the atonement for it is not a pecuniary, but a moral ransom. There is doubtless a sufficient analogy between pecuniary and moral proceedings to justify the use of such language, both in scripture and common life: and it is easy to perceive the advantage which arises from it; as besides conveying much important instruction, it renders it peculiarly impressive to the mind."*

Mr. Paine says, "moral justice cannot take the innocent for the guilty, even if the innocent would offer itself. To suppose justice to do this, is to destroy the principle of its existence, which is the thing itself. It is then no longer justice: but is indiscriminate revenge." The Treatise before us holds the same sentiment. "It is scripture, reason, and good law, says the author, never to condemn the innocent, in order to exculpate the delinquent." (p. 71.) This is true in a limited sense as it relates to men; because they have not an absolute right to lay down, or to take life. Besides, were the virtuous and good universally to die for the wicked, the loss to society by their death, would be greater than the gain from the lives of the others. To prevent this loss to society, and to give security to the lives of his creatures, God has reserved to himself the right to dispose of life. But can we in this case argue from the dependent condition of man to the independent condition of the Deity, and say because he has not given to man the right to give, or to take life when he pleases, that therefore he does not possess this right himself? Has he not told us, that he "will visit the iniquity of the fathers upon the children unto the *third* and *fourth* generation of them who hate him?" And do we not frequently see those who, in the sense of the objection, are innocent, involved in the punishment of the guilty—swallowed up of earthquakes, and devoured by the sword? With such objectors I have nothing to do: *he that reproveth God, let him answer it.*

"If a dignified individual, by enduring some temporary severity from an offended nation, could appease their displeasure, and thereby save his country from the destroying sword, who would not admire his disinterested conduct? And if the offended from motives of humanity, were contented with expressing their displeasure by transferring the effect of it from a whole nation to an individual who thus stepped forward on their behalf, would their conduct be censured as 'indiscriminate revenge?' The truth is, the atonement of Christ affords a display of justice on too large a scale, and on too humiliating a principle, to approve itself to a contracted, selfish, and haughty mind.

* Fuller's Gospel its own Witness, p. p. 175, 176.

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"If the idea of the innocent suffering in the room of the guilty were in all cases inadmissible, and utterly repugnant to the human understanding, how came the use of *expiatory sacrifices* to prevail as it has, in every age and nation? The sacrifices of the Gentiles it is true were full of superstition, and widely different, as might be expected, from those which were regulated by the Scriptures; but the general principle is the same: All agree in the idea of the displeasure of Deity being appeasable by an innocent victim being sacrificed in the place of the guilty. The objections which are now made to the sacrifice of Christ, equally apply to all expiatory sacrifices; the offering up of which, had not the former superseded them, would have continued to this day."*

That which rendered it lawful and proper in the highest degree for Christ to offer himself a sacrifice instead of sinners, was his absolute supremacy and independency, which place him far above the condition of his creatures, and exempt him from those rules which prescribe and limit their duty. *Has he not a right to do what he will with his own? Is thine eye evil because he is good?* When we hear him saying, *No man taketh my life from me:— I lay it down of myself: I have power to lay it down, and I have power to take it again:* And when we hear the apostle say, *He, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God:*— we, I say, cannot doubt but he had the highest justice on his side to warrant his doing thus.

Further to invalidate the doctrine of atonement, the Treatise does not allow him the attributes of supremacy and independency, nor even those of innocency and common virtue. For it affirms, "that the Mediator is a created, dependent being;" (p. 108,) and as though that did not sufficiently degrade him, we are told that his temptation in the wilderness was not from the devil, but from his own passions and appetites. It ascribes to him "human pride, and natural ambition, such as gave rise to the victories of Alexander." (p. 46.)

From what has been said of the nature of sin, and the personage of Christ, we are naturally led to look for a distorted account of the doctrine of atonement. The doctrine of atonement and that of the divinity of Christ, stand or fall together. If we give up the divinity of Christ we cannot support the atonement; for if we should allow that sin is a finite evil, yet none but an infinite Being could make an atonement for it. How could a fallen, guilty creature, atone for his own sin, or *give a ransom for his brother?* Can he perform more than is his duty, or give to the Almighty any thing that is not his already? He certainly cannot. And if he should cease from sin and walk in all obedience for the future, that would not atone for the transgression that is past. For a

* Fuller's Gospel its own Witness, p. p. 182, 183.

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person to cease running in debt, will not discharge the debt already contracted.

The author of the Treatise takes a singular method to introduce *his* doctrine of atonement. "Atonement," says he, "signifies reconciliation, or satisfaction, which is the same. It is a being unreconciled to truth and justice which needs reconciliation; and it is a dissatisfied being which needs satisfaction;" and then adds, "Is God the unreconciled or dissatisfied party, or is it man?" (p. 98.) And having said much to show that God is not, and never was dissatisfied with sinners, he comes to inform us what the atonement is, and how it was made. Atonement or "reconciliation," we are told, "is a renewal of love. It is by the *force* and power of the law of love, in Christ, that the soul is delivered from the government of the law of sin; the process of this deliverance is the work of atonement or reconciliation." (p. 115.) How this deliverance is effected by the "force and power of the law of love," we are left to conjecture; this same writer has told us in another place, (p. 23) that the "law of divine love is that infinite law of perfection, which is higher than our capacities extend in a finite state. The law given to Israel, literally speaking, was only a shadow of the spirit of love." We will not contend against the improbability that the "*shadow* of the law of love," should have sufficient "force and power" to renew the hard, corrupt heart of the sinner; but we cannot forbear to notice that according to this the death of Christ had nothing to do in making the atonement. Never was there a more fatal mistake. Never were the scriptures more fatally perverted. Atonement is properly the satisfying of divine justice; and was made by the death of Christ when he *offered himself a sacrifice without spot unto God.* All those passages which assert that he was "made a curse for us"—that "he bore our sins"—that "the chastisement of our peace was upon him"—that "he died the just for the unjust"—that "he hath redeemed us by his blood," &c. are proofs in point.

The atonement was not made to render God merciful to us, but to satisfy the claims which his justice had against us as transgressors, and open the way by which he might extend mercy to us consistently with his character as Lawgiver and Judge.

When God created man he gave him a law with this penalty annexed, "in the day thou transgressest thou shalt surely die;" and however mercifully disposed he might be towards him after his transgression, it is evident he could show him no favour till the penalty of the law was inflicted, either on the transgressor himself, or on his substitute. Till then both the veracity and justice of God were against showing him any favour. And were there not an atonement provided for our actual sins, the same would be the case now and at all times. If mankind are under

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any law to God, there must, in the very nature of things, be a penalty for the breach of that law. To suppose otherwise would be to suppose that God has given laws like the rules of children's play, which we may break with impunity. But if we incur the penalty of the law by transgression, that penalty must be executed either on us or on our substitute. If on us, then no favour is shown us; but if on our substitute, the way is opened, and mercy may be extended to us. And this shows us the nature of atonement, and to whom satisfaction is made. It is suffering for us, or in our stead; and thereby giving exercise to that mercy and grace which otherwise would have been prevented by the unsatisfied demands of the law upon us.

There are, as we conceive, insuperable difficulties in the way of an exercise of mercy towards sinners without an atonement. What would be the state of a commonwealth in which there were no penal laws, but every transgression immediately pardoned? Could government be maintained by laws without penalties? We know that it could not. Neither could the government of God. Laws without penalties would be weak, contemptible things which every one might break or keep with equal safety. And if they annex penalties the penalties must be executed either on the offenders themselves, or on their substitute; otherwise truth and justice are prostrated. To pardon sin without satisfaction to law and justice would be to make light of it, and to treat the greatest crimes as we now do the unavoidable weaknesses and errors of human nature. It would rather invite, than restrain transgression. It would loosen the bonds of society, induce a state of anarchy, and overthrow all government. In such a state of things no security could be enjoyed, and there could be no adequate display made of the justice, truth, mercy, or holiness of God. The character of God is so connected with his government that if this suffers, that suffers with it.

Never, therefore, was there a more false or a more dangerous sentiment advanced than that of the Treatise upon atonement, which teaches that "God was never dissatisfied with any of his creatures." And it is difficult to conceive how a person who has the least faith in the word of God, could adopt a sentiment which is contradicted in every page of holy writ.—*Cursed is every one that continueth not in all things written in the book of the law to do them. Christ hath redeemed us from the curse of the law, being made a curse for us.*

Hence it appears that the doctrine of atonement is a fundamental doctrine. It is the meritorious cause of all our blessings, and the medium through which they all flow. We obtain righteousness and peace on this ground, and on no other. To deny this is to close the door of mercy against ourselves. It is to cut ourselves off from the favour of God, and seal our own everlasting doom.

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The Treatise before us contains an objection to the doctrine of atonement as maintained in this discourse. It is this: "It would wear the appearance of hypocrisy to pretend to *pardon* sin," if an atonement has been made for it. This is not only the objection of this writer, but also of all Socinians and Deists. They seem to suppose that atonement and pardon reciprocally exclude each other.

It is admitted that in matters of debt and credit, a full satisfaction from a surety excludes the idea of *pardon* on the part of the creditor, and admits a *claim* on the part of the debtor, yet it is otherwise in relation to crimes. In the interposition of Christ, an honourable expedient was adopted, by means of which God was satisfied, and the exercise of mercy rendered consistent with justice and good-government: and there is no less grace in the act of forgiveness, than if it were made without a satisfaction. However well pleased God might be with the sacrifice of his Son, the freeness of pardon is not at all diminished by it; nor must criminals come before him as claimants, but as suppliants, imploring mercy in the Mediator's name. It would be different if sinners themselves had procured the atonement, and had borne the expense of it. But as God provided the substitute for man whereby atonement is made, it was an act of undeserved mercy: and surely by such an act of mercy he has not made himself a debtor to sinners, nor furnished them with an unconditional ground of claim. As he was under no obligation to provide an atonement, but was perfectly free to provide it or not; so when he had provided it, he was perfectly free to say whether sinners should enjoy it absolutely or conditionally: and if conditionally, what those conditions should be. Therefore atonement does not exclude pardon.

"St. Paul teaches this doctrine with great precision. *Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him who believeth in Jesus.* From this passage we may remark, First, that the grace of God, as taught in the scriptures, is not that kind of liberality which Socinians and Deists ascribe to him, which sets aside the necessity of satisfaction. Free grace, according to Paul, requires a *propitiation*, even the shedding of the Saviour's *blood*, as a medium, through which it may be honourably communicated. Secondly: Redemption by Christ was accomplished, not by a satisfaction that should preclude the exercise of grace in forgiveness, but in which the displeasure of God against sin being manifested, mercy to the sinner might be exercised without any suspicion of his having relinquished his regards for righteousness. In *setting forth Jesus*

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Christ to be a propitiation, he hath declared his righteou for the forgiveness of sins. Thirdly: The righteousness of was not only declared, when Christ was made a propiti sacrifice; but continues to be manifested in the acceptan believers through his name. He appears as *just*, while a the part of a justifier towards every one that believeth in J Fourthly: That which is here applied to the blessings of giveness and acceptance with God, is applicable to all spiritual blessings: all, according to the scriptures, are con nicated through the same distinguished medium, and are no the blessings of grace on that account."* And lastly, Th we are justified freely through *faith*, the believer, and the bel only, has the promise of eternal life.

From the premises laid down in the Treatise upon Atoner the author proceeds to infer the salvation of all men—of all without any future punishment whatever. Thus he make men, however vicious in this world, however impious and im itent to their last moment, pass immediately from the commi of the blackest crimes, to the rewards of everlasting glory.

This system, though professedly built upon the scripture without the least countenance from the oracles of divine t It is remarkably destitute of means for accomplishing the posed end. While it denies the Godhead of Jesus Christ, the personality of the Holy Ghost, it leaves us without an a ment and without any direct assistance from divine agenc takes away the motives to repentance, while it represents G being always "satisfied" with the worst conduct of his creat and sin as not only working for "good to the moral system," as being beneficial even to the "sinner himself;" it address adequate object either to the hopes or fears of the sinner t duce a different course of life, while on the one hand it no future *reward* for a life of piety and virtue, and on the threatens no future punishment for a life of impiety and wic ness; to say nothing of its denying him the liberty of the and resolving all his actions into necessity and the will of

It is said indeed that sin shall be burnt up and destroyed. we answer that we know of no method of saving sinners but of the *washing of regeneration and renewing of the Holy G through repentance and faith in the blood of Christ.* If the another method it will follow that there are two ways of s sinners; one by grace through faith, and the other, which shorter, easier way, by a stroke of justice which shall destro their sins in a moment. The former will undoubtedly be re ed by the sinner as a laborious, tedious way, since it req much self-denial and bearing a cross, and is a warfare fron ginning to end; while the other is accomplished without the

* Gospel its own Witness p. p. 178, 179.

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ble of a thought, or single virtuous struggle of his own, by an *irresistible, infallible* exertion of Almighty power, and that at the latest period of his earthly existence! But will any man risk his eternal salvation on this foundation!

But the Treatise before us not only represents repentance as unnecessary to salvation, but endeavours to pour contempt upon the work of the Holy Spirit, in producing conviction of sin, repentance, and the just fear of God. "How often do professed Christians," says the author, "address the Almighty, and say, 'hadst thou been *just* to have marked iniquity, we should, long since, have been in the grave, with the dead, and in hell with the damned.' This address amounts to nothing more or less, than a complimental accusation against God, for injustice." (p. 123.) In this the sentiment is clearly implied that sin does not deserve either death or hell; and of course we cannot say *it is of the Lord's mercy we are not consumed.* If we do not deserve death or hell, it will follow that there is no display of mercy in our preservation in this world, or our salvation in the next. And this will be found a full answer to all this author's reasoning from the justice of God in favour of Universal Salvation. For if it would not be just for God to punish us for ever, then it will be an act of justice, and not of grace, to save us for ever. And thus we are unavoidably led to this conclusion, if this scheme of salvation be true, that there is no grace in our salvation, and that no gratitude is due to the author of eternal life!

Concerning the passages of scripture alleged in the Treatise as proof of the doctrine of Universal Salvation, I have only time to remark very briefly, that they have nothing to do with the point in dispute. They are taken away from the analogy of scripture upon the punishment of the wicked. They are taken away from their contexts, which would determine their meaning. Figurative passages are taken literally, and literal passages figuratively. In this way it is the most terrible threatenings in the word of God are changed into promises of the greatest good. That which was intended to alarm the fears of the presumptuous, becomes a fatal opiate to their consciences. When God says, *Because there is wrath, beware!* this doctrine cries, *peace and safety*, and thus deceives and holds them in fatal security, lest they should awake and be saved. Thus in 1 Cor. iii. 15, and 2 Thess. i. 7, 8, 9, are taken away both from the analogy of scripture, and from their contexts, to make them speak in favour of this doctrine. "The fire," says the author, "which causes the wicked to *suffer*, has the power of *salvation* even for the sufferers." (p. 143.) And thus Mal. iv. 1, which is a figurative description of the calamities coming upon the Jews, is taken for a literal destruction of sin. And in every text where a literal punishment of the sinner is intended, the punishment is taken figuratively, and is made to fall on sin, and not on the sinner.

(To be continued.)

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Biography.

NOTICES OF THE LIFE AND LABOURS OF MARTIN BOEHM AND WILLIAM OTTERBEIN; AND OTHER MINISTERS OF THE GOSPEL AMONG THE UNITED GERMAN BRETHREN.

(Continued from page 214.)

"But our beloved brother, who has gone to his high reward, was not the only labourer in the vineyard. Will it be hazarding too much to say that in Pennsylvania, Maryland and Virginia, there were one hundred preachers and twenty thousand people in the communion of the United Brethren? Many of these faithful men have gone to glory; and many are yet alive to preach to congregated thousands. Pre-eminent among these, is William Otterbein, who assisted in the ordination which set apart your speaker to the superintendency of the Methodist Episcopal Church. William Otterbein was regularly ordained to the ministry in the German Presbyterian Church. He is one of the best scholars, and the greatest divines in America. Why then is he not where he began? He was irregular. Alas, for us; the zealous are necessarily so to those whose cry has been *put me into the priests' office that I may eat a morsel of bread.* Ostervald has observed, 'hell is paved with the sculls of unfaithful ministers.' Such was not Boehm. Such is not Otterbein; and now, his sun of life is setting in brightness: behold, the saint of God leaning upon his staff, waiting for the chariots of Israel!

"I pause here to indulge in reflections upon the past. Why was the German reformation in the middle states, that sprang up with Boehm, Otterbein and their helpers, not more perfect? Was money; was labour made a consideration with these primitive men? No; they wanted not the one, and heeded not the other. They all had had church membership as Presbyterians, Lutherans, Moravians, Dunkers, Menonists. The spiritual men of these societies generally united with the reformers; but they brought along with them the formalities, superstitions and peculiar opinions of religious education. There was no master-spirit to rise up and organize and lead them. Some of the ministers located, and only added to their charge partial travelling labours; and all were independent. It remains to be proved whether a reformation, in any country or under any circumstances, can be perpetuated without a well-directed itineracy. But these faithful men of God were not the less zealous in declaring the truth because they failed to erect a church government. This was wished for by many; and among the first, perhaps, to discover the necessity of discipline and order, was Benedict Swoape of Pipe-creek, Frederick county: he became Otterbein's prompter as early as 1772, and called upon him to translate the general rules of the Methodists, and explain to their German brethren, wandering as sheep without

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a shepherd, their nature, design and efficacy. Otterbein, one of the wisest and best of men, could only approve: when urged to put himself forward as a leader, his great modesty and diffidence of himself forbade his acceptance of so high a trust. His journeys, nevertheless, were long, his visits frequent, and his labours constant; so that, after he came to Baltimore, he might be called a travelling preacher, until age and infirmities compelled him to be still. Surely I should not forget his helpers. I may mention once more Benedict Swoape: he removed to Kentucky, and preached until near his death at eighty years of age. There was the brother-in-law of Otterbein, and his great friend, Doctor Hendel, a man of talents, lettered and pious; and a great preacher. Hendel was first stationed, as a German Presbyterian minister, in Tulpahocking and Lancaster, and his last labours were in Philadelphia, where, late in life, he fell a victim to the yellow fever of 1798. Wagner, a pupil of Otterbein's, was stationed in Little-York, Pennsylvania, and permanently, thereafter, in Fredericktown, Maryland: he was, we have reason to hope, a good and useful servant of his Lord. Henry Widener, first a great sinner, and afterwards a great saint, was a native of Switzerland: as is usual with his educated countryman, he spoke in German and French with equal fluency. His preaching was acceptable and useful; he had for the companion of his itinerant labours, John Hagerty; and the gospel of our Lord was preached by these men in German and English to thousands between the north and south branches of the Potomac; Widener died in peace near Baltimore. Hagerty is still with us. George Adam Gedding, a native of Germany, has been a most acceptable man in the work: he still lives near Sharpesburg, in Maryland. Christian Newcomer, near Hager's town in Maryland, has laboured and travelled many years. His heart's desire has always been to effect an union between his German brethren and the Methodists. Are there many that fear God who have passed by his house and have not heard of or witnessed the piety and hospitality of these Newcomers? Worthy people!

"I will not forget Abraham Traxall, now in the west of Pennsylvania: a most acceptable preacher of method and energy.—Henry and Christian Crumb; twin-brothers born, and twin-souls in zeal and experience: these were holy good men, and members of both societies. John Hersay, formerly a Menonist; an Israelite: he is gone to rest. Abraham and Christian Hersay; occasional itinerants, good men; busy and zealous. David Snyder possessing gifts to make himself useful. Neisch Wanger, a good man and good preacher. Most of these men were natives of Pennsylvania. May I name Leonard Harburgh, once famous, gifted, laborious, useful? He is now only a great mechanic; alas! The flame of German zeal has moved westward with emigration. In Ohio we have Andrew Teller, and Benedem, men of God entrusted with a weighty charge, subjecting them to great labours.

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But our German fathers have lost many of their spiritual children. Some have led away disciples after them, and established independent churches; some have returned whence they or their fathers came; and some have joined the Dutch Baptists. Our German reformers have left no journal or record, that I have seen or heard of, by which we might learn the extent of their labours; but from Tennessee, where the excellent Baker laboured and died, through Virginia and Maryland into Pennsylvania, as far eastward as Buck's and Berk's counties, the effects of their ministry were happily seen and felt. We feel ourselves at liberty to believe that these German heralds of grace congregated one hundred thousand souls; that they have had twenty thousand in fellowship and communion, and one hundred zealous and acceptable preachers."

The following paper was found in the hand-writing of Bishop Asbury, and, as it is believed, of the Rev. William Otterbein.

"*To the Rev. William Otterbein.*

"SIR,—Where were you born?

Answ. In Nassau, Dillenburg, in Germany.

Quest. How many years had you lived in your native land?

Answ. Twenty-six years.

Quest. How many years have you resided in America?

Answ. Sixty years, come next August.

Quest. Where were you educated?

Answ. In Herborn; in an academy.

Quest. What languages and sciences were you taught?

Answ. Latin, Greek, Hebrew, Philosophy and Divinity.

Quest. In what order were you set apart for the ministry?

Answ. The Presbyterian form and order.

Quest. What ministers assisted in your ordination?

Answ. Shrim and Klinghoaffer.

Quest. Where have you had charge of congregations in America?

Answ. First in Lancaster; in Tulpahocking, in Fredericktown in Maryland, in Little-York in Pennsylvania, and in Baltimore.

Quest. In what parts of the United States have you frequently travelled through, in the prosecution of your ministerial labours?

Answ. In Maryland, Virginia and Pennsylvania.

Quest. How many years of your life, since you came to this country, were you in a great measure an itinerant?

Answ. The chief of the time since my coming to this continent, but more largely since coming to Baltimore.

Quest. By what means were you brought to the gospel knowledge of God and our Saviour?

Answ. By degrees was I brought to the knowledge of the truth whilst in Lancaster.

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Quest. Have you an unshaken confidence in God through Christ of your justification, sanctification and sure hope of glorification?

Answ. The Lord has been good to me; and no doubt remains in my mind but he will be good; and I can now praise him for the hope of a better life.

Quest. Have you ever kept any account of the seals to your ministry?

Answ. None.

Quest. Have you ever taken an account of the members in the societies of the United German Brethren?

Answ. Only what are in Baltimore.

Quest. Have you taken any account of the brethren introduced into the ministry immediately by yourself, and sent out by you? Can you give the names of the living and the dead?

Answ. Henry Widener, Henry Becker, Simon Herre in Virginia; these are gone to their reward. Newcomer can give the names of the living.

Quest. What ministerial brethren who have been your helpers, can you speak of with pleasure, and whose names are precious?

Answ. Guedick, Widner, Herre, Newcomer, and others.

Quest. What is your mind concerning John Wesley, and the order of Methodists in America?

Answ. I think highly of John Wesley. I think well of the Methodists in America.

Quest. What are your views of the present state of the church of Christ in Europe and America, and of prophecy?

Answ. In continental Europe the church has lost, in a great degree, the light of truth. In England and in America the light still shines. *Prophecy is hastening to its accomplishment.

Quest. Will you give any commandment concerning your bones, and the memoirs of your life? your children in Christ will not suffer you to die unnoticed."

No answer to this last question.

Scripture Illustrated.

From the Wesleyan-Methodist Magazine.

ILLUSTRATIONS OF SOME PASSAGES IN THE SIXTEENTH AND SEVENTEETH CHAPTERS OF ST. JOHN'S GOSPEL.

THERE are certain shades of meaning in words used nearly as synonymous, which, if unnoticed by a Translator, may considerably obscure what is otherwise a very literal rendering.—

* Mr. Otterbein, about this time in conversation, observed to Bishop Asbury, "The Commentators are mistaken—the vials are yet to be poured out."

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This remark I think particularly applicable to the sixteenth and seventeenth chapters of St. John's Gospel. In the original, the words indiscriminately rendered to *pray* and to *ask*, have a speciality of distinction well worthy of notice. The word always (except in two instances) used by our Lord, when addressing his heavenly Father, or by the Evangelist when recording that circumstance, is one which may properly be translated to *request*; whereas another word is uniformly, through all the Gospels, employed for the prayers of the Disciples. In the Prayer in Gethsemane the attitude is prostration, and the word for prayer that which denotes earnest supplication. But at all other times, the language is not that of a supplicant, but of one to whom all things were already given.* This distinction may help to obviate any misconception of our Lord's words, when he says, "I pray not for the world." The requests which he was then presenting, as the High Priest, preparatory to offering the great Atonement, were first for himself;—then for the Priestly Family, his Apostles, that they might be "*consecrated for the truth*," as bearers of the light of the world;—and then for the Jewish Church, which should be gathered and formed through their word, that they might thus be honoured to bless all the families of the earth, and "that the world" (the Gentiles) "may believe that thou hast sent me." It is well known that on the great day of the Levitical atonement, the High Priest offered a prayer over his own sacrifice; first for himself, then for the Priests the family of Aaron, and lastly for the people. Our Lord, doubtless, by praying in the same manner, in the presence of his Disciples, gave them to understand that he was the expected High Priest, "after the order of Melchisedec," "a Priest upon his throne;" and this, duly attended to, would have prepared them for the solemn scene which followed.

In the 23d verse of the sixteenth chapter of St. John, the ambiguity would be removed, if the distinction of the words in the original were preserved; whereas they are indiscrimately rendered *to ask*. The verses are also ill divided; the sense would be plainer, if thus given:—"I will see you again, and your heart shall rejoice; and in that day ye shall (need to) ask me nothing; all your present difficulties will be removed. And, what is still more, I give you the fullest assurance that whatever ye shall request of the Father, in my name, he will give it you. Hitherto ye have asked, or prayed for, nothing in my name."—The first clause in the 23d verse ought not to have been united with what follows, but either made a separate verse, or united with ver. 22.—It has been too often ignorantly pleaded as a prohibition to address any petition to our Lord; though it is certain "all power,"

* In Matt. xxvi. 53, the Greek word will answer to our English *send*: "I can send to my Father for more than twelve legions of angels."

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with its administration, "is given into his hand." (Matt. xxviii. 18; John xiii. 3; 1 Cor. xii. 5.)

The attentive reader of the Greek Testament will discern a beauty in the separate application of the words ἐρωτῶ and αἰτεῶ, which may be preserved in other translations I have not now an opportunity of examining; having only a Latin one, which very properly renders John xvi. 23, 26, "*Et illo die me non interrogabitis quicquam:—quæcunque petieritis a Patre in nomine meo, dabit vobis.*—Illo die in nomine meo *petetis:* et non dico vobis me *rogaturum* Patrem pro vobis." And, in the seventeenth chapter, the word used by our Lord in verses 9 and 20, is *rogo*, as also in chapter xiv. 16, "*rogabo* Patrem;" while in the prayer of the Disciples, in verses 13 and 14, the term is *petieritis*.

The Grace of God Manifested.

For the Methodist Magazine.

MEMOIR OF MRS. ELIZABETH KEAGEY.

THE subject of this memoir, was born in Lancaster, Pennsylvania, Jan. 2, 1773. Her parents belonged to the Menonist Society, and though Elizabeth never joined that communion, yet such was the influence of the religious instruction she received from her parents, that she was never known to join in sinful amusements with the companions of her youth. She was habitually thoughtful, and appeared always conscious that she needed a change of heart to prepare her for a state of blessed immortality. It appears she was the subject of frequent awakenings of mind, and the drawings of the Holy Spirit; yet she remained without the comforts of religion till after her removal to Upper-Canada in 1800, where she came under the ministry of the Methodists, and soon after she obtained a hope that yielded her some consolation. In 1811, she and her husband, Mr. John Keagey and their eldest daughter, became members of the Methodist Society in the Ancaster circuit. Possessing a deep and humbling sense of her unworthiness, in comparing her attainments with the holy requirements of the gospel, joined with her natural timidity of mind, she was led to speak of her religious enjoyments with much caution. From the amiable deportment of sister Keagey, and the humility and meekness of her temper, her friends had much confidence in her religious experience; but the views she had of the deep depravity of her nature, and the extent and spirituality of the law of God, forbade her resting short of gospel holiness; and the numerous promises of divine grace enabled her to overcome every opposition, to hunger and thirst after righteousness, till she should be filled with the Spirit and be made perfect in love. It remained, however, for this devout Christian to be brought to those

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spiritual attainments in a way she did not anticipate; for it pleased Him in whose hands she was, to lead her in the way of suffering.

In September, 1821, she was seized with a dropsical complaint, which continued to waste away her life by increasing sufferings for about sixteen months. At first hopes were entertained that her disorder might be overcome by medicine, and when this proved unavailing, recourse was had to a surgical operation: this she underwent at eight different times, and the whole quantity of fluid which was drawn from her system, was one hundred and twenty-two quarts. During this affliction her sufferings were extreme, and sometimes the enemy thrust sore at her to rob her of her confidence, and to destroy her religious comforts. But through the whole of her sufferings she showed much patience; for she was never heard to murmur, and after her conflicts of mind, she would frequently rise in triumphs of faith and of joy. Indeed her Christian experience appeared to brighten in proportion to her suffering, and she became exceedingly joyful even to rapture, so powerfully did her Saviour manifest his presence and love to her in her extremity. During her affliction meetings were some times held in her room. On one of those occasions she had requested preaching: in time of the first prayer a weight of power rested on the minds of many; and, when the preacher had closed, sister Keagey broke forth in ecstacies of joy, praising God aloud for his mercy and goodness. Similar feelings were kindled in kindred spirits through the congregation. The preacher in the meantime deferred his discourse till her raptures had subsided, saying, *this is the best of preaching.* The next Sabbath in class-meeting she experienced a powerful manifestation of divine comfort, and she again broke out in raptures of love and praised the Lord aloud. On Sabbath evening previous to her departure, her children, at her request, having been called in, she proceeded to give them her last advice. She charged them to fear and obey God, and exhorted them to holiness of heart and of life, saying, "you must never retire to rest, nor take your daily food without prayer to God." As her thirst became extreme, she would say, "it will never again in this world be quenched, but I shall soon be where I shall drink of the water of life, and thirst no more for ever." On Monday and Tuesday following, she again called her children to her, and bade them farewell, urging them to faithfulness and to prepare to meet their mother in heaven. From this time to the following Sabbath her sufferings were great, and she spoke but little; but when asked of her confidence she would answer that it was still strong in God, saying, "I am ready to go! when will the door be opened that I may enter in? Not my will but thine be done." In her last hours, such was the serenity of her mind, that while lying in silence, her countenance seemed to beam with a heavenly lustre, so much so, that some were induced to ask her of her views; she answered, "I am thinking of that

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place to which I am going." Her last efforts were to hail the coming of the Lord, saying, "Come, Lord Jesus, come quickly!" and without a groan she expired on the 19th of January, 1823.

I. B. SMITH.

Miscellaneous.

ANECDOTES OF THE REV. JOHN FLETCHER.

IN Vol. V. p. 382, we inserted an anecdote of Mr. Fletcher, which we copied from the Christian Observer, in which he is said to have been "of the Methodist Episcopal Church," a mistake which ought to have been corrected. Mr. Fletcher, it is well known, was a minister of the established Church of England; and it is equally well known that he ascribed his conversion, under the blessing of God, to the Methodist ministry in England, with whom he united himself at an early period of his religious experience, and remained to the day of his death closely connected with Mr. Wesley and his coadjutors in labour and triumph. In addition to WESLEY'S, GILPIN'S and BENSON'S biographies of this truly apostolic man, it seems that the Rev. ROBERT COX, a minister of the English establishment, has published a sketch of the life of Mr. Fletcher, in which are related some anecdotes not noticed by either of his other biographers. Some of these are published in the Wesleyan-Methodist Magazine, from which we select the following:—

MR. FLETCHER'S *Presentation to the Vicarage of Madeley.*

"This living he accepted in preference to another of above double the value, which was offered him about the same time; his previous intercourse with the people having excited within him an affection which would not suffer him to be then separated from them, and which remained unabated till his death. The circumstances connected with his appointment are remarkable and characteristic. One day Mr. HILL informed him that the living of Dunham, in Cheshire, then vacant, was at his service. 'The parish,' he continued, 'is small, the duty light, the income good, (£400 per annum) and it is situated in a fine healthy sporting country.' After thanking Mr. HILL most cordially for his kindness, Mr. FLETCHER added, 'Alas! Sir, Dunham will not suit me; there is too much money, and too little labour.' 'Few clergymen make such objections,' said Mr. HILL; 'it is a pity to decline such a living, as I do not know that I can find you another. What shall we do? Would you like Madeley?' 'That, Sir, would be the very place for me.' 'My object, Mr. FLETCHER, is to make you comfortable in your own way. If you prefer Madeley,

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I shall find no difficulty in persuading CHAMBRAY, the present Vicar, to exchange it for Dunham, which is worth more than twice as much.' In this way he became Vicar of Madeley, with which he was so perfectly satisfied, that he never afterwards sought any other honour or preferment." (pp. 31, 32.)

MR. FLETCHER'S *zeal and assiduity in promoting the spiritual good of his Parishioners.*

"A poor collier, now living in Madeley, and upwards of eighty years of age, relates that in the former part of his life he was exceedingly profligate, and that Mr. FLETCHER frequently sought opportunities to warn him of his danger. 'For,' added the poor man, 'he used always to run after such wicked fellows as I was, whenever he saw us, in order that he might talk with us, and warn us.' Being, however, aware of his pious Vicar's intentions, this collier was accustomed as soon as he saw him, to run home with all speed, and close the door before Mr. FLETCHER could reach it: and thus, for many months together, he escaped his deserved reproofs. The holy man, however, still persevering in his attempts, on one occasion outran this determined sinner, and obtained possession of his house before him. The poor man, awed by the presence of his Minister, and softened by the persuasive kindness of his manners, was greatly affected, and received those religious impressions which soon ended in a thorough change of his character.

"Another of his parishioners, who is still living, relates the following characteristic circumstance:—When a young man, he was married by Mr. FLETCHER, who said to him as soon as the service was concluded, and he was about to make the accustomed entry,—'Well, WILLIAM, you have had your name entered into our register once before this.' 'Yes, Sir, at my baptism.' 'And now, your name will be entered a second time:—you have no doubt thought much about your present step, and made proper preparations for it in a great many different ways.' 'Yes, Sir.' 'Recollect, however, that a third entry of your name,—the register of your burial, will sooner or later take place. Think, then, about death; and make preparation for that also, lest it overtake you as a thief in the night.' This person also is now walking in the ways of the Lord; and states, that he often adverts to this and other things which this holy man found frequent occasion to say to him." (pp. 50, 51.)

ON THE DUTY OF SELF-DENIAL.

It appears indispensable to a disciple of Christ, that he take up his cross and deny himself. This duty is of so much importance, that in the neglect of it, no one can claim, on scriptural

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ground, to be a follower of the Saviour. It is possible, however, for us to make crosses of our own, and then we have no confidence or encouragement to look to the Lord for grace and strength to bear them. Should a person engage, voluntarily, in business, to enter into co-partnership, or form an alliance in marriage, involving peculiar difficulties, bringing upon himself severe and weighty crosses, he has in such cases no right to complain, if he has to bear his burdens alone. He has gone out of the order of God, and has become *unequally yoked together with unbelievers.*

When I look into the Bible I find frequent mention made of *fasting*, as well as of prayer. And although there appears no positive command to fast, yet I think that we must conclude fasting to be a duty, if we attach any authority to the sayings of our Lord, and to the examples of his followers. Our Lord to be sure reproved the *hypocricy* of the Jews in their fastings, but not their fasting; When ye *fast* be not as the hypocrites are. The disciples fasted and prayed. St. Paul was in fastings often.

The primitive Christians, and I may say the primitive Methodists, fasted twice a week, beside having special and solemn fasts on special and solemn occasions. Fasting is an act of self-denial, a cross that we must take up, if we would make a progress in the divine life, if we would have deep and lively communion with God. I hear but little said on the subject either from the pulpit or from the press; so that I was brought to *fear* that it was a duty greatly neglected among the professors of religion, and to *hope* that a few words might stir up their pure minds to the remembrance of the duty of fasting as well as prayer.

I wish to speak on this subject with modesty, and under a deep sense of *my own duty*. Fasting, I think, may be said to consist, in abstinence from food, as far as health and circumstances will admit; and that this abstinence be conscientiously and strictly observed one day in a week; that on this day, there be an humble confession of our sins to God, with contrition and sorrow of heart, an earnest deprecation of God's displeasure, and humble supplication that he would avert his judgments; an intercession for spiritual and temporal blessings upon ourselves and upon others.

Where family circumstances will admit, let the time that is usually employed in preparing and in partaking of food, be devoted to prayer, self-examination, and other religious duties. And could a number of praying people assemble, and spend the time which they ordinarily spend at dinner, in praying for holiness of heart, for the prosperity of Zion, and for the success of the gospel, I should think that it would be an act of self-denial, a sacrifice most acceptable and well-pleasing to Almighty God.

Fasting is a natural expression of our sorrow. We have been ungrateful for the mercies which we have received from the hand

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of our God. We have turned the blessings which God hath conferred on us into occasions of offence and rebellion against the giver; and it highly becomes us to express our sorrow on the account. When we look abroad into the world, and see the spread and unhappy influence of error and sin, can we but mourn and afflict our souls by religious and solemn fasting? Fasting is a help to devotional exercises. It tends to refine the moral sense, to show us the emptiness of the world, and to quicken the soul to meditation and prayer. In taking up this cross, in this very act of self-denial, we feel our own weakness and dependence, think on death and judgment, are brought to view the importance of religion as almost a natural consequence.

The flesh lusteth against the spirit. The body is to be kept in subjection, or the animal will run off with the man. Reason and religion should maintain its umpire in the soul. How is this great work to be accomplished but by fasting or abstinence?

Fasting may be rendered subservient to charity or alms-giving; what of expense is saved to us by fasting, should be given to the poor, and they should be the special objects of our attention and care on such occasions. The great end, however, to be kept in view, is humiliation *for*, and abstinence *from* sin.

I am of the opinion, that the church, and individual members of the church, labour under very serious and great evils and affliction, which might be removed by fasting joined with prayer. Our Lord once said, "this kind goeth not out but by fasting and prayer."

We may lament the state of things, we may give and receive counsel, we may form plans, we may carry them into execution; we may preach and pray, but all does not effect a radical cure. Now it is more than probable to me that in *fasting* and prayer, we should find the remedy,—the evil spirit would go out.

In many places where the gospel is preached, and has been preached for years, and prayer has been wont to be made, the people were fruitless in good works, and no one bud of grace appeared, a general listlessness and indifference to religion prevailed, almost every means had been resorted to, in order to awaken the drowsy powers of stupid careless sinners, but to little purpose; yet, how soon has the face of things been changed, when the people of God took up the cross and joined fasting with prayer! It has been known, that at the very time when the people of God formed the resolution to set apart a certain day in the week for solemn fasting and prayer, that the evil spirit has fled, the work of God has revived, souls have been blessed, sinners have been awakened, and believers have felt the sanctifying power of the Holy Spirit.

Fasting is an important means of grace. The ministers of religion should enforce the duty both by precept and example. It

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will be a cross, but the cross must be taken up, self must be denied, sacrifices must be made, and sacrifices that cost us something, if we would be the children of the Highest.

We may possess property, and give much to support the Bible and Missionary cause; we may have eloquence, and be able to vindicate the cause of religion to advantage; but all this will not supercede the necessity of fasting and prayer, of self-denial and bearing the cross. *If we suffer with Christ, we shall also reign with him; if we deny him, he will also deny us.* I think that we are in much danger from the spirit of ease and self-indulgence, which the religion of the day seems to favour, and we are in danger of neglecting personal holiness, while we are attending to the popular voice raised in favour of charitable and religious institutions.

If we would be holy, if we would be humble, simple-hearted followers of Christ, we must yet be crucified with Christ, we must have that religion, by which we become crucified to the world, and the world to us. We must fast and pray. We must take up this cross to the flesh. S.

Remarks upon the early settlements of the Western Country, with some account of its soil, climate, and productions.

(Continued from page 226.)

The state of Illinois is almost surrounded by water. The Wabash on the east, the Ohio bounding it on the south, the Mississippi on the west, and the lakes on the north. The country has the appearance of once having been the bottom of a great lake; and the breaking through of the rivers Ohio and Mississippi, of vast chains of rocks and elevated lands, and also ridges seem to favour this opinion. Be this as it may, this country, except that bordering on the Mississippi above and near the mouth of the Missouri, is too far removed west to be affected by cold winds, which from the influence of the lakes annoy the Western states generally; but the state of Missouri and of Illinois, near the Missouri, appear to be nearly as seriously affected by the winds which descend from the mountains down that river, and discharge their influence upon the larger water courses which they are inclined to follow; and then they become elevated and pass at a considerable height over the country, (as though it were a valley) striking upon the high lands of Indiana, Ohio, Kentucky, and Tennessee. The consequence is, that when the wind is west or north-west, we seldom have two cloudy days together; the sky is unusually clear and bright, resembling very much, I am told, that of Italy. At such seasons the moonlight nights are exceedingly clear and bright.

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The *winds* being elevated by the mountains and high lands of the Missouri, I presume, that hence we may account for the May-duke cherries flourishing in like manner with those in the same latitude of Virginia, screened as they are by the mountains there, from the north and north-western blasts. Yet in every other part of the Western Country, they have failed after thirty or forty years trial. The Missouri winds, I am told, has the same effect upon them as the lake winds have. This *tree*, I am informed, is the standing criterion of *climate*, in the United States. The apples and pears do well, and the Portugal peach grows here from a recent trial to very great perfection. The vine also flourishes, and the wild grapes are very fine.

The *soil* varies but little from east to west of the state. It is composed, first, of a deep black or greyish mould, formed, I suppose, of burnt or decomposed vegetable matter, from eighteen inches to five and six feet on an average. This mould, except in a few sand bottomed *prairies*, is formed on a strata of yellow clay, of from eighteen to twenty feet deep. Under this yellow clay we come to another strata of blue clay, and sometimes stone coal. Finally, nearly all the best lands, after passing through the clay, we find to be situated upon a soft sand stone. The thin white oak lands are founded on ridges, and situated on a strata of blue slate stone. This is unquestionably the greatest body of rich earth in the known world. It is supposed that a thousand years cultivation will not materially reduce this soil. The French settlers in their negligent manner of cultivating lands, have been working upon it on the Mississippi and Wabash for more than a hundred years, and the soil remains just the same.

The following are the remarks of a medical gentleman, made on presenting me with a singular substance found in digging wells. "I present you with some specimens of a substance found from the surface of the earth to the distance of fifteen or twenty feet or more below in digging wells in this country. This substance I suppose to be sulphate of lime, Gypsum, or in other words, 'Plaster of Paris.' Be this as it may, it is worthy of remark, that on a bank of earth taken up in digging wells here, and where this substance abounds, grass, weeds, and, I believe, other vegetables, grow as luxuriantly as in almost any other place. This substance exists in small bodies of from an inch to a quarter of an inch in diameter, very rough, sometimes branching and of various lengths." "The conclusions I draw from these facts are, that the land here will be always highly productive, and that a *thousand years* from now, when the face of the land may be much worn, still vegetation will go on as kindly as at this time, the source of fertilization here being inexhaustible. Dec. 18th, 1822."

The *production of the soil* is great, and varies according to the manner of cultivating it; and the season has produced from 50,

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60, 70, 80, 100 and 137 bushels of corn to the acre; and other grain it produces in proportion, as wheat, tobacco, cotton, hemp, flax, potatoes, beans, mellons, &c. &c.

For the rearing of stock of almost all descriptions, this country is particularly calculated. Fewer diseases attend them here than in any of the other new countries at their first settlement, that I have been acquainted with. The sheep thrive finely. The *browsing* of a large herd of cattle in those large and beautiful prairies, (of which those in other places are but a faint resemblance, being here mostly on high lands, and the timbered land in the valleys,) never fail in reminding me of the pathetic story of Joseph and his brethren, and have frequently imagined that I could almost see the pious and virtuous youth approaching his wicked and wretched brothers, unsuspicious of their treachery, whilst they were conspiring against him, and "saw him afar off!"

The procuring of *good water* is the greatest difficulty attending the settlement of this country. Near the great water courses springs and good wells are very abundant; but in the interior it is scarce: yet it was so in the first settlement of Kentucky after the country became settled. Such is the mystery of nature or of providence. "For in the wilderness shall waters break out, and streams in the desert."

The *diseases* that attend this climate, are of the billious type. Fevers are the prevailing diseases of the climate, more debilitating but less inflammatory than further to the north, and less fatal. Consumptions are rare and very seldom known, and but few cases of rheumatic affections. Full habited persons, particularly those from the north, are very apt to fall victims to the fevers of this country; but persons from the seaboard appear to enjoy excellent health, and none that have been predisposed to consumptions that have migrated but have been benefited as to health, in consequence of a removal to this climate.

The facts as stated, have forcibly occurred to the mind of the writer after several years residence in the country. It is natural to man, after viewing with deep interest so extensive and beautiful a domain, to feel an anxiety to rise within his breast to see it populated. I cannot suppress my feelings on this score; but the statements that I have briefly given, it is believed contain the truth; others may profit by them. My feelings on this score I cannot illustrate better than by the relation of a singular occurrence. About the first of June, 1819, whilst travelling in the great bottoms of the Mississippi, (called the American bottoms) my fellow traveller who had accompanied me through the country, and possessed a general knowledge of it, and of its history for forty years, whilst passing up the bottoms which extend from sixty to one hundred miles, called my attention to a natural pyramid or very high peak on the elevated and towering rocks forming the boundary of the American bottom. "Do you see, do

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you see," said my fellow traveller, "a small paling or enclosure on the top of that peak?" "Yes Sir, I replied, and what is it?" "It is," replied he, "a Mr. Hull's grave! He was an early settler in this country from the eastward, and agreeably to his direction he was buried in an erect or standing position, with his face toward the Mississippi; and that *paling* you see encircles his head!" I was truly astonished! It gave rise to many conjectures to think of a man disposing of his *remains* in so singular a manner. Surely, thought I, this man wished to live to see the time, when these vast bottoms should be handsomely improved, finely cultivated, and richly populated; and this great father of waters (the Mississippi) navigated; (as it now is by steam boats) and has thus manifested his desire by giving direction as to the manner in which he wished to be buried. It was no doubt the anxious wish of Boone and Kenton, and they greatly exulted to find Kentucky and Ohio so rapidly settling by so enterprising a population!

But to return from our country ramble to our own settlement. Our worthy friend, the Rev. William Beauchamp, became an agent for us, and after encountering numberless difficulties, is called, it appears providentially, by his brethren, to take an important station, (St. Louis) and he is now attached to the travelling connexion. Three other preachers have already been taken from our young nursery to join that connexion, and we are left bare. We want preachers much in this country. It would be well for some *who wish to be useful*, to find their way to this part of the world. Some young physicians who wish to *find a home among the people*, would find encouragement in this country.* Our worthy friend and partner, Dr. Wm. M'Dowell, from age and infirmities, is prevented from bearing with us a part of the burdens of the settlement. It therefore falls, and that heavily too, on shoulders already loaded with the cares of life. You may, therefore, judge what time a person has to write essays for a periodical work, who has a *city* to *build!* I should like to give you a full detail of the whole progress of our infant settlement; but presume, that at this time, it would not be necessary. All that I can say on this score is, that after encountering every difficulty that usually attends new settlements, and waded through the persecutions of *pretended friends* and *malevolent foes*, we have succeeded in the establishment of a very pleasant settlement, in one of the most delightful regions of the west, where its moral and religious influence, is in a greater or less degree felt for fifteen or twenty miles around!

We now wish to build a handsome church, and a male and female academy. We had designed employing a Missionary to

* Shipping merchants might meet with success. Mechanics in most branches of business might find employ. Prudent farmers are here in the road to wealth. Too many lawyers and quack doctors are a nuisance to any country.

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make an excursion through the Atlantic states, to raise a fund to *aid* us in the accomplishment of our object; but we expect that the people's patience is worn thread bare on that score, and as we *love independence*, we rely upon our own resources for the purpose. However, we should have no objection to dispose of a part of church funds, (donations of lots and lands) and I presume this might be done to some advantage in the cities, or should be, where all the capital of the west goes, and only leaves us property to build our houses with.

I am, very affectionately, yours.

THOMAS S. HINDE.

For the Methodist Magazine.

IMPORTANCE OF STUDY TO A MINISTER OF THE GOSPEL.

(Continued from page 220.)

IN the former number were made some observations on the expediency and usefulness of acquiring a knowledge of the learned languages. On that subject, the writer has freely given his own views, without any reference to the practicability of entering into such a close study as shall give to the student an ascendancy in the scale of literature. To this pre-eminence few only can hope to attain. To be a "master workmen" is not essential to every labourer.

To what has been there said, we would add a few remarks upon VERBAL CRITICISM; by which we understand a critical knowledge of words, the radical meaning of which determines, very often, the primary sense of the passage with which they stand connected; and especially such words as are emphatical in that particular connexion. We would premise, however, that although it may be important, in rescuing an obscure or controverted passage from objectionable interpretation, to be competent to ascertain the radical meaning of words, by tracing them to their respective roots, yet it is thought that too much dependence has frequently been placed upon this sort of criticism, in settling theological questions. There are certain veins of truth running through the field of Christian Theology, to which the Needle of revelation directs the mind of the conscientious theologian, and to which, by carefully digging, he will infallibly arrive. These are discovered, not merely by a solitary glimmering of light of uncertain origin; but by the collected rays of Truth which beam forth through the medium of revelation. There are, indeed, in this divine Book, a *leading design*, a *prevailing truth*, a *predominant doctrine*, and a *paramount duty*, which shew themselves throughout the whole volume, and which forcibly strike the reader's attention, in almost every page. This being the case, we do not depend upon a word of dubious import, nor upon any in-

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sulated passage, for the establishment of any particular doctrine, or for the authority of any particular duty; but they are to be ascertained from a careful collation of the several parts of the inspired writings, and by the harmonious testimony of the whole. These remarks are intended to guard ourselves against attaching too much importance to sentiments derived merely from the etymological meaning of words, and from indulging too freely in verbal criticism for the establishment of a favourite doctrine.

But while we would scrupulously guard ourselves against the abuse of this sort of knowledge, we would recommend its use to all those who are capable of turning it to the advantage of truth and righteousness. Since there are those who press this kind of learning into the service of heterodoxy, and make it subserve the promulgation of error, it is well to be able to wrest the javelin from their hands, and then to vanquish them with those very weapons with which they thought to have assailed and conquered you. While they speak "great swelling words of vanity," and boast of their dexterity in wielding the original words of scripture to support their cause, meet them with meekness of wisdom, and evince the superiority of truth, by the *manner* in which you are able to "take the spoil from the mighty."

The Unitarians or Socinians, as well as the Universalists, are perpetually resorting to their quibbling criticisms upon the import of particular phrases, and especially the original words of Scripture, in order to support the peculiarities of their respective systems. Why is this? Is it because they gain any thing by such conduct? No surely. But they hope thereby to dazzle the minds of the ignorant by a pompous parade of learning, and to impose upon the credulous by an ostentatious shew of industry in searching into the writings of the ancients. Now, to undeceive the deceived, and to establish the wavering in the truth, follow such fantastic quibblers into their lurking places, strip them of their armour, and bind them with the cords of truth, that they may no longer ensnare the unsuspecting with the splendid trappings of a false learning.

How often have we been told that Αἰων, does not signify *eternity*, but only a definite term of time, and that it ought to be rendered *ages*? But let any man open his Bible with a candid desire to ascertain the truth, and collate the several places where this and its correlative terms are found, and he will soon be convinced of the frivolity of all such criticisms. And equally weak is the argument founded upon the *ideal* meaning of עלם, which literally signifies to *hide* or to *conceal in the dark*; for all who will impartially consult the several places where it occurs, will perceive that it is most appropriately used to represent, as far as human language can represent, *eternity*, which, indeed, is *hidden* or *concealed* from mortal sight. If you wish to see how completely nugatory the Socinian argument is, which professes to derive

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strength from a critical examination of those passages in the original Scriptures, which speak of the personality of Christ, you may consult *Wardlow on the Socinian Controversy*, and *Middleton* on the force of the *Greek Article*.

In the application of this sort of criticism for the illustration of Scripture, or the vindication of any special doctrine, it should be recollected that many terms, particularly in the Greek of the New-Testament, are used in a sense quite different from what they were by the heathen Greeks. Is it to be supposed, for instance, that the words, Πιστις, Θεος, Αγιος, Ουρανος, Αδης or Γεεννα, conveyed the same ideas to a heathen Greek, as they did to a Christian? Was the *Faith* of a Grecian moralist, in *God*, in *holiness*, in *heaven*, in *hell*, the same as the *Faith* either of a Christian or a Jew? While the former apprehended by his faith a plurality of deities, or, as the apostle expresses it, "Gods many and Lords many," to the faith of the latter there was "but one God." While his *heaven* was filled with angry deities who once had their abodes on earth, the heaven of the holy Christian becomes refulgent with the smiles of the *God of love*, and its society enlivened with those who had "washed their robes and made them white in the blood of the Lamb." The inspired apostles took up words as they found them in the current language in which they spoke and wrote; but as they taught a system of doctrines and duties which was entirely new to the generality of their hearers, they used such like terms as we have enumerated, in a sense far more noble and sublime, than what the heathen philosophers did. And though they were sanctioned by the authority of the Septuagint or Greek translation of the Old Testament, in applying most of the terms in the manner they did, yet in treating on the doctrine of the incarnation of Christ, his vicarious sacrifice, of the efficacy of His blood, and the glorious fruits of His resurrection and ascension, and intercession, they were under the necessity of either inventing new terms, or of employing old ones in a new sense. The latter method was generally adopted. By this means the meaning of emphatical words was transferred to the explanation and support of a new system of Theology, far surpassing in the grandeur of its object, in the depth of its counsels, the sublimity of its truths, and in the obligation of its precepts and duties, any system of religion the world ever saw. This observation should be kept in mind, especially when explaining and applying those words which have been incautiously selected from the inspired writings to defend the doctrine of *necessity*, or of *fate*.

One more thought upon this subject. As words are used by the inspired, as well as by all other writers, in a variety of senses, we can ascertain the sense in which they should be understood only by tracing them to their ideal meaning, and thereby carefully collating the several passages in which they occur. Having arrived at their primitive meaning by descending to their respec-

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tive roots or verbal signification, we may then follow them through their various inflexions, and note the variety of senses in which they are used. This will enable us to determine with tolerable accuracy, the idea which ought to be attached to such words in any particular connexion. And it ought to be remembered, that very often, the meaning of an emphatical word in a sentence, can only be determined by the circumstance of its being there used, or from the general scope and design of the writer in committing his thoughts to writing. This last consideration will induce a cautious modesty in our appeals to the *ideal* or *radical* meaning of terms in order to determine the truth of any leading doctrine of Christianity; as the more we canvass this subject, the more we shall be convinced that this will be done more effectually from the analogy of faith, and from the general declarations of Scripture, than merely from philological criticism.

The observations we have made upon this subject, are not limited in their application to the knowledge of any one particular language. But as the Holy Scriptures were originally written in the Hebrew and Greek, such a knowledge of these two languages, as to be able to trace important and emphatical Scripture phrases back to their simple terms, and the simple ideas for which they stand, is of great use in the study of theology; and it is also admitted that from whatever source the words in common use may be derived, an ability to ascertain their etymological sense, is an acquisition of useful knowledge. Our own language being derived from a variety of sources, and continually accumulating by the introduction and naturalization of foreign words, it requires a vast compass of grammatical knowledge to understand its etymology. To this height of literary eminence few can hope to attain. But all those who profess to be sent of God to instruct mankind in the most interesting and sublime of all sciences, should endeavour to furnish themselves with as much of this sort of information, as will enable them to defend the truth against the assaults of cunning and designing adversaries. If it be made subservient to the main end of their mission, the salvation of souls, it will be sanctified unto them, and be made a useful auxiliary in defending the truth.

(To be continued.)

From Penn's Maxims.

Industry is certainly very commendable, and supplies the want of parts.

Patience and diligence, like faith, remove mountains.

Never give out while there is hope; but hope not beyond reason: for that shews more desire than judgment.

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Communicated for the Methodist Magazine.

The substance of a speech delivered by the Rev. JAMES SMITH of Baltimore, before the Baltimore Conference Missionary Society, Auxiliary to the Missionary Society of the Methodist Episcopal Church, at its annual meeting in April, 1828.

Mr. Chairman,

IN seconding the motion to accept the report of the society which we have just heard read, and have it printed under the direction of the managers, I feel myself sustained by considerations the most worthy to influence the human mind.

In acting a part, however humble, whose tendency in communicating facts of Missionary enterprize and success, shall, in any degree, operate to diffuse the Missionary spirit, by affording additional incentive and encouragement to Missionary exertions, every minister of the gospel should feel himself strictly within the spirit and broad provision of the great commission, "*Go ye into all the world and preach the gospel to every creature; and Lo! I am with you alway, even to the end of the world.*"

While other Christian churches, both in Europe and America, were, for years, engaged in exertions with the direct co-operation of Missionary societies, for sending the gospel (to the different quarters of the globe) to the benighted inhabitants of regions of spiritual darkness and death; we contented ourselves with directing our exertions almost exclusively to the object of evangelizing the inhabitants of the United States.

Truly Missionary in the spirit and character of our itinerant institutions, ushering forth preachers of the word of life from our several Annual Conferences, spreading themselves over so vast a tract of country as the United States and territories included; and finding there much material for operation—much fallow ground yet unbroken up—we, and our fathers, thought but little of extending our labours beyond the means then at our command.

But we hail the day which gave birth to the organization of Missionary societies among us, as ominous of brighter prospects before us; and pregnant with consequences as promising to unborn millions of the human race, as they must be truly heart-cheering to every enlightened believer.

We cannot but cherish the hope that the origination of these establishments among us, was designed in the order of human affairs, and perhaps, in the dispensations of a beneficent providence, to form a new and brighter era in the history of Methodism in America.

Our fathers, in bearing off from the extreme of making the gospel a matter of merchandize, seem to have fallen into the opposite one, of impressing the members of our church with the sentiment, that money is of too little importance, in the present circumstances of Christianity, as an auxiliary in propagating the gospel in the earth.

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This, perhaps, was among the causes which operated to prevent us so long, from coming forward and organizing Missionary societies for carrying the word of life to the *heathen*, at home and abroad. But since it is our duty to improve by the vices as well as the virtues of our ancestors in general, even so, also, does it behove us to avoid the errors into which our fathers in the same common cause have been betrayed, by improving the results of their experience.

When it is recollected how prevailing a vice avarice is, and in what rank the New-Testament places this vice, or rather as a fruitful source of many vices; and how great an agency it exerted in the darker ages of the church in procuring for a corrupt priesthood the sceptre of dominion and proscription, it is not at all to be wondered at that the common sense of both preachers and people, should be rigidly exerted in duly scrutinizing and appreciating the objects of pecuniary appropriation, before they should liberally contribute towards them.

But when these objects are found to be clearly such as the whole spirit and tenor of the New-Testament most evidently sanction and approve; and the means proposed for carrying them into effect have, by the test of increasing experiment, acquired an almost undisputed, and actually an unquestionable claim upon our confidence, longer to hesitate, under such circumstances, would, perhaps, be criminal.

Nay, when we reflect with what reluctance the human heart is found to engage in enterprizes which have for their object the best (the spiritual) interest of man, this fact ought to divert our suspicions from *abroad*, HOMEWARDS; and induce us to bend our wills to the most resolute and steady exertions to cultivate and call forth, in favour of such a cause, the most enlarged liberality and active benevolence. Such, my brethren, is the Missionary cause, on which we have the honour to address you. The Missionary cause, may be said to be emphatically the cause of GOD. When it is recollected that Christianity is a religion which provides salvation for depraved and guilty man, through a divine Mediator, by the sanctifying influences of the Holy Ghost; and that the gospel is the appropriate means, under God, of conveying the knowledge of this religion to the world; it must appear to every Christian, even on the first blush of the subject, that the propagation of it among all the members of our corrupt and guilty race, is a business of the deepest moment: and one, to subserve the interest of which, every Christian must feel himself bound by the highest *social, moral, and religious obligations*.

On the importance of carrying the gospel to the heathen, there are, however, two extremes which are, perhaps, equally wide of the truth. The one is that which represents the heathen as all indiscriminately doomed to eternal damnation. The other represents their condition, while destitute of the gospel, as being by no

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means a deplorable one; as involving no great danger or peril; and that, therefore, we Christians need not trouble ourselves about their case, or needlessly interrupt them in their idolatrous repose, by sending them the light of the gospel. Each of these positions, will perhaps, on close examination, be found to be far from *the truth as it is in Jesus*. The Scriptures do certainly represent the condition of heathens as very deplorable—perilous—and even dangerous. And that it is so, we should conceive must be the fact, if *truth*, *virtue*, and *piety* are *intimate allies* and *friends*.

There is one view of the subject, however, which, we think, will commend itself to the conscience of every Christian in the sight of God. It is this: that by how much Christians value the blessings of the gospel, including the information it affords of their *origin*, their *conditions*, their *relations*, their *obligations*, their prospects and ultimate destination; with all its resources of mental melioration and moral sanctification; by *so much* must they admit the moral obligation they are under, as friends to mankind, and as duteous children to their father in heaven, to use their utmost exertions to send the gospel to their heathen brethren, of the same common family with themselves.

This view of the subject will appear, if possible, in a still stronger light, if we attend to the condition of the heathen as portrayed by St. Paul in the first chapter of his epistle to the Romans, and contrast it with the views of the glorious liberty and exalted privileges which he sets forth as distinguishing the allotment of every Christian believer, under the gospel, in the v. vi. and viii. chapters of the same epistle.

Here we might summon your attention to the revolting picture of modern unchristianized man. The hundreds, actuated by the most debasing superstition, who annually yield themselves up as voluntary victims to perish under the creeking and ponderous wheel of Juggernaut—The millions of human bones which at once pave, and bleach the margins of the roads to this "abomination that maketh desolate"—The numberless victims to a form of distressful and agonizing suicide of human females, voluntarily devoting themselves to perish upon the graves of their deceased husbands—The countless individuals also, who in homage to a desolating superstition, are drowned, annually, in the waters of the Ganges—with all the mental, moral, and social degradation into which myriads of our fellow-beings are plunged, from want of the illuminating rays, and softening and re-cheering influences of that gospel which you enjoy—I say, we might call your attention to this revolting picture, each great lineament of which, if drawn at length, would form an argument which would speak volumes in favour of our present plea: but your time and our circumstances, bid us onwards to a conclusion.

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There is one view of the subject, however, which we must beg your indulgence to take notice of. The immediate object to which our benevolent contributions and exertions are to be directed, is the civilization and christianization of our Indian neighbours. There are several considerations which should make the improvement and evangelization of these people, an object especially interesting to Americans. The very soil upon which you tread, and which by a dexterous abuse of words, you have learned to call your own; and from which you derive the means of your wealth—your pleasure and your aggrandizement, this moment, perhaps, in strictness of justice is theirs. And if ye are enjoying their temporal things, can ye esteem it a hardship that ye should minister to them the means of your spiritual things? ye cannot. Nay this at least appears to be even the mandate of justice at your hands; and how much more urgent, then, is their claim upon your benevolence and Christian charity?

They appear as if placed in our very neighbourhood to furnish a suitable and convenient field for our improvement in the exercise of some of the most distinguishing virtues of our religion. And permit me to ask, what account of our stewardship shall we be able to give, should we neglect the occasion, when called, as sooner or later we shall be, to account for the talents entrusted to us; and for the occupation of the field of labour and usefulness, spread open before us? This may be the only suitable indemnification, which in the present state of human affairs, we may be expected to offer them, and which alone perhaps will utimately preserve us, *(if even that will,)* from feeling the fearful reaction of those MEASURES, which we have METED TO THEM, in the form of a desolating remunerative justice.

Let us not for a moment suffer ourselves to be betrayed into the conclusion, that on account of ostensible advantages, our mountain stands sure; since the earth is the Lord's, and the fulness thereof; and the destinies of *nations*, as well as the allotments of *individuals* are equally at the disposal of him, who said, "*Let there be light.*".

Besides, what an additional field of labour is opening on our own quarter of the globe, in our very national neighbourhood, for the exercise of our Christian charity and ministerial industry, in South-America! Behold this field also is ripening "to harvest!"

There is still a point of view, in which this subject has not been brought before your attention, which deserves, perhaps, to be regarded as among the most important. It is this: that while your Missionaries are actively engaged in labour, in toil, in privation, directing the savage and untutored mind, not only how to think, but how to *know* and love its *Maker*, *Preserver*, and *Redeemer*; you who are at home, enjoying the comforts of civilized life, and Christian society, have it in your power effectually to

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contribute, with the divine blessing, to the same god-like and worthy object. This you can do, not only by your liberal contributions in the form of money, but also in *prayer*, in *holy sympathy*, in groans of the *Holy Spirit's origination, and intercession, too big, too pregnant with holy desire for utterance.*

And while you have every reason, from the sacred scriptures, to believe that *these* shall not be without their salutary and appropriate effect upon *them, and the glorious cause in which they are engaged*, they shall, at the same time, exert the most beneficial influence upon yourselves. If there is one truth more evident than others, it is perhaps *this:* that man was designed for active pursuit. And how inexpressibly important is it that his efforts should be directed to useful objects? And how much more important *still*, that they should be made subservient to his own chief good, and that of others? While you are engaged, however humbly, in this work, it will almost inevitably exert some beneficial influence upon your own personal religious character.

While in your correspondence, you are in the habit of hearing of the *origination, progress* and *prosperity* of the work of God abroad, and especially among the heathen tribes of the common family of man, in behalf of whom you had contributed your humble mite, and sent up your prayers before the throne of grace, it will naturally lead you to *self-examination*, to *repentance*, and *increasing efforts for advancement in your own spiritual cause.*

Nor is this at all unaccountable; since to do good, and to get good, are but correlative parts of *the same essential principle in piety.*

Here we might very fitly summon your attention to the words of one who was deeply acquainted with the moral slumber of Christendom upon the subject of evangelizing the heathen. His words are, "It is an awful fact, that the spirit of missions has to christianize the church, before the church can christianize the world. If this be the fact with regard to the Christian churches generally, I would ask, is it at all surprizing that we find circulating in some of the popular papers of the day, sentiments as erroneous in doctrines and principle, as they are obviously dark and corrupt in the moral features which distinguish them?—Whether their authors are nominal Christians or actual infidels, it is but too apparent, that the love of this present world has so blinded their eyes as to induce them to feel more solicitude for the preservation of a few dollars in our own country, even if it be to afford profuse enjoyment to the individuals who may have monopolized them; than to suffer them to go out of its borders, to carry the gospel to those who are ready to perish. What if these writers have urged with some plausibility a preference for the heathen of North-America, without seeming to know, or being willing to acknowledge, the exertions which have been made, and are now successfully making, for their conversion; as well

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as the cheering prospects which sweeten the labours of those who are engaged in this benevolent enterprize. And, what if they have hit upon some pertinent remarks with respect to the proper security of money contributed for such purposes; still it is evident to every well-informed Christian, that the spirit and impetus of the whole, was, if not designed, at least, well calculated to serve the general cause of error. It is pretty evident that these gentlemen have very poor ideas, to say the least, of the genius and ultimate destination of the gospel dispensation. They appear to afford a fresh and lively illustration of these words of the holy apostle, "*If any man love the world, the love of the Father is not in him.*" Indeed, after all their profession of respect for piety, their sentiments afford strong reasons to suspect, that *some* of them, are disciples of a school with which the gospel knows not to fraternize. But their sophistry will scarcely elude the rectified moral judgment of any true believer. Do but contrast their sentiments and the spirit which their productions breathe, with the following words of a worthy Missionary who has spent many years in India. When writing to a friend he exclaims; "Ah! my dear doctor, I can never convey to your mind that awful feeling of Christian solitude—that overwhelming loneliness which I have sometimes experienced when standing fifteen thousand miles from a Christian land, among forty or fifty thousand mad idolators, hearing their shouts and seeing their phrensy:—How piercing the thought! that this was an exhibition of the mental and spiritual condition; this the brutal worship, and this, the preparation for eternity, of five hundred millions of the human race! Oh! under these impressions, the Christian church becomes almost invisible, and the work to be accomplished appears so prodigious, that nothing but the recollection of the promises; of Calvary; and of Pentecost, preserves the mind from absolute despair."

With this evangelical servant of Jesus Christ, let us, in our humble sphere, my brethren, be content to participate in the toils, while we hope to share in the triumphs of that cause, which while it is shedding a moral lustre over our guilty globe, is advancing onwards to the accomplishment of its glorious designs in establishing the universal triumph of the Redeemer's sceptre.

From Penn's Maxims.

The want of due consideration is the cause of all the unhappiness man brings upon himself. For his second thoughts rarely agree with the first; which pass not without a considerable retrenchment or correction. And yet that sensible warning is, too frequently, not precaution enough for his future conduct.

Well may we say, "Our infelicity is of ourselves;" since there is nothing we do, that we should not do, but we know it, and yet do it.

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Religious and Missionary Intelligence.

REVIVAL OF RELIGION IN NEW-BEDFORD AND FAIRHAVEN.

Communicated by the Rev. S. Sias.

In these towns are Bedford, Fairhaven, and Accushnett villages. The two former being at the harbour, and connected by a bridge, are united in the New-Bedford station. The latter at the head of Accushnett river, about four miles from Bedford, is the seat of Fairhaven station. As each of these stations includes a part of both towns, they are blended together in this account of the gracious out-pouring of God's Spirit.

The spiritual children of God had for some time deeply lamented the low state of religion in these towns; and many were ready to say in the language of the Psalmist, "Who will shew us any good?" Experience had taught us, that "our help was in the name of the Lord, who made heaven and earth," and that by him only could "Jacob arise." Our hearts were turned unto him, "to seek by prayer and supplication;" and our daily cry was, "Lord lift thou up the light of thy countenance upon us," and "turn again our captivity, O Lord, as the streams in the south." While, like Elijah, we were bowing ourselves before the Lord in prayer that the heavens might be opened, and a rain of righteousness descend, a servant of the church, who was watching "the signs of the times," fancied he saw a cloud of mercy gathering, which, guided by Divine Providence, he was persuaded would soon overshadow the place, and give "an abundance of rain;" and while discoursing on the subject of prayer, in the ecstacy of his soul, he announced to the congregation the approach of better days. In the month of August, some few appeared to be awakened to a sense of their condition, and one obtained a lively hope of his acceptance with God. Soon after, prayer-meetings were established after the evening preaching, with a design of leading the church into the spirit of travail, and of preparing the way for inquiring souls. But it was not till the latter part of November that the work assumed any visible appearance; when, in our lovefeast, several rose for prayers. It is also worthy of remark, that at the Freewill Baptist meeting, the same week, a goodly number rose for prayers also; so that we may safely say the work broke out in both congregations nearly at the same time, without any particular communication from one to the other. From this time the work began to take deep root, and soon became general through Bedford village, insomuch that Baptists, Methodists and Congregationalists all became sharers in the heavenly blessing. By each of these denominations, meetings were now held about every evening in the week; and frequently morning and afternoon meetings were held for prayer and inquiry, in addition to those of the evening. The reformation excited a general attention, and the several houses of worship were often full to overflowing. We soon adopted the method of calling mourners to the altar for prayer, which was often crowded with souls inquiring what they should do to be saved; and there many "found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth," who to them was a Saviour indeed. Although many were opposed to this method, and often spake against it, yet we have good reason for believing it was a powerful means in the hands of God of bringing many souls into the enjoyment of his redeeming love. The writer has seen such displays of Divine grace at the altar, while prayer was ascending to heaven in behalf of weeping penitents, that had he been an infidel before, he must have been convinced now. In Fairhaven village also, a few souls were witnesses of the work of grace.

About the last of December the society at Accushnett village, entered into solemn covenant to pray for a revival of religion in that place. It was not long before they saw symptoms of a reformation, notwithstanding the society at the time was in a low and tried state. Mercy seemed to favour them at this time; and as the spark which had fallen among them was just beginning to smoke, the celebrated Mr. Maffitt, whose gift is remarkable for such occasions, came to the place, and spent a day or two with them, being then on his way to New-Bedford. Seeing the prospect of a good harvest, he soon returned there again, and in a short time, the half-smothered fire was blown into a flame. He continued to divide his labours between these two villages for several weeks, where he was

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peculiarly instrumental of helping forward the work already begun, and prepared for his entering in. "And herein is that saying true, *one soweth, and another reapeth*—other men laboured, and ye are entered into their labours." The work at Accushnett village, (considering the number of its inhabitants,) was far more powerful than at Bedford. The altar was usually crowded, and frequently from five to ten would obtain comfort in an evening; and on one occasion thirteen were brought into liberty in one meeting, of which the writer was an eye-witness. It was truly affecting to see the hoary head and sprightly youth both mingling their tears at the same altar, and making mercy their plea together; from whence also they rose to glorify God for his redeeming grace imparted to their immortal souls. Here neighbours were harmoniously joining in songs of praise with one accord—brothers and sisters relating the marvellous works of God—husbands and wives giving him glory for what he had done for them—parents and children relating the wonders of Divine goodness together—and even grand-parents themselves rejoicing over their posterity in the third generation, now becoming subjects of the kingdom of heaven. Indeed, had good old Simeon been there, it must have reminded him of the day when he first beheld "the Lord's Christ," and prayed that he might *then* "depart in peace, according to his word," having "seen his salvation."

It is impossible to tell the exact number of converts among the different denominations in both towns. But according to the best estimate, we may safely compute the whole number at upwards of three hundred souls. The work still continues in the Fairhaven station, but has mostly subsided at New-Bedford. In the former place the work has been almost wholly among the Methodists, but in the latter divided among the different denominations. In both towns about one hundred and twenty-five have been added to the Methodists—between seventy and eighty to the Freewill Baptists—nearly forty to the Congregationalists, and a few to the Calvinistic Baptists. Considering the greatness of the revival, the converts in general give a very satisfactory account of the work of grace on their hearts. I will conclude the account of this extraordinary display of sovereign mercy, in the language of the Apostle, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him."

New-Bedford, June 1, 1823.

Anniversary of the Missionary Society of the Methodist Episcopal Church.

On Wednesday, May 21, at 8 o'clock, P. M. this society celebrated its Fourth Anniversary in John-street church, New-York. After singing and prayer, the Report was read, and several addresses delivered tending to shew the importance and utility of Missionary societies, and more especially the encouraging prospects now opening among the aborigines of our country.

The receipts into the Treasury, including the balance in hand at the last anniversary, amounted to $8851 29, and the expenditures during the same period, to $3740 22.

REPORT.

In meeting the Society on this interesting occasion, the board of Managers congratulate their constituents, and the friends and patrons of Missions in general, on the success which has accompanied their exertions the past year. They hail with pleasure the season which assembles the friends of Missionary enterprize, as being a time of mutual comfort, and of reciprocal rejoicing; and more especially when they can, as on the present occasion, review their labours with mingled emotions of gratitude and delight, on account of the prosperity of their benevolent undertakings. To God alone be all the praise. While He guides our course, energy and success will mark our footsteps.

It will be seen by a reference to the Treasurer's Report, that the funds of the Institution have been, during the past year, very considerably augmented, through the multiplication of auxiliaries, and the liberality of individuals. Some of the Annual Conferences have adopted more energetic measures for the combination of talent and Missionary exertion, and for the concentration of that

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spirit of liberality, which more and more pervades the hearts of our people. They are, indeed, becoming more and more awake to the importance of the great objects contemplated by this Society. The remarkable success attending your Missionaries among some of the Indian Tribes, in their awakening and conversion to God, has imparted an increased impulse to the Missionary spirit, and produced a Christian sympathy for them, which, no doubt, will be productive of the most happy results. The Wyandott Mission especially has eventuated in the conversion of several Chiefs, who themselves have commenced preaching and exhorting in their native language; and they are extending their labours among the neighbouring Tribes.

To excite a more general interest in favour of this cause, the board, at the commencement of this year, resolved on printing quarterly Missionary Notices, to detail the most extraordinary fruits of Missionary labour. These have been distributed gratuitously, and have, it is humbly hoped, produced the desired effect. In addition to this and other means used to excite a lively interest in the cause, monthly Missionary prayer-meetings have been established in this city, at which times communications from your Missionaries have been read, and collections taken up to aid the funds of the Society. It is hoped that this practice will be imitated by the auxiliaries, as far as their circumstances will admit.

There are now nineteen Missionaries employed, most of them under the patronage of this Society. These occupy the following stations. 1. The Rev. *Alexander Talley* includes within his Missionary field, Pensacola, Mobile, Blakely, and the adjoining country. What success has attended this Mission, your board has not been able to learn, having received no communications from the Missionary. 2 The Rev. *Jesse Walker*, was appointed to labour last year in St. Louis, in the state of Missouri; and, by a letter from the Rev. Alexander M'Allister, after encountering a variety of difficulties, it appears that this faithful man of God, succeeded in raising a Society of about one hundred members, and of erecting a house of worship, thirty-five by twenty-five feet. In consequence of this success, the people of St. Louis have manifested an ability and a willingness to support a preacher, independently of the Missionary Society. 3. The Rev. *William Stevenson* is appointed to travel in the Arkansas Territory. 4. The Tennessee Conference has established a Mission among the Cherokee Indians, which has a very promising commencement. At their request, the Mission was established, and the Rev. *Andrew J. Crawford* is appointed to the charge of it. Some of the Indians have made a public profession of religion, and are members of the visible Church.

5. The Rev. *James B. Finley* and *Charles Elliot*, have charge of the Wyandott Mission. The accounts respecting this Mission and the School connected with it, are highly gratifying, and afford most encouraging anticipations of the ingathering of the American heathen into the fold of Christ. From the commencement of this Mission the Lord has remarkably acknowledged it by pouring out His Spirit upon the natives, and by enabling them to give satisfactory evidence of their sound conversion to God. There are now one hundred and fifty-four members of the Church, who manifest great zeal in the cause of Christ, and a willing subjection to the ordinances of the Gospel. The School, consisting of about sixty scholars, is in a flourishing state, and is under the government of the Missionary, and four of the Indian Chiefs. This regulation will doubtless have a salutary effect, by enlisting the influence of the chief men of their own nation to produce order and regularity. Twelve of the children have made a public profession of religion, and have joined the Church. These facts shew the utility of combining school instruction with all our Missionary establishments among the Indians.

6. The Rev. *Isaac Smith* and *Daniel G. M'Daniel*, are appointed to the charge, under the superintendence of the Rev. *William Capers*, of the Mission and School at Asbury and M'Kendree, among the Creek Indians. Considerable difficulties have arisen in the way of preaching the Gospel, to the natives of this nation, which, it is hoped, time and patient perseverance may overcome. They have succeeded, however, in erecting a School house, and have commenced teaching the children, who appear to learn well, and the school is in a flourishing condition.

7. The South-Carolina Conference employs, the present year, in addition to those among the Creeks, five Missionaries; namely, one at *Monroe*, one at *Yellow River*, one at *Gwinnet*, one at St. *Augustine*, and one at *Chatahooche*. These

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Mission stations comprehend those parts of the country which have been generally destitute of the stated ordinances of the Gospel, and are therefore proper fields for Missionary labour.

8. The Rev. *Loring Grant* is the Genesee Conference Missionary, who has it in charge to visit as many of the destitute parts of the country, within the bounds of that Conference, as practicable, and to promote the objects of the Society, by forming branch societies. Two other Missionaries, the Rev. *Kenneth McK. Smith*, and *Alvin Torry*, were appointed to Upper-Canada, the former at York and the New Settlements, and the latter to the New Settlements on the Grand River. Information from these stations of a very encouraging character has been received.

9. Two Missionaries are employed within the bounds of the New-England Conference.

10. The Rev. *William Chambers* is appointed to the Cumberland station.

In addition to the above Missions, there was one under the direction of the Tennessee Conference, including the Tract of country known by the name of Jackson's Purchase, and called the Forked-deer Mission. The Rev. *Lewis Garret* was appointed a Missionary to this place; and such has been the success of his labours, and those associated with him, that regular circuits have been formed, and the people are now supplied with preaching in the ordinary method of circuit preaching.

These Missionaries extend themselves over a large Tract of country, penetrating even into the Tribes of Indians upon the borders of our own settlements, and are instrumental in carrying the messages of peace and good-will to thousands who otherwise could not hear the Gospel at all. They are not sent forth with a view to look for easy settlements, to establish themselves over congregations for life. It was never the intention of this Society to enrich an individual by money raised for the benefit of the poor, and to which the poor themselves often contribute, nor to call that a Missionary station only to make it subserve the temporal interests of the Church; but it was solely to impart new and increased energy to the original plan of diffusing Gospel blessings, by means of an itinerant ministry, to the destitute and to the poor, and to make a more combined effort to advance the eternal interests of men. For this purpose your Missionaries are appointed to *labour*, to visit the habitations of the poor and needy, and to inform the untaught savages of the wilderness that Jesus died for them, that He *loves* them, and that therefore they are invited to believe and live.

In addition to the Auxiliary and Branch Societies reported last year, the board has received an account of the following.

1. The Missionary Society of the city of Troy, auxiliary to the Parent Society.

2. The Brooklyn Auxiliary Society, which was organised in January last, promises to be a flourishing branch of the Parent Institution.

3. The Second Annual Report of the South-Carolina Conference Missionary Society, announces the formation of thirteen additional branch societies, all of which have placed their surplus funds at the disposal of the Parent Society.

4. The Third Annual Report of the Virginia Conference Auxiliary Society states, that the number of branch societies attached to that auxiliary, amount to eight.

5. The Third Annual Report of the Baltimore Conference Missionary Society, announces seven additional branch societies, making the whole number of branch societies belonging to the Conference Society, to be fourteen, all of whom are contributing to replenish the funds of the Parent Institution.

The Female, and Young Men's Auxiliary Societies of New-York, have continued their exertions with increased success, and their anniversaries have been held in a manner calculated to enlist the feelings of the Christian community in their behalf.

The Missionary Society of the Methodist Episcopal Church, within the bounds of the Philadelphia Conference, celebrated its Second Anniversary in Union Church, in the city of Philadelphia, April 9. The Report gives a very encouraging view of the Missionary cause; and the addresses must have made a deep impression on the minds of the audience relative to the importance and utility of the Missionary work. Though this Society is not called an auxiliary, yet it is certainly becoming a very powerful one in spreading the knowledge of salvation in the name of Christ. After paying $600 toward the support of the Wyandott

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and Creek Missions, and $42 32, for contingent expenses, a balance of $453 69 is reported in the Treasury.

Since the last Report, the board has recognized the Tennessee Conference Auxiliary Society, the Ohio Conference Auxiliary Society, and the Missouri Conference Auxiliary Society, each of which has placed its funds under the direction of the Parent Institution. At the last session of the Genesee Conference, the members formed themselves into an Auxiliary, and appointed a Conference Missionary. The increase of auxiliary and branch societies as far as has come to the knowledge of the board, since the last anniversary, is thirty-six, which, added to those then reported, make the whole number to be fifty-two. While a few of these seem to languish, the most of them are very active, and afford full evidence of a growing interest in the grand cause of truth and righteousness.

The information contained in the preceding detail of the operations of this Society, precludes the necessity of adding much more. But we cannot conclude without adverting to one or two circumstances which are calculated to give increased energy and activity to Missionary exertions, particularly among the heathen Tribes.

It has been a question among theorists, whether it be practicable to evangelize a barbarous people before they become civilized. This question has been recently completely put to rest, by the most irresistible of all evidence, that of actual experiment. The conversion of the Wyandotts, and some others of our Indians, is a demonstrative proof of the power of the Gospel to reform the savage heart, even before the light of civilization has enlarged his understanding, and changed his mode of living. And this truth is fully developed and confirmed in the early history of the Church, and the labours of the primitive preachers and evangelists. When they went forth to preach "Jesus and the Resurrection," they did not wait for the slow process of civilization to prepare the way for the introduction of Gospel truth; but they addressed themselves in the name of the Lord immediately to the heart, and poured the light of divine truth into the understanding; and civilization followed as an effect of religious reformation. So our modern Missionaries, following, though at a respectful distance, the footsteps of their venerable predecessors in the Missionary field, have witnessed similar results. The natives have bowed their necks to the yoke of Christ, have felt the transforming power of truth upon their hearts, and the work of civilization has commenced under the influence of religious excitement, which, it is hoped, will eventuate in their complete emancipation from barbarian thraldom. Thus, while Christianity shall reform the heart, science shall enlarge and refine the understanding, and the arts of civilized life, meliorate and adorn their conduct in domestic and civil society.

Another remark is, the delightful co-operation of the several Christian sects in spreading the wing of divine mercy over the heathen world. Time will not permit an enlarged notice of a theme so consoling to the heart of the Christian philanthropist. Indeed, the frequency with which it is brought into view seems to supercede the necessity of doing this at present. But while the labours of this Society are religiously consecrated to the service of the Methodist Church as a branch of the great militant Church, the board of managers willingly award the deserved meed of praise to sister branches, however they may differ on some non-essential points of minor consideration. While the integrity and purity of the Gospel are preserved inviolate, and the external order of the Church is kept free from the pomp and splendour of worldly glory, Christian prudence and charity mutually prompt the followers of Jesus, to reciprocal love and to a practical co-operation. Peace to all who love our Lord Jesus Christ in sincerity.

A concluding remark is, the universality of the character of the Society whose labours are sketched out in this Report. It knows no geographical lines as limits to the field of its operations. It is only limited by its means. It gives no preference to colour, to nation or country; but directs its plans of benevolence to all those tribes of men who are destitute of the knowledge of Jesus Christ, and the means of salvation. Its primary intention is expressed in these comprehensive words:—*To assist the several annual Conferences to extend their Missionary labours throughout the United States, and elsewhere.* This covers every spot of ground unoccupied, whether civil or barbarian, which may come within the sphere of its means to occupy and cultivate. It is to assist in *extending* their Missionary labours, &c. most distinctly intimating that it is but an extension of

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the original system of diffusing gospel light by means of an itinerating ministry, so as to include those waste places, which could not otherwise be cultivated. The character, therefore, of the Society is both domestic and foreign. While it looks at home with a compassionate eye on the desolate places of *our* moral world, it extends its hand of mercy to more distant regions, desirous to afford relief to the forlorn and helpless. In viewing this characteristic of the Society, the board would point to their Spanish neighbours in South-America, who have so recently began to breathe the air of civil liberty. What a wide field is here opened for the full exercise of Christian benevolence and Missionary enterprize. If it be entered with spirit in the name of the Lord, may we not hope for the same success which has followed the labours of God's servants elsewhere? "Before Zerubbabel the mountains shall become a plain, and the headstone" of the Christian edifice "shall be brought forth with shoutings, crying grace! grace! unto it." While our brethren in the old world are successfully prosecuting their great Missionary plans, by which they are illuminating the East with Gospel light and truth, let the Christians of the New World be no less assiduous to irradiate the dark places of their moral hemisphere with the enlightening beams of the Sun of Truth and Righteousness. Then shall the East call to the West, and North to the South, and hail each other blessed in the Lord.

Under these impressions and prospects, the board of Managers once more commit their cause into the hands of that God, whose munificent eye hath watched over their affairs; and likewise commend it to the prayers and liberality of their brethren and friends, relying upon their co-operation to give efficiency and success to their counsels. While they offer a tribute of praise to God for His continued help, they would present their thanks to their brethren for their prompt and effectual aid. To the Auxiliary and Branch Societies they owe much for their zealous activity, for that spirit of liberality which has distinguished their operations. By thus continuing to replenish the funds of the institution, the Superintendants of the Church will be enabled to select and support those men of God, who shall yet explore and cultivate the remotest sections of IMMANUEL'S LAND.

Obituary.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

Our beloved brother BUCK, has gone to a world of spirits, and the following account of his life and death I here present you, to be published in your excellent Miscellany, if you think proper.

ELIJAH HEBARD.

Jamaica, Long-Island, May 15, 1823.

DAVID BUCK was born in New-Jersey, September 12, 1771. When about eighteen years of age he embraced the Lord Jesus by faith, and received a sense of sins forgiven. His name appears first on the Minutes of Conference in the year 1794, when he was stationed on Delaware circuit. In 1795 on Newburgh, and in 1796 he was received into full membership among the travelling ministry, ordained deacon and stationed on Long-Island. In 1797 he was stationed on Reading, and in 1798 he was elected to the office of an elder; but in consequence of the indisposition and absence of Bishop Asbury, he was not ordained until the year following, when he was stationed at Albany. In 1800 in Brooklyn, and 1801 and 1802 Brooklyn and Long-Island; and in 1803 he located through bodily infirmities, and settled on this Island, at Hempstead Harbour, where he resided until the day of his death. Perhaps few local preachers have laboured with greater acceptance and usefulness than brother Buck. For about twenty years he has preached almost every Sabbath in the neighbourhood of his residence and the adjoining places, and yet few preachers could collect a larger congregation of attentive and willing hearers.

He was an excellent and powerful preacher. At Quarterly-Meetings and Camp-Meetings, whenever he spoke he was heard with interest and delight. God was with him, and the sacred unction usually attended his word, and hundreds on this Island have cause to bless God that they ever heard him proclaim the sound of salvation. He held the office of circuit steward, and other offices

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in the church, and his instructions and admonitions were received with respect; and perhaps no person could be taken from us whose death would be more deeply and universally lamented on this circuit.

The circumstances of his death were as follows: He had been engaged in his domestic concerns through the day, and the weather being warm, he sat in the evening about half an hour with his coat off, and took a violent cold; which ended in a violent fit of the gravel, a complaint with which he had been afflicted for many years. He suffered for about ten days the most excruciating pain; but he suffered with that fortitude, that patience, and that calm and cheerful submission, which characterize the Christian. He asked his companion one day, "Have I been impatient?" To which she replied in the negative.—About four days before his departure, sister R. Searing, a neice of his, said to him as he was sitting in a chair, "Uncle David, you feel, I trust, that heaven is your home." "Yes," said he, "Ruth if it were not for that at such a time, I know not what I should do."

About three days previous to his death, sister Starkins addressed him in words like these: "Brother Buck, you have long been as a father to us in this place; you have long toiled in the ministry; you have spent your time, your talent, your sweat and your strength in preaching Jesus and him crucified; and I hope it will not all be in vain. I hope to meet you in Glory. "Yes," said he, *with* emphasis, "I hope so," and added, "I have felt for some time past as if my work was almost done. I see nothing here worth living for." The last twenty-four hours of his sickness, his pain in a great measure left him; most probably in consequence of a mortification having taken place, and he from the ease he felt, supposed himself to be better; but on Thursday morning about three o'clock, those who attended him, supposing him near his end, called up the family, and his son Valentine, coming to the bedside said, "Papa, do you not think you are about to leave us?" to which he replied with his usual calmness, "I feel no indications of it at present;" the son said, "Papa, we suppose that mortification has taken place, and that that is the cause of your ease. Do you not think it is possible?" "Yes," replied he, "it is possible;" "and are you ready to go," continued the son: "Yes," replied the father, "I have no wish to stay." And when spoken to afterwards by sister Starkins concerning his departure, he said, "My conscience is pure, there is nothing that I am conscious of that I have cause to fear or dread." These were the last words which he uttered, and about one o'clock, on Friday morning, May 2, 1823, his immortal spirit fled, we have reason to believe, to the regions of the just. He has left a widow and six children, with numerous relatives and friends, to mourn their loss.

Poetry.

THE CRUCIFIXION.

By James Montgomery.

[We should feel some difficulty in pointing out any sonnet in the English language possessed of so much real power and sublimity.]

[*Port Folio.*

I asked the heavens—"What foe to God hath done
This unexampled deed?"—The heavens exclaim,
"'Twas man; and we in horror snatched the sun
From such a spectacle of guilt and shame."

I asked the sea; the sea in fury boil'd,
And answered with his voice of storms—"'Twas man;
My wave in panic at his crime recoil'd,
Disclos'd the abyss, and from the centre ran."

I ask'd the earth; the earth replied aghast,
"'Twas man; and such strange pangs my bosom rent,
That still I groan and shudder at the past."

To man, gay, smiling, thoughtless man, I went
And asked him next;—He turned a scornful eye,
Shook his proud head, and deigned me no reply.

Errata.

Page 218 of the present volume, line nine from top, erase the word *common*.

— 231 It is stated in a note by the Editor, that the dividend from the Charter Fund for the present year, has been only $100 to each of the annual Conferences previous to the Baltimore Conference. Subsequent information has convinced us that the Trustees were correct in their statement, because they had authorized the Conferences to draw $120—but by some mistake the Missouri, Mississippi, and South-Carolina Conferences drew only $100, which circumstance caused the error in the above note, and which we take pleasure in correcting. All the Conferences subsequent to Baltimore and also Virginia, have drawn $120.

The reader will also notice an error made in numbering the pages—from p. 248 to 257, page 253 ought to be p. 249 and so on in order to p. 256. The reading however is correct.

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THE

Methodist Magazine,

FOR AUGUST, 1828.

Divinity.

A DISCOURSE ON FUTURE PUNISHMENT.

(Continued from page 248.)

I would close this examination, already made longer than I intended, by a few general reflections upon the Treatise under consideration.

While this scheme of salvation is professedly built upon the gospel, it is remarkable that it has less to do with the scriptures than almost any other production. In general the author makes no more use of the word of God, than if he were writing a book upon geography. Hence it is not to be wondered at, that there should be found a striking coincidence of the sentiments of this book with those we meet with in deistical authors. The doctrines here taught respecting the nature, cause, and effects of sin, are in strict accordance with those held by Deists. The representation of the commonly received doctrine of atonement, and the objections to it, together with the character given of the Saviour, appear to have been taken from the "Age of Reason;" while the system throughout, and the general character of the reasoning in support of it, are such as would not be likely to offend the most fastidious unbeliever. The natural tendency of this work, and especially the liberty taken with the scriptures in it, is not calculated to edify Christians, nor to make bad people better; but rather to unsettle the mind in divine revelation, and open the flood gates of error and licentiousness.

Having thus examined the Treatise upon Atonement, and not finding the salvation of all men established therein, I come,

Secondly, To show that the wicked are sentenced to everlasting punishment in the future world. This proposition naturally divides itself, and presents us, 1. With the *certainty* of future punishment, and 2. With the *endless duration* of it.

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I. The *certainty* of future punishment.

1. It is said by some, that the wicked receive all their punishment in this life; and it must be acknowledged that a course of disobedience is frequently attended with much pain, and chastised with severe and repeated strokes of God's rod: but this is not always the case: and in no instance do they receive the whole of their deserved punishment here. Nay, what they suffer in this world is not so properly punishment, as a course of discipline intended for their reformation. Some indeed forfeit their lives to the laws of their country, and die by the hand of the public executioner. But what shall we say of those who commit crimes of such a nature, or under such circumstances as to elude censure and punishment in this world, if there is no punishment in the next?

While the highwayman robs, perhaps to save himself from jail, and is punished with death for his crime, a tyrant at the head of an army ravages whole states; he pillages on the right and on the left; he violates the most sacred rights; the most solemn treaties, he knows neither religion nor good faith. Go, follow his footsteps, see countries desolated, plains covered with the bodies of the dead, palaces reduced to ashes, and thousands of miserable inhabitants driven from their homes in despair! Inquire for the author of all these miseries. Will you find him, think you, confined in a dark dungeon, expiring on a wheel or a gallows? Lo! he sits upon a throne, he lives in a royal palace, fares sumptuously every day, is surrounded by a host of sycophants and idolaters who live upon his favour, and minister to his appetites and passions. But what is divine justice doing all this time? It is looking on, and reserves a terrible punishment for this offender in the future state. *After death is the judgment*, when all his iniquities shall be brought to light, and punished as they deserve.

How many have made themselves rich by a traffic in human beings, and by the unrewarded labours and sufferings of the children of Africa! Sunk in the sordid love of gain, and alike deaf to the cries of humanity and the denunciations of justice, they have torn these unfortunate creatures from their country and friends, carried them into foreign lands, sold them like cattle in the market, and thus subjected them to every indignity, privation and hardship, which their merciless masters saw fit to inflict upon them; and all this with the favour or connivance of human laws. But what is divine justice doing all this time? It is looking on, and reserves a terrible retribution for these offenders in the future state. "*These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye who forget God*, and imagine there is no future punishment, *lest I tear you in pieces, and there be none to deliver.*"

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There cannot be a more odious vice than that of hypocrisy. A man makes profession of piety towards God, to deceive his fellow-creatures, to get himself a name, to advance his interest, that he may have an opportunity the better to practise the arts of detraction and persecution, and gratify his envy or his malice under pretence of zeal for the cause of God! Presumptuous wretch! Thou hast taken the opportunity which the imperfection of human laws afforded thee to defy the justice and the power of the Almighty. But though thou escape punishment here, yet God will bring thee into judgment, with every secret work, and then shalt thou receive according to thy wickedness.

Thus it appears that there are many sins committed, and many sinful desires and tempers indulged, against which no human laws are made, and which are not punished in this world; but which, if God be just and true, shall be punished in the world to come.

2. We find an argument for future punishment in the conscience of man. Man finds himself in the world and in a state of dependence. He acknowledges a supreme law; for he has a sense of right and wrong independently of his own will. He is either innocent or guilty; and that not only in the judgment of men, when the eyes of his fellow-creatures are upon him, but in his own conscience in secret, when no eye beholds him but the all-seeing eye of Jehovah. Then it is that the sinner feels an inward sense or consciousness of guilt, and in spite of himself, trembles before his Lawgiver and Judge.

> "Deputed conscience scales
> The dread tribunal, and forestalls his doom;
> *Forestalls*; and by forestalling, proves it *sure*.
> Why on himself should man *void* judgment pass?
> Is idle *nature* laughing at her sons?
> Who *conscience* sent, her sentence will support,
> And God above assert *that* God in man."—YOUNG.

3. Another argument for the future punishment of the wicked is built upon those passages of scripture which teach us that men may die in their sins, and that if they die in their sins where Christ is gone they cannot come; upon those which inform us that some have actually died in their sins, as the rich man, and all those of whom the apostle Jude says, *they perished in the gainsaying of Korah*; upon those which inform us that the inhabitants of Sodom, Gomorrah, and the cities about them, are set forth for an example suffering the vengeance of eternal fire; and that it shall be more tolerable for these in the day of Judgment than for Capernaum; upon those which assure us that mankind shall be judged according to the deeds done in the body; which prove that men may die in their sins, and that there is no repentance after death: and finally, the certainty of future punishment is built upon all those passages of scripture which denounce damnation against the impenitent and unbelieving, and upon those which

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describe that damnation as terrible in its nature, as it is fearful in its duration.

4. Having mentioned the future judgment it may be proper to observe, that it affords a most striking proof of the certainty of future punishment; for that is properly the time of retribution, when God shall render to every man according as his work shall be:—*tribulation upon every soul of man that doeth evil.* Though a day of judgment be denied by some, we believe with the poet Young, that it was "the first in wisdom's thought," though "the last in nature's course." That there will be a day of judgment and retribution at some period after death, appears as certain as the express declaration of God's word can make any thing. *It is appointed unto men once to die, but after this the judgment,* Heb. ix. 27. *God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained,* Acts xvii. 31. *I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing,* 2 Tim. iv. 1, *And I saw the dead, small and great, stand before God: and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works,* Rev. xx. 11—15. *But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men,* 2 Pet. iii. 7.

Many other passages equally express might be produced; but I would observe in the words of Mr. *Saurin*, that "we do not rest the whole weight of the argument on any particular passages, but on the general design and scope of religion. If this method be adopted, it will soon appear, that the doctrine of a future judgment is contained in a manner clear and convincing, not only in the writings of apostles and evangelists, but also in the revelations, with which God honoured the patriarchs, many years before he gave a written law, Jude 14, 15.

"Yea, were we to allow, that we have no formal passages to produce, in which this truth was taught the ancient servants of God, (which we are very far from allowing,) we might still maintain, that it was included in the genius of those revelations which were addressed to them. Jesus Christ taught us to reason thus on the doctrine of future rewards, and we may fairly apply the same method to the doctrine of future punishments. The doctrine of future rewards is not contained in the formal terms, but in the general design of this promise, *I am the God of Abraham,* Matt. xxii. 32. How splendid soever the condition of Abraham might have been, however abundant his riches, however numerous his servants, this promise proceeding from the mouth of God, *I am the God of Abraham,* could not have been accomplished in the temporal prosperity of a man, who was dead, when the words

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were spoken, and whom death should retain in durance. As God declared himself the God of Abraham, and as Abraham was dead, when he declared it, Abraham must necessarily rise again. And this is our Saviour's reasoning, *God is not the God of the dead: but of the living.*

"Let us say the same of those punishments, which God has denounced against sin, in regard to those ancient sinners, of whom God declared himself the Judge; *God is not the Judge of the dead: but of the living.* The wicked, during this life, are often free from adversity; but were they even miserable all the time of their abiding on earth, their miseries would not sufficiently express God's hatred of sin. Asaph renders to divine justice only one part of its deserved homage, when he says, in order to justify it for tolerating some criminals, *Surely thou didst set them in slippery places, thou castedst them down into destruction. How are they brought into desolation as in a moment! They are utterly consumed with terrors! As a dream, when one awaketh, so, O Lord, thou shalt despise their image,* Ps. lxxiii. 18—20. No! the unexpected vicissitudes, that sometimes confound the devices of the wicked, the fatal catastrophies, in which we sometimes see them enveloped, the signal reverses of fortune, by which they are often precipitated from the highest elevation to the deepest distress; all these are too imperfect to verify those reiterated threatenings, which the Judge of mankind denounced against primitive criminals, to teach them that he was a just avenger of sin. To display this fully there must be a resurrection and a judgment. In this manner, even supposing there were no formal passages in proof of future judgment, (which we do not allow,) the genius, the drift and scope of religion, would be sufficient to convince us of the truth of it."*

To sum up the whole under this head, If there be a righteous Governor and Judge of mankind, he will make a just distinction between the righteous and the wicked. But this distinction is not made in this life. *Here* the wicked are often seen in *prosperity. They are not in trouble as other men; neither are they plagued like other men. But many are the afflictions of the righteous.* As far as it relates to this life, the balance is frequently against them. But it shall not always be so. The time is coming when God shall deliver them out of all their afflictions.—Then also shall the wicked be *set in slippery places, they shall be cast down into destruction. How are they brought into desolation as in a moment! They are utterly consumed with terrors! As a dream, when one awaketh, so, O Lord, thou shalt despise their image.* On the ground of future rewards and punishments we can justify the dispensations of Providence towards men in this life, and on no other. Give up this, and the divine dispensations

* Saurin's Sermons, Vol. iii. pp. 254, 255.

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become inexplicable. We cannot tell whether our heavenly Father is more pleased with a life of piety, or irreligion. A future retribution both of the righteous and the wicked, alone can resolve the difficulty attending the dispensations of providence in this world.

II. What has been said is sufficient to show the *certainty* of future punishment, and I come, *Secondly*, to consider the duration of it. And this the Scriptures assert is *everlasting*, or *eternal*.

Thus the text, *These shall go away into everlasting punishment.* At the 41st verse of this chapter we are told that the Judge will say to those on his left hand, *Depart ye cursed, into everlasting fire, prepared for the devil and his angels.* Again: *If thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life maimed, rather than having two hands or two feet to be cast into everlasting fire,* Matt. xviii. 8.—*And the devil that deceived them was cast in the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And the smoke of their torment ascendeth up for ever and ever,* Rev. xx. 10, and xiv. 11. St. Mark tells us, that *he who blasphemeth against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation,* chap. iii. 29.

If, in these passages, the words *everlasting, for ever, for ever and ever,* and *eternal,* are to be taken *literally,* the future punishment of the wicked will be endless; and that they are thus to be taken will fully appear from the following considerations:

1. This is their native signification. It is allowed by competent judges on all sides, that the Greek word, from which these words are derived, signifies, in its true etymology, *endless duration.* The late Dr. Huntington, though a believer in Universal Salvation, understood it in this sense. His words are, "Does the Bible plainly say that sinners of mankind shall be damned to *interminable* punishment? It certainly does; as plainly as language can express, or any man, or even God himself can speak. It is quite strange to me, that some, who believe that all mankind shall in the end be saved, will trifle as they do with a few words, and most of all with the original words and its derivatives, translated *for ever,* &c. All the learned know that this word in the Greek, signifies an *age,* a *long period,* or *interminable duration,* according as the connected sense requires. They, therefore, who would deny that the endless damnation of sinners is fully ascertained in the word of God, are unfair in their reasonings and criticisms."*

2. These words are used, and they are the strongest the Bible employs, to express the proper eternity of God, and the endless happiness of the saints in glory; and we may as well say they

* Calvinism Improved, pp. 47, 48.

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express only a "period of duration, either longer or shorter," when so applied, as when they are used to express the duration of future punishment. It is worthy of remark also, that in the verse of which the text is a part, the same word is used in the Greek to express the duration of the punishment of the wicked, as is used to express the duration of the happiness of the righteous.

Here, besides the radical meaning of the word, we have the sense which the construction of the sentence gives it: so that whatever be its meaning in one case, must be its meaning in the other. If it mean any thing less than eternal when applied to the punishment of the wicked, it must mean less than eternal when applied to the happiness of the righteous.

3. It is further evident that the word everlasting means strictly *without end*, because it is used at the day of judgment to express the duration of punishment, without any note of time to limit its signification. Then the scenes of time shall all be closed. Then the scheme of God, with respect to mankind, shall be finished, the mediatorial kingdom given up to the Father, and the states of all mankind unalterably fixed. Then *he that is holy shall be holy still, and he that is filthy shall be filthy still.* The wicked shall then look forward to eternity, as to an unbounded sea, without the least intimation on which thought can light or hope rest, that their punishment will ever come to an end. On this account it is, that the sentence passed at that time, is by the apostle called *eternal judgment*, Heb. vi. 2.

4. Against this sense of the words for ever, everlasting, &c., I know of but one objection that has any weight in it, and that is taken from the application of these words, in several places, to temporal things. But this objection will be found to have little weight in it, when it is observed that a word meaning strictly *without end*, may be accommodated to temporal things, and used to express an unknown period, "either longer or shorter." But if these words mean any thing less than endless duration, they cannot be applied to *eternal* things, because they cannot express them. Besides, we have an infallible rule to determine the meaning of these words when applied to different things. The apostle tells us, that *the things which are seen are temporal, but the things which are not seen are eternal*, 2 Cor. iv. 18. Here we are taught, that *the things*—all things without exception, *which are not seen*—which are spiritual, belonging to the future state, *are eternal:* and this must mean *eternal* in the strict sense of the word, because they are opposed to the things *which are temporal.*—How dangerous, then, must that hope be which rests on no other foundation than the supposition that the future punishment will come to an end, because these words are sometimes accommodated to temporal things!

5. Another argument for the *everlasting* punishment of the wicked is taken from two considerations; the first of which is,

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that sin deserves such a punishment; the second, that God *will* render to the sinner his due. Concerning the latter of these points there can be no dispute with those who believe the word of God; for it is therein declared, and that repeatedly, that *God will render to every man according to their deeds, whether they be good or bad.* This even the asserters of Universal Salvation do not dispute. But then some of them say that this is done in the present life. The absurdity of this, however, we have shown by the arguments which prove the certainty of future punishment. Others teach that the finally impenitent shall receive, in a future state, all that their crimes deserve, and then shall be saved. But this sentiment is encumbered with many difficulties. For this would be salvation without pardon and without grace. Most certainly he who suffers all the punishment he deserves is entitled to his salvation upon the score of *justice* and *equity*, and is in no degree beholden to the grace of God for it. Others again hold that the future state is a state of probation, and that the punishment of the wicked will produce repentance, and terminate in their moral purification and salvation. It seems to be essential to all these different schemes to maintain that neither sin, nor the punishment of sin, is in any sense infinite. If, therefore, it can be shown that sin is an evil of that kind that *deserves* everlasting punishment, and that it shall be punished as it deserves, it will clearly follow that the future punishment will be *everlasting*.

It is generally contended by the advocates for Universal Salvation, that sin is a finite evil because it is the "act of a finite creature"—"the effect of finite principles, passions and appetites," and "the fault of a finite life." If by a "finite life," is meant our short life in this world, it is admitted that sin is the "fault of a finite life;" but then I observe that the criminality of sin is wholly independent of the circumstance of time. Frequently the greatest crimes are committed in a moment. The objection also regards man as finite with respect to the magnitude of his powers and capacities. This is admitted; but at the same time it is contended that there is a sense in which he is strictly infinite, viz. with respect to his *immortality*. Here then is a sense in which sin is infinite, as corresponding with the infinite duration, or immortality of man. This is the foundation on which everlasting punishment rests, and not on the degree or magnitude of sin. And thus while every sin deserves everlasting punishment, there is room to vary that punishment in degree, so as to make it correspond exactly with the degrees of criminality found in the different actions and tempers of men.

This being premised, it will not be difficult to prove that sin is an infinite evil, and that it shall be punished with an infinite or everlasting punishment.

1. Sin is the violation of an infinite law, and contempt of infinite authority. The law of God is the *eternal rule of right*, and

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binds man to perpetual or everlasting obedience. It will then follow that the transgression of the divine law is an infinite offence, because it is the violation of infinite or everlasting obligation. He who breaks the law of God can never repair the breach; and if the sentence of the law be executed upon him, he is consigned to everlasting punishment. Thus when a man commits treason or murder, he forfeits his life, and with that all the privileges of a citizen, and puts it out of his power *for ever*, to obey the laws of his country. Nor would future obedience, if he could perform it, atone for his past crime. No doubt many a murderer would be glad to compromise with the law upon condition of future obedience: but then if a compromise be allowed it must be through the mercy of the government, and not by any claim which the murderer has in justice.

This is clearly illustrated in the case of our first parents. When they transgressed, they fell; nor could they of themselves, have recovered what they then lost. They also put it out of their power to perform the obedience which the law required: and had not mercy interposed they would have been cut off on the day they transgressed, and consigned to everlasting punishment. To say otherwise would be to ascribe their salvation to themselves, and not to the grace of God. But the apostle has decided this point when he says, *The wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord*, Rom. vi. 23. The death here must be eternal, because it is opposed to *eternal life:* otherwise the opposition is destroyed. *Eternal death* is the *wages* of sin; and nothing could remove it but the *free, undeserved gift* of God, through Jesus Christ our Lord.

2. Sin is the abuse of infinite goodness, and is therefore infinitely base and criminal. God is the Being supremely good. And wherefore did God create man? Not in wrath, but in love; that he might have creatures capable of participating in his own felicity. Behold, how the goodness of God is displayed in the works of creation, providence and grace!—Sin is the abuse of all this goodness. *The carnal mind is enmity against God: it is not subject to the law, neither indeed can be.* The sinner refuses to pay homage to the God of the universe. He refuses him the gratitude which is due to the author of every good and perfect gift. He refuses to acknowledge him as his King and Saviour. He practically says, *I know not the Lord, neither will I obey his voice.* He turns his back upon him, shuts his ears against his calls, and insolently complains that he is a hard master. He makes no more account of redeeming mercy than of creating goodness. It is written, *God so loved the world that he gave his only-begotten Son; that whosoever believeth in him might not perish but have everlasting life.* But he will hardly give his attention for a moment to the divine declaration. The sentiments implied therein do not affect him in the least. He sees no beauty in the Saviour that he should desire him.

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This conduct appears to those who have duly considered it, infinitely base and criminal; and hence many have ascribed to sin a magnitude equal to that of the goodness and mercy abused. This at first sight, would seem correct. There is some truth in the axiom which has been laid down, that the criminality of an action increases in proportion with the superiority of him who is the object of it, and with the magnitude of that goodness which is abused. How far this reasoning is true in theory, I cannot determine; but that it is true to a great extent we cannot doubt. This gives to sin a magnitude beyond our comprehension, and therefore it is called infinite. But it is sufficient for my present purpose to consider the mercy and goodness of God as infinite in duration, and as designed to make his creatures everlastingly happy: and then the unavoidable inference will be, that the abuse of that goodness is an evil infinite in the same sense, and deserving everlasting punishment.

3. Sin is the refusal of eternal life, and must therefore deserve eternal death, or everlasting punishment. Sinners reject the council of God, and put eternal life from them. They neglect that great salvation which was obtained by the blood of Christ, and is freely offered to them in the gospel. This renders it peculiarly just that they should be *punished with everlasting destruction from the presence of the Lord, and from the glory of his power*. The sin in this case must be as great as the blessing refused; and as the blessing refused is everlasting life, the *wages*, or *desert* of that refusal, must be *everlasting death*. The consequence cannot fail. It is as certain as that the beggar who refuses the offer of food and hospitable entertainment, deserves to go hungry and cold, and shall suffer all the evils of his own obstinacy;—as certain as that the sick person who refuses medicine, shall die for his temerity.

In the conduct of the sinner who refuses eternal life on the terms of the gospel, is found all the stupidity and foolhardiness of slighting his own mercies; all the baseness of ingratitude; all the criminality of presumption and rebellion against the Supreme Ruler of the universe; and this by a creature destined to exist *for ever*, though repeatedly instructed and admonished of the danger of his conduct!

(To be concluded in our next.)

Biography.

MEMOIR OF MISS ELIZABETH PECK.

THE following short account of the conversion of Miss ELIZABETH PECK, was written by herself.

"I was born in the town of Danbury, Conn. July 22, 1792. When I was two years of age, my parents removed to the town

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of Middlefield, Otsego county, N. Y. where I spent about twenty years of my life. Here I wasted the morning of life, and experienced the decay of youthful vigour, through a lingering sickness. My parents were religious and brought up their children strictly moral, teaching them to attend public worship at least once a week, which was the means, under God, of so enlightening my understanding, that since my first remembrance I have been followed with serious impressions relative to a future state. Soon did I learn that my happiness hereafter depended on the right use of the means of grace put into my hands. I was therefore induced to form many resolutions to become pious, but would soon find my resolutions not sufficiently grounded to withstand the allurements of the world and the vanity of my youthful mind. For being fond of gay company and amusements, my heart was often betrayed into sin, which in my moments of reflection caused me to lament the depravity of my heart, and the inconstancy of my zeal for the salvation of my soul. At the age of sixteen I joined a singing school. As I possessed a tolerable voice and a great taste for music, I made considerable proficiency. But though the diversion in itself was innocent and improving, the general spirit of the company which it introduced me into, was such as served to draw my mind from serious things. But blessed be God for his awakening mercy, which pursued me closely, and sometimes in dreams and visions of the night. One of which cannot be easily erased from my memory. I thought that one of my companions at school was taken sick with the typhus fever, and I with several others went to visit him. We found him just expiring in the most frightful appearance, and in all the horrors of a guilty conscience. This awful scene so alarmed me that I awoke. The sensation was so strongly impressed upon my mind, that I thought I had taken the fever from him, and so fancied myself sick. This, with conviction for my past disobedience rolling upon me, so depressed my spirits that I left school. And so it fell out, even as I dreamed. In a few days poor J. C. was violently seized with the typhus fever, which in about two weeks terminated in his death. A few days before which, I was called to go with some friends to see him, I started in haste not thinking of my dream until I opened the door. When in an instant all the affair was opened to my mind. I looked around and saw every circumstance exactly as I dreamed. The weeping friends with the departing son bereft of his reason, and without hope in Christ. My feelings were now harrowed up anew. I also took the fever, and soon became sick in reality. Means however were blessed so that the fever found a crisis before it run to its common height. But oh! how can I paint the anxiety of my mind. It far exceeded my bodily distress. The desperate case of the young man was constantly before me. I fancied I could see his dreadful situation and hear him upbraid

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me in language like this: 'You have Christian parents and every spiritual advantage, but alas! how striking the contrast between us! I have been early taught to make a jest of religion, and break the commands of God. Why did you not tell me better?' I was now brought into a strait. I strove to look to God for pardoning mercy; but such crowds of temptations pressed me on every hand, that I was almost prevented raising one desire to heaven. In this state of mind I continued for several months. A certain passage of scripture lay with much weight upon my mind. 'For which of you intending to build a tower sitteth not down first, and counteth the cost whether he be able to finish it.' These words were opened, and set home to my heart. I thought that a tower must cost much labour, and it would be necessary to collect a sufficient quantity of materials fit for the purpose, and then to choose a good situation on a firm foundation. The application was obvious. I found that my mind was carnal and sold under sin. A great work lay before me, and until it was accomplished, I should be exposed to destruction from the incursions of my enemies. In short, that I must have an interest in Christ, to the expense of all my pride and self-righteousness—That I must be careful to build on the sure foundation, or the winds and the floods would prove destruction, and all my labour be in vain. Thus did I try to count the cost. In retrospecting my life I found that it had been filled up with disappointment, and that my master whom I had served, had but illy paid me for all my toil and pain. At length I learned that a Camp-meeting was to be held in the town of Munden about ten miles distant. I had heard much of such meetings, though never witnessed any for myself. It appeared to me that I ought to attend—that if I did it was probable that I should see or hear something that would prove a consolation to my mind. Accordingly I attended; and found the order of the meeting good. The preaching and praying came like thunder to my soul; and instead of wearing away the disease, seemed to make it still more burdensome and afflictive, until I concluded that it was high time wholly to lay down the weapons of my rebellion, and venture upon Christ, the rock of my salvation. Although this seemed exceedingly difficult, yet as nothing short could possibly save me from the rage of a guilty conscience and the wrath of God—trembling, sick and wounded as I was, being slain by the law and every way cut off—resolving if I must perish to perish at the feet of a crucified Saviour, I plead: Gracious Heaven! permit me, even me to approach thee. And in this critical period, when my heart laboured under a load intolerable to be borne, between hope and fear, I raised my feeble heart if happily I might see Jesus with a token of peace. And Oh! who can tell the joy of my heart when suddenly I viewed him by faith swaying the golden sceptre within my reach. Instead of finding him at so great a distance as I imagined, I found

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him near at hand, speaking peace to my soul; saying, go in peace and sin no more. Glory to God for redeeming goodness. My soul exults in the recollection of that triumphant hour, when my sorrow was turned into joy.

"Thus I continued praying and praising, until it pleased the Lord to manifest his love to me in showing me the frailty of human nature, by visiting me with a lingering fever, the effects of which no doubt will follow me down to the shades of the silent tomb. This affliction, I humbly trust, has measurably answered the design of Providence. He who knows my proneness to wander, knows also what would terminate in my good. This state of debility has served to wean my affections from this fading world, and place them on things heavenly and sublime."

The affliction which she mentions was a nervous fever, which left her in a state of debility, and occasioned a weakness of the stomach of which she never found a radical cure. She spent one season at Ballston springs. The use of the water and the warm bath, afforded her much relief, but did not wholly restore her: yet she was generally able to attend to some useful employment, which did not require very great exertions. She did not fail to improve this affliction to the best advantage. Ever after its commencement she let go her hold on the world, and as she ceased to expect happiness from it, so she ceased to conform to its maxims and principles. She lived with a constant reference to the world of spirits. While she enjoyed intimate communion with God, she gave the fullest evidence for several years that she was a subject of sanctifying grace, though her deep humility prevented her making many professions of it. This grace supported her under all the troubles of life, and gave her a pleasing hope of immortality in the hour of death.

All the letters, excepting one, that are in my possession, were written to me. The earliest of which, is dated Feb. 2, 1817. In this she observes: "You will please pardon me, my dear brother, if I go on a little farther and inform you, that while I have been reviewing my past reflections, I have not forgotten to apply a share of them to myself.

"I have found by experience that there is no better way for me to live than to be a sincere beggar at the feet of Jesus. To sit in the dust, and if possible, get lower still and learn of Christ, *to be meek and lowly in heart.* I often find my heart impressed with a sense of the danger of an *almost Christian*, and think what a pity it would be to well nigh reach heaven, and for want of a little more faith and good works, to be cast off. Oh! that God would revive his work in my heart, and enable me to be a Christian in the fullest sense of the word. I do thank the Lord for the measure of his Spirit which I have enjoyed of late. But I still feel the want of a more intimate union with God. I sigh in pain for living bread. I long for your prayers day and night,

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that I may be faithful to the grace already given, and happily meet you with all the Israel of God to praise him to all eternity."

"November, 1817.

"I shall now proceed to inform you of my exercises on the subject of professors of religion viewing the world. I *think* I never had such inferior views of what is called the riches of the world, as I have at present. I see nothing here worthy of my affections. Every thing I behold preaches loudly to me, saying, 'Be diligent in doing thy work, for ere long thou wilt be called to thy long home.' And considering the adversity through which I am at present and shall continue to be called to pass, I do feel that if it should please God, it would be far better for me to depart, believing that I should certainly rest with the people of God. Oh! for some guardian angel to convey my spirit to a happier clime, while the grave kindly opens to receive my mortal body, until the morning of the resurrection. How gladly would I resign myself to its bosom. But all the days of my appointed time will I wait till my change come.

"I am yours with much respect, ——"

"Hamilton, Nov. 11, 1818.

"How sweet the intercourse where hearts agree,
Thought meeting thought in perfect harmony;
Whilst here our hearts agree in truth and love,
We share in part the bliss of saints above."

"But I find my trembling hand too weak to paint our former friendship either in verse or prose. And may I not say with propriety that the same is still existing between us, although we are separated at present by many miles. And were it possible for me to exchange this opportunity for verbal intercourse, how quickly would I lay aside my pen and tell you all my heart.'

"My mind is constantly employed in making observations as I pass from scene to scene, and I conclude from the whole that it is a matter of the greatest importance that I act up to the dignity of my character as a moral agent, filling up the rounds of duty during my short co-partnership with flesh and blood; and that I consider who hath placed me here, and for what end I am sent into this world of discipline and trial; and whether I have found my particular allotment on this stage, and am acting the rational part, where angels and men and the *Great God*, are my spectators. Ah! what shall I do to secure the favour of the King Eternal? Or how can such depraved creatures ever drink in his presence? Should we give our goods to feed the poor, or our bodies to be burned, without *charity* we are nothing. It is *love* that unites the soul to God, and induces unfeigned obedience to his law. Oh! for more love to God and man, that I may be enabled to accomplish the business of life, and finish my course in peace.

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"We have just received your kind letter, and are all much pleased to hear of your health and of the prosperity of Zion. Bless the Lord for what he has done for us as a family. When I reflect upon the goodness of God to us ward, I am lost in astonishment, and am ready to fall prostrate at his feet and offer oblations of praise and thanksgiving to God for all his benefits. It is my prayer that God may prosper you—the secret closet, the grove, and the field, witness to my prayers in your behalf. But I forbear, lest I should weary your patience with my long story.

"Still yours, &c. ———"

"Hamilton, October 31, 1819.

"*To Mrs. Mary Peck,*

"I am a soldier enlisted under the *King Eternal*, to fight against the powers of darkness. It is nine years since I have been intrusted with the spiritual weapons of the Christian warfare, in which time I have been enabled to gain many glorious victories to the confusion of the armies of the aliens. And bless the Lord, time is swiftly rolling. And this mudwall cottage being under the pressure of continual disorder, beaten with winds and storms will soon fall and return to the dust. Then I shall have no need of this spiritual armour, but shall rest from my labours. And in the morning of the resurrection I humbly trust, that he who has led captivity captive will raise unworthy me to sound an eternal anthem of praise to God for redeeming goodness; where I shall meet my beloved Christian friends and relatives with the Israel of God,

"Yours, &c. ———"

"Hamilton, May 13, 1821.

"*My dear Brother and Sister,*

"After much anxiety of mind respecting you, we received your letter, which afforded us a degree of consolation, especially to learn from it that your health is improving. Truly health is the greatest earthly blessing heaven is pleased to bestow upon us. From experience I am prepared to condole with those who are deprived of good health. They are unable, without a great deal of grace, to relish the enjoyments of life, or to have correct views of their situation. The spirits becoming depressed, earth wears a gloomy aspect, and the miseries of human life are presented to the mind with their melancholy train of woes, and if not checked in the first stage, it soon terminates in a derangement of the believing faculties and causes us to entertain erroneous views of things. To have just views of myself and the objects around me appears important. I wish not to rate things too high or too low. Either of those errors is attended with embarrassments. I want to be able to say in prosperity and adversity, that "none of these things move me." I desire to be regulated by the gospel rule in

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all my conduct through life, so that my being on earth prove not in vain to myself, nor a prejudice to others.

"It is a dull time in religion among us, the people are careless about their souls or secure on an *old hope*. There has been a great deal of sickness, and several deaths in our town. But through divine goodness we have escaped with a few accidents, which, no doubt, are hints for us to prepare for *greater events*. Oh! my brother, I feel the need of being like an *evergreen* whose leaves wither not in time of drought or frost. I feel to give glory to God for the movings of his Spirit on my heart while I write. I do expect ere long to meet my dear friends in a more delightful country, where our songs of praise will be eternally without interruption.

"I should say much more, but the bearer of this is waiting. I must just remind you that it has been a great while since we have seen you, and we are looking forward to the time of the Conference, hoping then to receive a visit from you. I hope you will not fail.

"Yours, &c. ———"

"Hamilton, Nov. 14, 1822.

"*My very dear Brother and Sister*,

"With a trembling hand and heart, I attempt to give you information of the late afflictive Providence in our family, hoping you are prepared by grace to receive the tidings of *sorrow* and *grief*, and yet of *joy* and *gladness*. Death has entered our dwelling!!! Mary, our sister, has just taken her everlasting flight to the skies. We should be glad to have you come and mourn with us, and if possible, comfort us. But I forbear enlargement, and shut up my feelings within my own breast.

"Yours, &c. ———"

Our dear sister spent the forepart of last summer with us. During which time, her conduct and conversation afforded sufficient evidence, that she was fast ripening for heaven and immortal happiness. She returned home the first of August. After which it was observed by the family, that she conversed on the subjects of death and eternity, with unusual freedom and interest. The following lines she repeated and sung so frequently, even while about her daily employment, that it was remarked by several not belonging to the family.

"Let this vain world engage no more,
Behold the opening tomb;
It bids us use the present hour,
To-morrow death may come."

On the death of her sister, (as may be observed in the last letter) her feelings were considerably excited. This letter was written but a few moments after the event happened, while her heart

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was bleeding with the wound occasioned by the departure of one of her dearest earthly friends. But she soon recollected herself, and became resigned to the will of Providence. When her sister was interred, she fell upon her knees by the side of the grave, and continued in this posture for some minutes, lifting up her heart to God in silent adoration and praise. But the malignant fever which carried off Mary, continued its ravages in the family. Previous to her being attacked herself, several were brought down to the borders of the grave. She spared no attention or labour. She even seemed to go beyond herself, forgetting the weakness of her constitution. For one of her brothers she felt a peculiar degree of anxiety. When his life was almost wholly despaired of by all, she brought his case to the Lord. She besought God to give him to his parents a little longer, to comfort them in their declining years. Many were the petitions which she offered up to God upon her knees by his bedside. And here it was that she was first seized with the fits of ague, which warned her of an attack of the fever. At first she was almost unwilling to give up, and he seemed lost by this means, as others she thought more needy would be neglected. Though her symptoms were not very alarming till two days before her death, yet she calculated but little upon recovering. I was with her several days in her sickness, and she informed me that she thought it not probable that she should ever recover. Though such was the state of the family by this time, every one sick (eight in all) the case of some very doubtful, if not quite desperate. Knowing that such intelligence would create great uneasiness in her afflicted friends, which would very much distract her own feelings, besides being an injury to them, she made no such professions openly, but seemed to labour hard to conceal the real state of her case. But this could not be done long. In about eight days after she was taken, her disorder took a very unfavourable turn, inflammation suddenly taking place it was soon dreaded that she must die. As she saw herself hastening to the place appointed for all living, her mind was in perfect peace. If she manifested any anxiety of mind at all, it was on account of the effect that her death would have on her surviving friends. "I have no doubt," said she, "but it will be well with me, and I have never seen a time since I experienced religion, but if I had have been called to die, I believe I should have been happy. But I fear that my death with what has already befallen them, will be more than my aged parents will be able to bear." Being inquired of, whether she thought she was about to leave the world, she answered, "Yes; and glory heaves in view." As she continued to fail, and experienced a great difficulty in breathing, she requested one of her friends to "pray that she might have some relief before she died." She soon closed her eyes on all things below the sun, and raised her heart to heaven, her house—her home; and when she could not articu-

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late a word so as to be heard, she whispered her prayers and praises, and her lips were observed to move until her breath ceased. She died on the 30th of Nov. 1822, after walking twelve years in the ways of obedience to her heavenly Master, with but ten days illness, in the 31st year of her age, in hopes of immortality. She fell to rise—she died to live for ever.

In the character of our departed sister, we shall, I think, see something worthy of our imitation. She had a strong desire to be useful. And as her employment, some part of every year for several years, was teaching a school, she had an extensive opportunity of teaching the youth, the principles of morality and religion. This opportunity she did not fail to improve, always praying in her school once a day, and giving such advice to her scholars, and imposing such restrictions upon them, as would tend to form their minds to virtue and happiness. She possessed the principles of government to a greater degree than is common, and was very successful in managing the affairs of her school.

In her intercourse with her fellow creatures, she endeavoured always to act consistently with the dignity of her profession. She was serious to a degree that commanded respect, and yet her sociability enabled her to make herself agreeable in conversation. Her *counsel* was generally safe, and her reproofs salutary. They were always so seasoned with the pious effusions of her heart, that they rarely failed of a favourable reception. Her pious examples, and her godly admonitions will long be remembered, especially by her family connections.

She prayed *without ceasing*. Nothing prevented her visiting her closet at her stated times. Often she visited it many times in a day. She *watched* over her *spirit, words, and actions*. By grace she was enabled to *rule* her own *spirit*, and even to conquer herself, which "is better than to take a city." For several years she made it a rule to fast every Friday. This she found a great means of spiritual improvement. She possessed that deep *humility* whose language is,

"Make me little and unknown,
Loved and prized by God alone."

She laboured to shun every appearance of *pride*, in her manners and dress. Her *Christian patience* was remarkable. Though for several years she laboured under the pressure of bodily infirmities, she never murmured; but patiently suffered the will of God, in hopes of receiving the promises. Her zeal and Christian diligence, furnished an example to others who were in other respects her superiors. She diligently attended all the means of grace. The house of God was her home; in it she took great delight. She frequently overcame great difficulties in attending places of worship, desiring never to be absent when it was possible for her to attend. She diligently read the Holy Scriptures, and laboured to understand them. Though her reading was con-

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siderably extensive, yet the Bible was her principal book. She took it with her to her closet, and while employed with her needle she often kept it by her side, and would frequently read small portions, as she said, to assist her meditations. But her *zeal* for the *salvation of souls*, induced her to use every proper means, both public and private, to save sinners. Her public prayers and exhortations have, in various instances, been made the means of conviction to the wicked. The broken hearted penitent particularly interested her attention; she was ready to take such by the hand and lead them to Jesus Christ, who makes the wounded whole.

Finally—She cultivated with assiduous care the peculiar virtues and graces which adorn her sex, wearing as her chief ornament, that "meek and quiet spirit, which is in the sight of God of great price."

Scripture Illustrated.

From the Wesleyan-Methodist Magazine.

REMARKS ON THE IMPORT OF THE WORD ΨΥΧΗ, IN MATT. XVI. 26.

It has been sometimes contended, that the word ψυχη, "*soul*," in this passage, should be rendered "*life*:"—"What is a man profited, if he shall gain the whole world, and lose his own *life*; or what shall a man give in exchange for his *life*." Let the following reasons for preferring the common translation be carefully considered.

1. The substitution of the word "*life*," for "*soul*," and the referring of the whole passage to the loss of temporal existence, evidently takes away all the sublimity of the doctrine. It degrades this portion of Scripture from the rank it was before thought to hold, as a truth of the most momentous import, as well as of the most vivid and convincing clearness; and reduces it to the level of a mere truism, of which neither the force nor propriety is very apparent.

2. It is at variance with the scope of the preceding discourse, in which the SAVIOUR exhorts his disciples to undervalue life itself, when it comes in competition with their allegiance to him. But nothing can be more foreign to this purpose, than to represent human life as of the greatest earthly importance.

3. It is equally at variance with what follows; "For the SON OF MAN shall come in the glory of his FATHER,—and then shall he reward every man according to his works." That there ought to be a connexion between this reference to a future judgment, and the loss of that valuable possession mentioned before, under the name of ψυχη, is plain from the use of the conjunction γαρ, "*for*." This connexion immediately appears, if we understand the pre-

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ceding words as intended to point out the value of "the soul;" but it defies all common ingenuity to see any connexion, if the word be translated "life."

In justice to the subject, it should be observed, that what has induced some Critics to hesitate concerning the meaning of this passage, appears to be, (1.) That the Greek word ψυχη, in the New-Testament, has often the meaning of "life." But this can prove nothing, because, at least as often, it signifies *the soul*, the spiritual part of our nature. (2.) It must be allowed, that the same word is properly rendered "*life*," in close connexion with the passage under consideration; *viz.* in the 25th verse, "Whoever will save his life, ψυχην, shall lose it." But in reply, it may be said, that even in the 25th verse there is, in all probability, an intimation of the two-fold meaning of the word. It may be paraphrased thus:—"Whoever, by sinful compliances, in times of persecution, will save his life, την ψυχην αυτου, shall lose, αυτην [την ψυχην, taken in its more solemn meaning,] his soul." No great stress need be laid on this interpretation. It is not necessary to the argument; but it appears to express what actually occurred. It seems to me more probable than the supposition that the unfaithful disciples of Christ should, through their apostasy, lose their lives by the very means which they used to preserve them. Apostasy, we know, was, in general, the preservation of the life, but the loss of the soul. A

The Grace of God Manifested.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

BY inserting the following short memoir in your useful Magazine, you will confer a favour on the friends of the deceased, and oblige one of your subscribers. REUBEN TUCKER.

MISS NANCY SPEARS, daughter of William and Isabella Spears, was a native of Ireland. When she was about six years of age, her parents set out with their children, seven in number, as emigrants to America. It pleased God on their passage to remove her father from this to another world; but the mother and children were mercifully conducted safe to land, at Charleston, from whence they removed to Camden, South-Carolina, where they settled themselves. We have no particular account of Nancy, until about the year 1809, when, under the influence of Methodist preaching, she became the subject of awakening grace. She now saw plainly that without an interest in the Lord Jesus Christ, she was for ever undone. With a broken heart she sought Him whom her soul desired to love; and having fled for refuge to lay

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hold on the hope set before her, she was enabled to believe to the saving of her soul; and "being justified by faith, she had peace with God through our Lord Jesus Christ," and was able to "give a reason of the hope that was within her:" which peace and hope, it is believed, she never lost. She immediately cast her lot with the people of God, among whom she found "Him of whom Moses in the law, and the prophets did write;" and she continued a useful and respectable member to the close of her life. Although she was very young when she embraced the cross of Christ in exchange for the pleasures of the world, she exhibited in all her Christian course, a uniform and exemplary conduct; she was a constant, humble worshipper in the house of her God, and a faithful attendant on all the means of grace. While in health she cleaved unto the Lord, and in her sickness she departed not from her God. She said, "it is the Lord," and "shall I receive good at his hands and not evil?" And especially, when "these light afflictions which are but for a moment, will work for me a far more exceeding and eternal weight of Glory." Some time in the year 1821, she became somewhat indisposed; and her friends thought, that they could discover in her complaint, the symptoms of a consumption. But she feared not death, for she knew in whom she had believed, and that to be with Christ would be far better. She still frequented the house of the Lord, constantly using all the means of grace; and it was evident, that her treasure was in Heaven, for her heart was there; and she acted in all things in reference to eternity. Her friends looked at her as a departing saint, while she appeared actively engaged in preparing for her exit, without seeming to know it. She had the best of medical aid, together with every necessary attention; but to little purpose.

Some time about the middle of January, 1823, she came to Mr. H. Abbot's of this place, whose wife and daughter are members of the church. Here she expected to stay a few days only, but contrary to her expectations, she continued until her Master said, "It is enough, come up higher." Here I found her a few days after my arrival in the station, and but a few days previous to her leaving the world. At our first interview, I spoke to her freely and closely as to her Christian experience, her views of the plan of salvation, and her hopes of Heaven. To all of which she answered promptly and correctly, building all her expectations on Christ and Him only. She appeared perfectly resigned to the divine will; but did not seem to apprehend that her dissolution was very near. A little after this her disease took an unfavourable change; and when I called to see her again, I found her rapidly sinking into the arms of death; but she still told me that all was well—that all was perfectly clear. We read, sung and prayed, all of which she appeared to enjoy very much. She now, for the first time, seemed to consider her dissolution as near

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at hand; and accordingly made arrangements with respect to her temporal affairs. After which, she said her mind was much relieved; that she had nothing to do but to wait the coming of her Saviour. In this happy state of mind, she passed the afternoon of the day, speaking to all that came in of the victory which she was about to obtain, and of the glory that should follow. The sensibilities of her soul seemed all alive to the obligations which the mercy of God, and the kind attentions of her friends, especially during her afflictions, had imposed on her; and she delayed not to make the best returns that was then in her power. She requested that Mr. Abbott might be invited into the room, to whom, after pouring forth the warmest effusions of a grateful heart for his kindness, she gave an impressive exhortation, entreating him with more than human energy, to seek the salvation of his soul. Having thus arranged her business, and discharged a duty which she felt binding on her, she lay apparently easy, and waited patiently until between nine and ten o'clock in the evening, when amidst her friends she fell asleep in the arms of Jesus.

Thus lived and died, our dear sister Nancy, on the 2d of April, having devoted the best part of her life to the service of God. She was the dutiful child, the true friend, and the humble, pious Christian; and though dead she will long live in the affections of those who knew her, and who, with many tears, followed her to the silent tomb.

Miscellaneous.

For the Methodist Magazine.

IMPORTANCE OF STUDY TO A MINISTER OF THE GOSPEL.

(Concluded from page 267.)

TAKING for granted that you are complying, as far as your circumstances will admit, with the advice with which we commenced, namely writing upon some theme every day, we will take the liberty, by way of conclusion, to suggest a few things, which may assist you in the further prosecution of your studies. In the first place, then, do not depend too much upon books. Collect, indeed, all the information you can from books and from conversation with the wise and good; but after all you must digest for yourself; you must let the sentiments of others undergo a thorough refinement in your own mind, by examining for yourself the reason of them, their truth and propriety, their fitness and adaptation to present times and circumstances; that you may bring from your *own* "treasury things new and old." You must be an original thinker. When you sit down to consider a subject,

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think for yourself, arrange for yourself, clothe your ideas in your own language, and bring every thing warm from the heart. In the midst of your researches, lift up your soul to God for light, for love, for spiritual help; and then throw yourself into the arms of your heavenly Father, and plunge into the centre of your subject, fearless of consequences; and He whose servant you are, will bring you safe through, provided TRUTH be the object of your pursuit.

It was observed that you must not depend too much upon books. There is, however, one book, always open to your inspection, and which, therefore, you must constantly read: it is the book of experience: in this you must note, carefully note, all your observations. Mark passing events—notice particular providences as they regard yourself—the Church—the world—and individual persons—make them lessons of daily instruction and subjects of prayer and thanksgiving.

Acquaint yourself thoroughly with the human heart. History, and especially scripture history, will unfold it to your view. In your studies be methodical. And as we are most familiar with ourselves, begin with YOURSELF. Take your pen, and endeavour to portray yourself—Trace your origin—your end—separate, as far as you can, your soul from your body—consider them apart—combine them—contemplate your complex character—analyze your corporeal and intellectual natures—your physical and moral powers—consider your natural, actual, moral and relative condition—your social and individual capacity—your present duties and future prospects—Connect the present and future world together—let your thoughts stretch themselves far "beyond the bounds of time and space"—and recollect that *that* is to be your future residence—that your business in this world is to fit yourself, and persuade others to fit themselves, for that eternal state. O! what a theme opens! What a world is *this!* But how much more mysterious and incomprehensible *that* which is to come! For your own improvement pursue each of the above heads until it is exhausted; but never attempt to exhaust a subject in your public administration. Concentrate your thoughts, and let the collected beams of truth light on the particular subject you would elucidate—otherwise, instead of edifying an audience, you will exhaust their patience, and defeat the object of your ministry—if you tire yourself you will fatigue your hearers—and both yourself and they will be dissatisfied with your performance. Having studied yourself, ascend,

Secondly, TO HIM WHO MADE YOU. Contemplate his perfections—meditate on the absolute independency of His existence—His Eternity—Power—Wisdom—Justice—Goodness—Holiness—Truth—Faithfulness—Long-suffering—Mark the administration of His government, and the dispensations of His providence—Make each of the attributes of His ineffable character, a

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Theme, or a separate subject of meditation—follow it in all its bearings,—then concentrate them—fall down before this bright assemblage of infinite perfections,—humbly adore Him in whom they inhere, while you confess your own ignorance, and entire dependence on Him for all things.

Next, take into consideration REDEMPTION—the benevolence of its character—the comprehensiveness of its provisions—its suitableness to the character of God and condition of man—its suitableness to man as a sinful being—This will open to your soul a view of the tremendous scenes of Calvary—lead you to trace the life and death of Christ—to estimate the value of his atoning blood—and to meditate on his exquisite sufferings—His resurrection—ascension—the evidences of it on the day of Pentecost—Here the dispensation of the SPIRIT will open to your view—you will understand the GLORY which was to follow the sufferings of Christ. From hence you will descend again to man, and be led to notice the operation of the Spirit upon his heart—working conviction, repentance—Faith in Christ—Justification—Sanctification—Inward and outward obedience to the law—obligation of the ordinances—Death—Resurrection—Judgment—Immortality.—What a field for the display of all your mental energies! Do not attempt to leap over it at once; but take a solemn walk from length to breadth, and carefully examine every tree, every flower, every fountain, and every rivulet. In other words, do not mingle up in one sermon, every head of doctrine; but make each point a separate discourse, especially where you are called to minister to the same congregation for a length of time. This method will greatly enlarge your mind, and force you to amplify your subjects, and to enter at large into a proof and illustration of them.

In all your studies, and especially in all your public administrations, you will mingle reflections upon the social and relative duties of life, as being the surest evidence of a work of grace upon the heart. A work of grace upon the heart! Well understand this subject. You must learn it from *experience*. You cannot learn it from merely mental application. If you are, indeed, a true minister of the sanctuary, you are no stranger to this work of grace; this inward smart of repentance, this joy in the Holy Ghost, this wrestling and struggling against temptation, this holy violence in taking the kingdom of God. Whatever literary accomplishments you may possess, they will not supercede the necessity, nor must they take the place of, this gracious work of the Holy Spirit upon the heart. When you have learned this from *experience*, you will know how to sympathize with the distressed, to "rejoice with those who do rejoice, and to weep with those that weep."

Before we conclude our observations, already protracted much beyond our original intention, permit us to recal your attention

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to the primary object, which was suggested at the commencement of our remarks, namely, *To save yourself and those who hear you.* To effect this great object, the plan of redemption and salvation must not only be clearly explained, but it must be enforced upon the conscience, as a subject which must be tested by every man's experience, and exemplified in practical life. This, indeed, is far beyond human ability to accomplish. *God alone can give the increase. Not by might nor by power, but by my Spirit, saith the Lord.* And we have no reason to believe that God will accompany any man's administrations, with the increased energies of His Spirit, unless that man *live in the Spirit,* unless he walk, *not according to the flesh, but according to the Spirit.* He who lives *by faith in the Son of God,* devoting himself entirely to His service, praying in the Spirit, and being otherwise called and qualified of God to be His minister, may expect the accompaniment of God's blessing, and may reasonably hope for success in his holy calling.

It is when the sacred truths of God's word are sealed upon the conscience by the Holy Ghost, that they exert an experimental and practical influence upon the heart and life. We may, indeed, so far as our perceptions of divine truth are orthodox, *talk* well upon religious subjects *without an experience* of these things; but our talk will be only as a sounding brass and a tinkling cymbal. It is when the heart swells with love and gratitude to God, that we are drawn forth in tender sympathy and compassion to the souls of men. This, while it gives courage to persevere in our work, inspires the tongue with arguments to persuade men to be reconciled to God.

As this is the ultimate end of all our labour, so every study should be made to contribute to its attainment. When souls need our personal attendance, or the Church calls for active service; if the sick call for our counsel and prayers, the penitent sinner for instruction; then retirement and study, however agreeable and otherwise necessary, are to be sacrificed, and the wisdom and the knowledge we may have obtained must be exemplified in practice. To make private studies an excuse for neglecting these claims upon our active attention, is to confess an entire ignorance, after all our studies, of the main end of our calling, and our determination to defeat the great purposes of the Christian ministry. What are the purposes of the Christian ministry? Are they merely to occupy the mind with speculative truths? Alas! This were but a meagre object! Did the Lord Jesus Christ descend from heaven—did he preach, suffer, die—merely for the purpose of instructing mankind in some abstract truths? No! he came to rescue man from the thraldom of sin—to restore him to the image of God, by reforming his heart, and by rectifying his conduct. And if this was the end of the *Author* of the ministry, surely it ought to be the object of its *members*—if the *Master* proposed

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this as the grand object of *His* mission into our world, it ought certainly to be the object of all *His servants*.

This being the fact, the whole weight of our ministry should be brought to bear upon this point, as the main end for which the Christian ministry was instituted. Indeed this is the most difficult part of our work. To induce people to attend on our ministry, —to enlighten their understandings with the leading truths of divine revelation, and to bring them under the profession of Christianity, is easy in comparison to persuading them to renounce their sins, to reform their lives, to surrender their hearts to God, and *to live soberly and righteously in this present world*. This effect produced presents one of the most infallible tests of the orthodoxy of our ministry. *By their fruits ye shall know them*. And this maxim applies to the truth of the doctrines delivered, as well as to the sincerity of the profession which is made: both are to be tested by their practical tendency. Knowledge, eloquence, talents, zeal, are all lost unless they be productive of reformation in the hearts and lives of sinners. We do not say that such a result must be universal. This is not to be expected, when even our Lord himself could do no mighty works among a certain people because of the hardness of their hearts. What we contend for is, that those who profess to believe our doctrine, and to be profited by our ministry, must furnish evidence of the sincerity of their faith and the reality of their profit, by the righteousness of their lives; and that therefore this must be the prevailing object of all our studies, all our labours, our preaching and exhortation. This object accomplished, we can say to them, "Ye are our epistle" (of recommendation) "written in our hearts, known and read of all men; for as much as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshly tables of the heart."

Finally.—"The king's business requires haste." What you are to do must be done quickly. Whatever opposition you may meet with, *persevere;* whatever discouragements, *still persevere;* urge your way; make every thing bend to the main object of your mission; you are a man of one work—of one employment; you have no time to throw away; you cannot afford time for trifling visits, for vain talk, for idle recreation; the Judge standeth at the door; His reward is with Him; and He saith, *Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?*

EDITOR.

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IMAGINATION.

WAKING from a profound sleep, and finding myself enveloped with the curtain of darkness, and hearing nothing to break the dead silence of midnight, I was suddenly alarmed by beholding near my bedside a strange figure, somewhat resembling the shape and size of a large dog. Having had, immediately previous to retiring to rest, a protracted conversation with a person who was bordering upon a state of insanity; but who was wrapt up in a fancied spirit of prophecying, and having attempted without effect to bring her to her right mind; and having had, in the days of my boyhood, my ears filled with the imaginary tales of ghosts, hobgoblins, witches and wizards, in the belief of which I was not yet entirely delivered; from these circumstances my mind was prepared to construe every strange appearance, especially in the night season, into an appearance of some one from the invisible world; accordingly on beholding the above-mentioned figure, I thought it must be a visitant from the infernal regions. Some degree of perturbation, as might be expected under such appalling circumstances, accompanied my efforts to ascertain *who* or *what* this unexpected visitor might be. At first I called to it, demanding who it was; but received no answer. I repeated my interrogatories with increased earnestness; but nothing but my own tremulous voice was heard to disturb the dead silence which reigned around me. At length my bed-fellow awoke, and saw the same sight. Being a little more resolute than myself, and determined not to be imposed upon by any illusion, but to ascertain, if possible, what sort of a being had thus presumed to disturb our midnight slumbers, he raised his fist, and with some degree of violence, and a little trembling anxiety for the result, smote the image upon its supposed head—When lo! to our utter surprize, his clenched fist came in contact with my clothes, which, on going to bed, I had laid upon a chair near the bedside. The chair not being duly balanced, had tumbled over in the night, the noise of which, I suppose, had waked me from my slumbers. The noise occasioned by this rencontre between the fist and the redoubtable champion which my imagination had created out of a lifeless bundle of clothes, awakened the harmless, though much mistaken, woman, who immediately exclaimed—*Did you think the Devil had come, or that the house was haunted!*

Having satisfied her inquiries, the judgment resumed the umpire over the roving imagination, and I soon sunk to rest under the influence of

"Tir'd nature's sweet restorer, balmy sleep,"

undisturbed by any disagreeable dreams; the phantom was fled, and with it all apprehensions of real danger. In the morning I awoke, and found myself much refreshed by the sweet slumbers of the afterpart of the night; and immediately commenced rea-

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soning upon the late occurrence. My reasoning powers were, I thought, not a little improved from the late experiment, as it seemed to afford sufficient *datum* to build a system upon; at least I thought many system-makers, had raised superstructures upon a less solid foundation. "Thinks I to myself," I will no longer be a slave to that troublesome intruder upon man's happiness, and especially upon the tranquility of his nightly repose; I mean the flights of the imagination; which, receiving an impetus from the fairy tales of ancient times, acted like some subtle fluid on material substances, was continually making war upon my reason and judgment, and striving to make them accompany her in all her wild and fantastic flights. I concluded that an embargo should be laid upon this excursive faculty of my nature, if indeed it be a faculty, and I will hereafter strive to keep it within the bounds prescribed by reason. Indeed the whole system of Bacon's philosophy, so called, opened to my view, and I resolved to admit no theory unless it was founded upon experiment, or on known and acknowledged facts. I had at least made one experiment, and with a single stroke of the fist had been banished from my room and from my imagination, a thousand ghosts and hobgoblins. I began to conclude, and the longer I live the more I am convinced of the soundness of the conclusion, that most of the modern stories respecting haunted castles, by visitants from the invisible world, and the distresses and wounds received from witches and wizards, have their origin in circumstances similar to the one above narrated; and that, were as thorough an experiment made on all such appearances, as was made upon the passive agent, which met the fierce blow from the fist of my fellow-sleeper, the falacy would be as evidently detected.

It will naturally be inferred that I am now somewhat of a skeptic as to the existence of such sort of wizards, &c. who are represented as roaming abroad, particularly in the night seasons, to haunt the habitations of men, and to disturb the refreshing slumbers of unsuspecting mortals. The inference is just. I am apt to believe that if all the modern pretenders to the knowledge of what is called the *Occult Science*, and all those frightful appearances which have been reputed as *Spectres, Ghosts and Hobgoblins*, were handled as roughly as were my harmless habiliments, they would soon cease to frighten mankind—they would be banished the habitations of mortals. Then the imagination, instead of being perpetually frightened with these dreadful nonentities, would lend her wings to aid the judgment in exploring the field of solid science; and would assist the rational powers of man in contemplating that ONE, *invisible*, and *ineffable* SPIRIT, who giveth understanding to man, and whose power and peaceful presence would banish from the habitations and hearts of men every troublesome intruder. "Though we see him not," yet "we love him, because he first loved us."

E.

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GOD ETERNALLY EXISTED IN TRINITY AND UNITY.

To the Editor of the Methodist Magazine.

If you esteem the following extracts from an old book, worthy a place in your Magazine or Guardian, you are at liberty to publish them. E. WASHBURN.

God the Creator eternally existed a System or Society of Deity. A plurality in unity: possessed of most perfect and consummate perfections, and attributes for general good.

The Deity did not exist in simple personality: for if he had been but a mere simple personality of existence, there could have been no possibility of any such things, as are called moral perfections of God. There can be no such thing as righteousness, where there is only a mere simple personality of existence. For righteousness is a relative term; or a term expressing the relation of rational intelligences to each other. In order for there to be any such thing as righteousness, there must be a subject and an object. So also of love, which is the foundation of all moral goodness; there must be a subject and an object: A person to love, and a person to be loved. We can have no idea of love where there is a mere simplicity of existence. So also may it be said of holiness, which consists in general, or universal benevolence. Hence it is evident to a demonstration, that God eternally existed in a plurality or diversity of persons; or could not be just, righteous, or holy: because all those attributes are relative terms; requiring a subject and an object, that we may have any idea of them.

Moreover, in all things we are acquainted with, absolute simplicity cannot multiply or increase. Which affords another very considerable argument that the Deity did not exist in simplicity. Accordingly, he very early revealed himself, existing in a plurality of persons, before he had finished the creation, Gen. i. 26. And God said let us make man in our image, after our likeness. Again immediately after the fall of man, Gen. iii. 22. And the Lord God said, Behold the man has become as one of us; to know good and evil. And the plurality of persons in the Deity, is abundantly alluded to in various places in the Scriptures; and expressly asserted in many places. Christ very abundandly teaches this doctrine; speaking of himself, the Father; and the Comforter, the Holy Ghost: and expressly asserts the three persons in the Godhead, in his institution of Baptism; and ordering it as the motto for that holy sign or seal. Thus it appears both by reason and scripture; that God exists a plurality in unity: a system and society of Deity. Let then Infidels, Skeptics, and Schismatics, ridicule and cavil with the words Trinity and Triune God; but since the Holy Scriptures clearly and abundantly express, all that is meant by those words, Christians will never fear nor be ashamed of words which express the pure and plain doctrine of the Bible.

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Communicated for the Methodist Magazine.

TWENTY-SIX OPINIONS; OR, A DIALOGUE OF THE A, B, C's.

Being an epitome of the sentiments and practices of all men; with regard to their aiding and supporting the Gospel Ministry.

"Many men of many minds."

How various are the opinions of men respecting the mode of supporting Gospel Ministers!

A, thinks that preachers of the Gospel should be qualified, inducted and supported, in a mode to be prescribed by the Statute Laws.

B, is of opinion that a preacher is not entitled to any compensation for his services, unless he is poor and shiftless, and cannot live without the alms of the people.

C, says that it takes him as long to go to meeting, and hear the preacher, as it does for the preacher to go and preach, and their obligations are therefore reciprocal.

D, believes that a rich preacher is as much entitled to a reward for his labour, as if he were poor.

E, believes a preacher should give the whole of his time to reading, meditating, preaching, praying and visiting, and therefore he ought to be liberally supported; not in the light of alms, but in that of a Gospel debt.

F. joins with E, with this proviso, that the liberal support be averaged on all the members of the Church according to property and privilege.

G, also agrees with E, provided the liberal support be raised by a free, public contribution, without any knowledge or examination of what each individual does.

H, chooses to tax himself, and constable his own money to his preacher without consulting any other.

I, loves the preachers and pays them in blessings; but the sound of money drives all good feelings from his heart.

J, when he hears a man preach, that he does not believe is sent of God, feels under no obligation to give him any thing; and when he hears a preacher that gives him evidence that he is in the service of the Lord and devoted to his work, he forms the conclusion that the Lord pays the preacher well for his work, as he goes along.

K, likes preachers very well, but preaching rather better. He feels therefore best pleased when the preacher fails coming; and a gap opens for himself, for he had rather work his passage and take his turn at the helm than pay a pilot.

L, argues like a man, that the preacher ought to receive something handsome for his services, and laments that himself is in debt, and cannot communicate any thing without defrauding his creditors; at the same time he takes special care to keep always in debt for cheap farms, wild land, or some other article of an increasing nature.

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M, is a man of a thousand, he argues that the mode of supporting ministers is left blank in the New-Testament; because no one mode would be economical in all places, but that the deed is enjoined on all who are taught by an ordinance of heaven.

If therefore a contribution is recommended, M will be foremost to the box: when a subscription is judged most advisable his name will be the first on the list. If averaging is considered most equitable, he will add a little to his bill, lest others should fail; and if no mode at all is agreed upon, still M, as an individual, will contribute by himself; for he reasons if others are remiss it is neither precedent nor excuse for him. He does not give to be seen of men; but because his heart is in it, and these Gospel debts, as he calls them, he pays with as much devotion as he spreads his hands in prayer to God. The creed of his faith which seems to be written on his heart is, that although all the money in the world cannot purchase pardon of sin, or the smiles of a reconciled God; yet religion always has cost money, or worth, from Abel's Lamb to the present day, and the man who will not part with a little money for the sake of him who parted with his blood for sinners is a wicked disciple.

N, approves of the faith and profession of M, but reduces nothing to practice.

O, like his make, believes nothing, does nothing, and is as near nothing as any thing can be.

P, said he thought it to be a matter of mere charity, and as charity begins at home, he was bound to provide for his own; at any rate he thought the minister as well off as himself and many of his brethren, and therefore considered himself under no obligation.

Q, replied that it could not be a matter of charity at all, since the laws of nature and of God enjoined it, and their own call of the brother made it a matter of moral obligation.

R, alleged that he had subscribed liberally to an useful institution, and must be excused in that case.

S, said he had assisted freely in building the meeting-house, and must have time to recover it.

T, enjoined he had been building houses and mills, and had no money left for any purpose.

U, said he had a son lately married, and it had called for all he could raise.

V, stated that he had made several contracts and feared he should not be able to meet them.

W, arose and said he was very much astonished at the pleas urged, as if liberalities to other institutions, aiding to build Meeting Houses, erecting costly houses, making sumptuous marriages or contracts to amass wealth, could exonerate from a positive duty.

X, remarked he had a short crop, was poor, and though willing, was unable to do any thing.

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Y, stated that short crops and poverty might excuse from doing much, yet could be no just plea for doing nothing, since it was required according to what he hath, and not according to what he hath not.

Z, said he never subscribed to any paper; and observed, I am for none of this obligation; if I get any thing to spare I will give it and be done with it.

Moreover, he thought it rather dangerous to give liberally, lest they should make their Minister proud and so hinder his usefulness.

&, rising soberly said he had attended to what had been said on the subject, and was grieved in spirit to hear so many objections to the discharge of a reasonable and just duty; he feared that a spirit of pride and covetousness had disposed them to serve themselves of the good things of God without returning to him one thankful offering; he wondered how Christians could expect the continuance of the blessings of life who were more abusive of and unthankful for them, than the very heathens, who never use any of a new crop, till they have offered the first fruits to the great giver of all good. To the brethren who are so afraid of spoiling the minister by liberalities he said, are your sons and daughters as lovely and their souls as precious in your sight as your minister? If so, why do you not govern them by the same rule, and when the sons request superfines to wear, high priced, gay horses, and fifty or sixty dollar saddles to ride, and the daughters lustring dresses, with trail from three to five feet in length, fine bonnets and feathers and other costly equipage of dress, why do you not say, no, my lovely children, these will make you proud and ruin you?—No, your families can be and appear in all the fashionable elegance of dress, and your boards loaded with the luxuries of life, without adverting to the evil consequence of such conduct. I would, said he, brethren were consistent.

Our preachers are like the camels of Arabia, while they are loaded with jewels and spices, feed on shrubs and bushes; or rather like the colt that was tied where two ways met; surely the Ministers of the Gospel ought to live somewhere between the palace and almshouse; and may God in his mercy save us from all extremes for Christ's sake. *Amen.*

From Penn's Maxims.

There is a troublesome humour some men have, that if they may not lead, they will not follow; but had rather a thing were never done, than not done their own way, though otherwise very desirable.

This comes of an over-fulness of ourselves, and shews we are more concerned for praise, than the success of what we think a good thing.

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From the Southern Intelligencer.

SKETCH OF LOWER VIRGINIA.

THERE is something melancholy in the whole aspect of this region. Plantations settled when our ancestors first occupied this country, are now entirely grown up, chiefly with pines, which cast their sombre shade over many a mile of flat sandy road; and utter their melancholy murmurs on the blowing of every breeze. There grow on many places, on ditches thrown up for enclosures, trees which show that they have been standing from fifty to a hundred years.

As one rides along and is presented frequently with objects such as these, he cannot help inquiring in his own mind what has become of the families which once dwelt here, and manifested the *old fashioned and generous hospitality* to every guest, stranger or neighbour? This question carries the thoughts away to the regions of the West, where many a son of Virginia has wandered in search of a home. But here lies the bones of their fathers! This idea is suggested by the appearance of a once stately and elegant church, now in ruins. The traveller, involuntarily stops his horse at this sight, dismounts, and ties him to the pendant bough of one of the old oaks, under the shade of which the forefathers of the parish used to sit and enjoy friendly converse, while waiting for the coming of their minister. Then with slow and pensive steps, he traverses the church yard, and endeavours to decypher names and dates that now scarcely appear on the old broken grave stones. There is only one cheering thought in all that is before him; it is the reference made, always where Christianity prevails and no where else, to the doctrine of the resurrection. On fragments of marble, once laid with pious tenderness over the ashes of a parent or a child, a husband or wife, one may trace fragments of scripture texts, showing how, in the days of their affliction, they, who once dwelt in this region, sought consolation in the precious truths of the Bible. For instance, **** Resurrect —* the Life ***. ******* Sorrow as *** no hope, &c. &c.* On seeing such things as these, faith triumphs amid the ruins that surround the spectator; and he looks forward with exultation to the time, when every part of earth and sea that has been made a grave, shall give up its dead; when "this corruptible shall put on incorruption; this mortal shall put on immortality, and the saying shall be brought to pass, Death is swallowed up in victory."

With some such feelings as these, on one occasion, I turned from the grave yard to examine the church. The sound "blessed are the dead who die in the Lord," seemed to be echoing in my ears. As I entered the door, the first object which caught my eye was the remnant of the painting over what was once the altar. Scarcely a trace of this could be perceived except the letters, in Hebrew, of the name Jehovah, which seemed to stand in

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sang melodiously a sort of native air, to some expressive words of praise to God, said to be composed by a native captain; and repeated, as with one voice, answers to the catechetical examination, which was conducted by Mr. Baker-lee. Considering the short period that has elapsed since the commencement of this Institution, and the peculiar circumstances of the country, much has been effected. The site of the village is well chosen; it affords abundance of good timber, pasturage, water, &c.; and, which is of great consequence in Africa, the stream has been so led out by conduits, as to render irrigation practicable, to a considerable extent. The village is laid out, on a regular plan, to which all the Caffrees submit, on coming to build upon the place. The neighbourhood is very populous. I was surprised at the number of kraals, all full of people, which we passed in the course of an hour's ride from the Missionary station. Mr. Bressie, of the Glasgow Society, has a number of children in his school; he writes out for them Caffree words, which they appear to learn to read with facility. On the whole, I think the Missionaries at this place will, by the blessing of God, produce a great change on the mass of the people in their neighbourhood. Mr. Kay questioned some of the candidates for baptism, at the request of the Missionaries; and at night I addressed the Caffree congregation, through the medium of the interpreter, who understands Dutch. A messenger was sent to Gaika, the King, saying that we wished to speak with him; it is, however, doubtful, whether he will come.

Thursday, 8th.—I spent an hour in prayer this morning with my Brethren, and the three Missionaries on the Station, when many fervent petitions were offered to God for the Caffrees. *Human agency* was acknowledged before the Lord to be weakness itself, and the abundant effusion of the Holy Spirit to prosper Missionary labours among the Caffrees, was successively solicited in prayer, by all the Brethren present. O that God may give us the desire of our hearts! We commenced our journey shortly after the prayer-meeting; and in less than an hour arrived at the kraal of Makoola, the eldest son of Gaika, whom, with two of his wives, we met on the road, a short distance from his house. He immediately turned back; and we were soon surrounded by a number of his people. After some conversation respecting an interview with his father, and desiring him to inform the King at what village we intended to sleep to-night, we rode on, and arrived at the intended place about sun-set. We saw, a number of kraals, or villages, on the road as we journeyed. The principal man at this kraal sent off women to the neighbouring kraals, to say that we intended to preach the Gospel at his place, and to invite them to attend. We were allowed to take up our abode in their encircled threshing-floor; and while we were boiling our kettle, a number of Caffrees assembled around us. We desired them to ask us any questions they thought proper respecting the Gospel, when the following conversation with a Caffree took place, to which the rest listened with attention.

Caffree.—God requires men to pray all their lives, even to death; now this is too hard. If God would be satisfied with two or three days' praying, that might be done; but to pray all our lives is too hard.

Missionary.—Those who pray sincerely will soon find, that it is not a hard work, but a pleasure and delight:—a child finds it very difficult, at first, to attempt walking, but it soon takes great delight in running about.

Caffree.—I am now growing old; I have lived long in the world, without God; therefore, it is of no use for me to change now.

Missionary.—You should consider it a mercy, that now, at the latter end of your life, God has sent his word to you; the older you are, the more reason there is for you to change, because you must *soon* appear before the judgment-bar of God.

Caffree.—But you say God is almighty, and can do all things: why does he not change me at once himself, without sending teachers to tell me what I must be?

Missionary.—God is truly almighty; but he uses means to effect what he designs; it is the same with the soul, as with the body. He can give us corn from heaven; but he gives none, until the women dig, and plant, and sow; then he sends his rain upon it, and we receive corn and pumpkins, for food. Now it is just so with our souls; God sends teachers; you must hear and believe them, repent of your sins, and pray to God; and he will change your heart, and save you.

Caffree.—Why does not God change the Devil first; he is very wicked; he

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sides I know that he troubles me, and pushes me on to bad things; why does not God first convert him?

Missionary.—The Devil was the *first* sinner; no person *tempted* him; and as he sinned without being tempted, God cast him into hell, and there he must remain for ever. God will not have mercy on him: but it pleased God to have pity upon man; yea, he loved man so much that he gave his only-begotten Son to die for us, that whosoever believeth on him should not perish, but have everlasting life. Here the subject of redemption by Christ was enlarged upon.

I have transcribed a part of this conversation, in order that you may have some idea of the acuteness which these natives occasionally display. The questions were proposed by one Caffree; the eyes of some of his companions seemed to sparkle with satisfaction, when they thought they had asked a question which would puzzle us. The answers were given by us all three; sometimes one, and then another of us, taking up the subject, and replying to the inquiries of this shrewd man. We more than once had the satisfaction of hearing from T'ZATZOE, after interpreting some of our replies, "Now he is *stom*," (dumb,) by which he meant that his objections were silenced.

After this conversation was ended, the principal man of the kraal made an animated oration of a quarter of an hour long, which T'ZATZOE* informed us was to the following purpose:—"That every thing, mountains, rivers, grass, cattle, down to even his kaross, or cloak, proved the being of a God. God had sent Missionaries into the land, to speak of Him, and they ought to receive and hear them. If even a child were to call out to them, as they passed a kloof, or a bush, and begin to tell them any thing respecting God, they ought to stop and hear; much more when such men as these speak, who are now in the land. The words of the Missionaries should be believed, and not reasoned about: (alluding to the man who had asked us the above questions.) 'You allow, that you know nothing; then why should you cavil at the word. These men are much superior to you, and they know more: besides, they have God's word,' &c.—He delivered all this with such animation, and display of natural oratory, as surprised us and the people listened to his speech with profound attention. We sung a hymn in English, with which the natives were delighted. T'ZATZOE prayed in the Caffree language. About nine o'clock, the night threatened rain; we, however, lay down in the open air, in preference to sleeping in a native hut; with our saddles for pillows we slept very well, although it was very cold.

Friday, 9th.—GAIKA did not come; we set off for the kraal of which T'ZATZOE's father is the Captain, or Chief, and which is just in the neighbourhood of the place where GAIKA was understood to be. We passed a number of villages on the road, and saw several more at a distance. We crossed the finest river I have seen in Africa, a most beautiful stream of excellent water; the country over which we have travelled is also very fine. There is clearly an improvement in the magnitude of the rivers, and the appearance of the country, the further a traveller proceeds to the east from the colony. We arrived at Captain T'ZATZOE's kraal, in the afternoon; and found about fifty men assembled, cutting up an ox, which they had just slaughtered, and were about to cook. After a pause about two minutes, on our presenting ourselves before them, during which time we silently gazed at each other, old Captain T'ZATZOE recognized, in our interpreter, his son: and, on his rising to welcome him, we were presently surrounded by all the people, who eagerly shook hands with us. They gave us about twenty pounds of the beef they were cutting up, as our share. We took up our abode under the enclosure of a plot of ground, intended to be sown with corn. About sun-set the heavens gathered blackness, and threatened a storm; a little rain fell at night, which did us no great mischief, but induced us to praise God for the comfort of a large fire, at which to warm our cold feet. We held service after dark; a great number attended, and when they had seated themselves round our fire we sang a hymn, and delivered, in short sentences, a few simple truths. We find it an advantage to draw them into conversation on religion. They were here, as in all other places, in a dreadful state of ignorance. Indeed, in Caffreland, if any where, gross darkness hath covered the minds of the people.

* I often mention T'ZATZOE, our interpreter: he belongs to the London Society's Mission, having been given by his father, a Caffree Chief, many years ago, when very young, to the late Dr. VANDERKEMP, to be brought up. T'ZATZOE is now a credit to those under whose care he was placed. He reads Dutch, is a good carpenter, is truly converted to God, and an occasional Preacher at Theopolis.

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SOUTH-SEA MISSIONS.

We are happy to be able to insert the substance of a Letter from Mr. Leigh, whose continued preservation, and that of his excellent wife, in New Zealand, will call forth the grateful acknowledgments of the friends of the Heathen. He enters into no particulars as to the unsettled and warlike state of the country mentioned in his last: but this silence gives us the hope that tranquility has, for the time, been restored. Mr. and Mrs. Leigh remained at the Church Settlement, until the arrival of the other Missionaries sent out.

Extract of a Letter from Mr. Leigh, *dated New Zealand, Nov. 16th,* 1822.

I know you will be glad to hear of our safe continuance in New Zealand. We are, and shall remain, at the Bay of Islands till Brother White, or some one else, arrives to assist in the Mission, inasmuch as it would be useless for me to fix in any place in this land by myself.

Mrs. Leigh has a good state of health, but I am sometimes unwell; however, in all my exercises, I can say the Lord is my portion, and in him will I trust. You must not conceive that I am without my measure of trials, from the world, the flesh, and the Devil: but so far the Lord hath helped me, and I hope and pray that he will continue to guide me by his counsel, and afterwards bring me to glory.

Mrs. Leigh and I are going on in learning the language, and are likewise doing a little among the natives. The prayers or hymns in the native language we can read and sing with ease; and I am sure you will be pleased to hear, that the New Zealanders in the wilderness join with us in repeating and singing these compositions. Even among these heathen, when engaged in these exercises, we have been constrained to say, "Lord, it is good for us to be here." We have one great mercy, which is, free access to the Heathen.

The following are Extracts from Mr. Leigh's Journal; they exhibit the miserable superstitions and cruelty of this people.

Aug. 20, 1822.—A few evenings ago, I went to a native hut to spend the night. During the evening, there was much conversation on the subject of Religion, and the true God,—and among others, with a heathen Priest, who was so far interested as to listen with attention.

In the morning he visited the hut early, and observed, that the white man's God had appeared to him in the night, and had spoken good to him.

A young man who was sick, and far gone in a consumption, asked me, if the white man's God was a good God; and when I answered in the affirmative, he observed, that the New Zealand man's god was a very bad god, for he eat their inside, and made them very ill. Besides, said he, "our god gives us no such bread, and clothes, and good houses, as your God gives you."—So earthly are all their views.

One tribe of natives in New Zealand object to Europeans settling among them, and give this reason:—"That if the white people came to live amongst them, they would bring the European God with them, who would kill the whole tribe. Since the white people have been at the Bay of Islands, many New Zealand men have died, and their God is very angry with us."

25th.—Last Sabbath, Mrs. Leigh and I visited a number of natives who were planting potatoes. I conversed with them for the first time in their own language on the evil of working on the Sabbath day, and recommended that they and their slaves should rest on Sundays. After a short sermon on this subject, the people said they would work no more that day, but rest until the day after, which I believe they did.

I lately met with a Priest, who directed my attention to a place where the bones of a young woman lay. He said he had killed her for going with a sailor to a ship, which was contrary to his order; and that after he had put her to death, he gave her body to his men, who ate it, near the place where her bones were now strewed.

At a little distance from the above-mentioned place, he showed me another spot, where were the bones of a man whom he had killed for stealing potatoes. Among themselves, theft is punished with death; but not so if they steal from persons of another nation, or from their enemies.

The first pig I bought in New Zealand was with the hat which I took off my

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head: nothing I had besides would procure it, and we had been in the land four months without animal food.

I always disapproved of Missionaries procuring food, or any thing else, with muskets and powder; although we have suffered for a time in consequence, I hope the trial is nearly over. We have lately been able to purchase pigs for dollars.

30th.—In one of the native villages a young man was lately taken sick. Tea and bread were sent him from time to time; but when he himself seriously thought that he should die, he observed, to the person who conveyed the food to him, that he should not eat the bread at that time, but would save it for his spirit to eat after it had left the body, and was on its way to the North Cape.

September 3.—A sick chief was asked by a European, Do you pray to GOD to restore you to health;—Answer, "No. We have no good God; our god is a bad spirit. He gives us no food,—he makes us sick,—he kills us. Yours is a good GOD; when you pray, your GOD hears you, and gives you good things. Do you pray for me? Pray for me, and I shall get well. Yours is a good GOD. Teach us to know him. New Zealand people know nothing that is good: we have too much fight, and too much eat men. European people no eat men; that is very good."

On a journey lately in a boat, I met with some natives who had been fishing. I wished to procure some fish from them, but when I inquired if they would sell me some, they said they could not let me have any, because they were the first had at that place that season, and that they must eat them on the first beach or shore they came to; but if I wished to have some on my return, they would go out and procure more.

October 14.—I visited the church settlement at Kidde Kidde, in which I found good wheat, barley, oats, beans, peas, and vegetables of all kinds in abundance. Five natives can repeat the LORD'S Prayer and the Belief by heart, and are able to answer many questions on religious subjects.

Poetry.

For the Methodist Magazine.

RELIGION.

Say, angel of celestial light!
What brought thee to this vale of tears,
To shine upon a world of night,
And dissipate our gloomy fears?
'Twas love co-heir with light divine,
Caus'd thy effulgent rays to shine.

Spirit of bright expanded wing,
Brood o'er the chaos of my mind;
Bither immortal pleasures bring,
And fill my soul with joys refin'd:
Let uncreated light inspire,
And wake to ecstacy my lyre.

Come, and o'er my minstrel breathe,
And bring from yon perennial bow'r,
The aramanth to form my wreathe,
That sweet and never fading flow'r:
Then sweep the chords with golden wing,
While I immortal numbers sing.

Faith saw thee, by that fountain clear,
Which issues from the throne above,
Where mercy stoops our plaints to hear
Where flow those streams of sacred love;
The jasper skies irradiant shine,
By thy celestial rays divine.

The harp of Patmos sung for thee,
When lo! the prophet's raptur'd soul
Beheld, with joyful ecstacy,
The bursting visions o'er him roll:
He sang and panted for the skies
Lost, to behold its grandeur rise.

To thee, their Paean angels sung
Before primeval light arose,
Or dropp'd a note from mortal tongue,
Or blush'd in beauteous tints the rose;
Thy presence makes the bliss of heav'n
The greatest joy to mortals giv'n.

In paradise thy charms were known,
Where first the morning stars appear'd,
When light upon the orient shone,
And the sweet vale of Eden cheer'd;
The happy pair by thee were blest,
In innocence divinely dress'd.

Whate'er in social life endears,
Is soften'd and refin'd by thee;
Beneath the weight of growing years,
Thy pow'r preserves the spirits free;
All care before thy presence flies,
And joys within the bosom rise.

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In friendship's bonds thy pow'r divine,
Displays its pure unsullied light,
Brighter thy emanations shine,
Than ought which glitters in our sight:
No earthly form of beauty fair,
Can with thy matchless charms compare.

Thou art the lonely stranger's friend,
Who drinks the bitter cup of grief,
Whose secret sighs to heav'n ascend,
And finds in tears a sweet relief;
A soother of the orphans' woe,
Who sorrow in this vale below.

Come, then, descend thou heav'nly guest,
And to the cross my spirit bind;
Impart that ardour to my breast
Which elevates and cheers the mind.
Then waft me to my native skies
Where joys immortal ever rise.

MIRANDA.

From the Wesleyan-Methodist Magazine.

THE WIDOW OF NAIN:—A SKETCH.

..... He was an only child:
And all the fond affections of her heart,
A *Mother's* heart, were fix'd to agony
On him, her darling. The strong nervous frame,
The manly feature, and the graceful air,
But most the voice melodious, often drew
The tear of memory from her fading eye.
She was a Widow—and in these could trace
The dear resemblance of his Father's form.
He was her hope; and all of future joy
She told on earth, did aggregate in him.
O! 'twas her daily, her delightful task
To minister his comfort; well repaid
If he were happy, while her aged breast
Throbb'd with delight, when from his smiling lip
Dropp'd, in kind accents, filial gratitude.
..... His cheek grew pale;
Save that a crimson blush, more delicate
Than health's coarse pencil on the face of youth
Delineates ever, fiercely kindled there.—
The Mother's eye saw the deceptive spark,
Like some advancing meteor, soon to lay
Her hopes in ashes.—Long her aged form
Bent o'er his wasting frame, in agony
None but a widow'd mother e'er can know.
As sinks the crescent moon, in feeble splendour,
Yet mild, and lovely, so he sunk to rest.
She gaz'd in all the silence of despair;
And when the last faint beam of parting life
Had pass'd her eye, a more than midnight gloom
Hung o'er her soul. They bore him to his grave,
A lovely victim; many a weeping eye
Shed kind libations on his early bier.
In all the racking emphasis of woe,
The trembling mother follow'd.—On they pass'd,
And soon the lofty gates of Nain unfold,
As mov'd the solemn pageant to the tomb.
Scarcely they clos'd, when from the bleeding heart
Of the lone Widow burst a shriek of woe,
While from her eye a flood of burning tears
Issued afresh .....
..... What soothing, gentle voice,
Breaks the sad silence? "Widow, weep no more!"
She rais'd her drooping head; the tender sound
Seem'd like the filial accents of her child.
It was the "Man of Sorrows," he who felt
For human wretchedness,—so deeply felt,
That not his life was dear that man might live.—
"Weep not:"—but from her quivering lip, a word
Escap'd not, while expressive of despair
She shook her hoary hair.—Straight to the bier
In solemn silence, great in conscious power,
The Saviour now advanc'd.—Back to the heart
The wond'ring blood impetuous recoil'd,
And ev'ry eye was rivetted. They stood
Gazing; while, 'neath the weight of morbid clay
Inanimate, their terror-stricken limbs
Shook, like the pendant dew-drops in the breeze.
The Son of God, in all the majesty
Of power illimitable,—all the zeal
Of pure benevolence,—now rais'd his arm;
And as it rested on the moveless bier,
His voice imperative the silence broke,—
"Young man arise."—
..... A deep, responsive groan,
An undulation of the spreading pall,
Convulsive motion, and thick breathing sobs,
Declare the spirit heard its Maker's voice,
Heard and obey'd. The fainting mother sunk
Beneath contending passions, whilst her eye,
Bursting with hope, anxiety, amaze,
Watch'd ev'ry motion, and her list'ning ear
Drank ev'ry sound:—she saw the corse awake,
Cast off the folded cerements of the grave;
She saw her only, her lamented child
Rise, like a midnight spectre from the tomb,
And gaze in wild amazement on the scene.
She saw that well-known eye, she lately clos'd,
Resume its brilliancy, she saw it rove
From form to form,—she saw it rest on *her*.
"'Tis false! 'tis visionary! madness! vain!
It cannot be!" she deems the bliss too great.—
"*Mother!*"—She hears the voice, and, starting quick,
Springs from the earth; again the filial cry
"*My Mother!*" bursts upon her ravish'd ear.
She flies to his embrace, she grasps her child,
No shade delusive; tears of ecstasy
Relieve her loaded bosom; down they sink
O'erwhelm'd with gratitude, and at His feet,
Who wrought the deed of mercy, pour their praise,

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THE

Methodist Magazine,

FOR SEPTEMBER, 1823.

Divinity.

A DISCOURSE ON FUTURE PUNISHMENT.

(Concluded from page 290.)

We have hitherto considered sin in relation to the immortality of man, without taking into view the degree of criminality attached to it. And here we are lost. We have not the means of determining the degree of criminality attached to a single sinful action. On the one hand, God has given us no rule to determine precisely its dimensions; and on the other, our hearts are too hard, and our understandings too dark, for us to comprehend what is continually present with us. And yet we see that *one sinner destroyeth much good.* If the slightest motion of the corruption of the heart gives exquisite pain to a tender conscience, what shall we say of those crimes which are committed in defiance of all laws human and divine! By a single action a man forfeits his life, and makes himself and his friends unhappy. By a single action of a despot, oppression and war spread wide devastation and misery. In these instances we see that sin is a great evil, and its magnitude can be determined only by the magnitude of the misery inflicted; to determine which, we must know the nature of the relation which one bears to universal being. But this relation is perhaps never seen by us in all its extent in this life. Man is related, not only to his fellow creatures, to the animate and inanimate parts of creation, but to angels, and to God; When, therefore he sins, he outrages the relations he sustains to every part of the universe. He violates universal order; and the magnitude of his sin is in some sense co-extensive with the order violated.

This may be illustrated by referring to the case of our first parents. They sustained this manifold relation; and when they transgressed the whole universe was affected by their transgres-

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sion. God was dishonoured; angels were grieved; the earth was cursed; pain and death took hold on all animals; they themselves lost the image and favour of God, and entailed pollution, pain, and death on all their posterity. How great must be the malignity of sin, for one act of transgression to produce so much evil! Yet, perhaps, their transgression was not in itself so malignant as many committed by us. And because we are not now in circumstances to determine precisely the magnitude of sin, shall we represent it as a small evil?—O proud, presumptuous man! Go, learn from the first transgression, from thy relation to God and his creatures, and above all from the threatenings of the divine law, that sin is a great evil, and that it shall be punished, not only with an everlasting punishment, but with a punishment as great in degree as the collected guilt of all thy crimes! To return,

6. We learn with the utmost certainty the everlasting duration of future punishment from the constitution of the present and future state. The present is a probationary state for the kingdom of heaven. The future is a state of retribution. If this difference in these two states can be proved by the scriptures, it will follow that none can be saved in the future state who are not prepared for the kingdom of heaven in this. That the present is man's probationary state is abundantly evident. In this world he is on trial for the kingdom of heaven. Here he is to qualify himself for that higher, better state; and if he is found faithful, he shall, in due time, enter into the joys of his Lord; but if unfaithful, he will be rejected, and devoted to everlasting punishment. This is plain from the scriptures.

Besides. It is evident that mankind in general are not now in a confirmed, but changeable state. They may, and often do change from bad to good, and from good to bad. If it were not so there would be no propriety in the mighty efforts used for the conversion of the wicked, nor in the motives and admonitions addressed to Christians to preserve them from apostasy.

Every thing which we can conceive necessary to constitute a state of probation, belongs to man's state in this world. Here life and death are set before him. He is the subject of all the means of grace. The gospel is preached to him, and the Holy Spirit helpeth his infirmities. He is told that this state will soon end, and that his future state will be determined by the deeds done in this. These things indicate a state of probation as clearly as any thing can.

That the future state is different from this is not less clear. Innumerable intimations are given in the scriptures that this state of things will not always last. *The night will come when no man can work.* God's *Spirit will not always strive with man.* The time is coming, when, if he goes on in his evil way, *God will not hear his prayer.* He is admonished not to harden his heart beyond the *accepted time and day of salvation.*

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But what renders this clear beyond a doubt is, that the future state is a state of retribution, where *every one shall receive according to the deeds done in the body, whether they be good or bad.* There the righteous shall be rewarded, and the wicked punished for the transactions of this life, and no alteration can ever take place in the condition of either. This is as clear concerning the wicked, as concerning the righteous.

There are no intimations given in the scriptures, that the offers of salvation will ever be made to the impenitent in the future state. The gospel will not be preached to them, nor will prayers be offered for them. The strivings of the Spirit, the intercession of the Son, and the long sufferance of the Father have all ceased with respect to them. Then he that is *unjust, shall be unjust still, and he that is filthy shall be filthy still.* The future condition of the wicked is described as a state of *wrath without mixture, and judgment without mercy.* Hope and mercy are strangers in those doleful regions; but despair, with *weeping, wailing and gnashing of teeth attend them, and the smoke of their torment ascendeth up for ever and ever.* Hence it is evident that their reformation, and of course their salvation, is impossible, unless it can be supposed that a state of *wrath without mixture, and judgment without mercy,* can do more for them than all the means of grace employed in this life, were able to effect.

The scripture doctrine of future punishment is very different from that which some believers in Universal Salvation contend for. They represent future punishment as designed for the reformation of the punished. That this is the case with those punishments which are disciplinary, is readily admitted; but not with those which are capital. The punishments which God inflicts upon sinners in this life, are generally disciplinary, because they are mixed with mercies, are less than the full desert of sin, and are intended for the reformation of those who are the subjects of them. But it is different with those of the future state, which are capital, unmixed with mercy, and intended to satisfy justice and give warning to others. To suppose, therefore, that the future punishment is designed for the good of the damned themselves, is not less absurd than to suppose a man is hanged for his good, to prepare him for those duties and privileges of society, from which he will be for ever cut off by his punishment.

It appears, therefore, that the constitution of the present and future states, is inconsistent with the salvation of those who continue impenitent through this life. To such there remains nothing but a *fearful looking for of judgment, and fiery indignation which shall devour the adversaries. Let no man deceive himself: God is not mocked. Whatsoever a man soweth, that shall he also reap.* Sin *deserves* everlasting punishment, and the word of God assures us that the sinner, in the future state, shall receive his full wages.

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We have now briefly examined the principal proofs of the everlasting duration of future punishment, and find them immoveably founded upon the rock of divine truth. The more carefully they are examined, the more solid and important they will appear. And here, were I to indulge the feelings of my own heart, I should address this auditory, and pour upon them all the admonitions, invitations, and entreaties of the gospel, to *give all diligence—to work out their salvation with fear and trembling, while the Holy Spirit is working in them to will and to do of his own good pleasure.* But I have trespassed already too far upon your patience, and the time which remains I would reserve for my brethren in the ministry, for whose sake I shall exhibit some of the inferences arising from the subject discussed in the foregoing pages.

DEAR BRETHREN,—Your office places you where you may be addressed in the words originally spoken to the prophet Ezekiel: "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

1. How vast are the interests of immortal beings! Compared with these the greatest interests of time dwindle into nothing. Our blessed Lord, who best knew how to estimate all the interests of men, has taught us that *if a man should gain the whole world, and lose his own soul*, he would be an infinite loser. How valuable soever any of the objects of this life may appear to man, let him but recollect that they *perish with the using*, and they will not appear to deserve the least anxiety. The interests of time appear great only when those of eternity are out of sight, or are viewed through a false medium. Eternal things alone deserve our high regard.

Let a man consider that he has but a short time to spend in this world, and then is to enter upon an unchangeable, everlasting state; that the character he forms here is to decide whether his future condition shall be happy or miserable; that every action he performs, every desire and temper he indulges, goes to form his character and decide his everlasting state; let him I say, consider these things, and he will be ready to inscribe *vanity of vanities*, upon all the objects of time and sense, while those which are eternal will engross his whole attention and desire. It will be of small importance with such an one whether he be rich or

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poor, honourable or despised in this world; his grand concern will be to please his God, and prepare to live with him for ever. He will be ready to say with one of our poets,

"No matter which my thoughts employ,
A moment's misery or joy:
But O, when both shall end
Where shall I find my destin'd place?
Shall I my everlasting days,
With fiends, or angels spend?"

2. Ministers of the gospel! The eternal interests of mankind are in some sense committed into your hands. You are the priests of the Most High God. You are the ambassadors of Jesus Christ. Your business is to save the souls of your fellow creatures. Your commission runs in these words: "*Go ye into all the world, and preach the gospel to every creature.—Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood.*"

"O! what a situation have we ventured to accept! to be placed over a multitude of souls, with this charge respecting each of them, 'if thou lettest this man perish through thy neglect, thy life shall go for his life;' to be obliged, by official duty, to speak every word under oath, with the penalty of perjury before our eyes; to be under bounden duty to know that every doctrine we utter is true; to waste our days, our nights, and to consume our animal nature, and weary out our intellectual nature, to learn and know the truth of God; to be instant in season and out of season; and to see that no soul perish through our negligence! It is an awful station!"*

The wicked are to be warned of their evil ways and repressed; the ignorant are to be instructed; the inquirer is to be directed; the mourner is to be comforted; the Christian is to be built up on his most holy faith; the tempted are to be held up; the hypocrite must be detected; the true and the false marks of grace are to be exhibited; error is to be confuted, and truth defined: and from our skilfulness or unskilfulness, our faithfulness or unfaithfulness, eternal consequences spring both to ourselves and to the people to whom we are sent. Well may we exclaim with the apostle, *and who is sufficient for these things!*

3. In particular, my brethren, let us consider what is implied in *warning the wicked of his way.* And does it not imply, that we set before him the greatness of his sin and folly, and alarm his fears with those penal torments which are threatened in the word of God? I know that this kind of preaching is unpopular. Many ask if "we would frighten people to heaven?" They have persuaded themselves either that there is no future punishment,

* Dr. Gray.

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or that it is not so painful a thing to be damned as some would represent it. They think if there is no literal fire and brimstone in the composition of future punishment, the pains of hell will be quite tolerable. They have found out the art of explaining away the threatenings of God's law, to keep their consciences asleep, and hide danger from their eyes. Of course they will think him their enemy who would undeceive, and apprize them of their danger. But the ambassadors of Christ must not be influenced by their views, nor terrified by their opposition. And if they feel the responsibility of their office they will not, but will remember that if the wicked are not warned, their blood shall be required at their hands. *Knowing, therefore, the terror of the Lord, they will persuade men.* The heaviest curses in all the word of God await those who see the sword coming, but give not warning —who, in this respect, do the work of the Lord deceitfully. To save themselves and those who hear them, the ministers of Christ must join with a tender compassion for sinners, a boldness and a firmness in admonishing them of their danger. They must be instant in season and out of season, reproving, rebuking, and exhorting with all long-suffering and doctrine, and enforce obedience to the precepts of their Master by the threatenings of his gospel.

We must shortly go and give an account of our stewardship! We must stand before the judgment-seat of Christ! We shall meet there the congregations and the individuals to whom we have preached, and whom we have had opportunity to warn. Let us take heed to our ministry that none be found to accuse us in that day. Better would it have been for us if we had not been born, than to be found with the blood of our fellow creatures upon us. O that we might take heed to the ministry which we have received, and that at last we might be enabled to render up our accounts with joy, and not with grief!

Unconverted sinners! I cannot think of your going away from this place, and having it to say, that a word was not addressed to you, adapted to your case.

I would entreat you to consider yourselves as the persons to whom the ministers of the gospel are sent, and whom they are to warn. It is your character we have drawn in this discourse. You are immortal beings, destined to an infinite existence! But you have sinned against God, and against your own souls, and are now in *danger of eternal damnation.* Your sin is great, and your punishment will be as great. Consider! you are immortal! and every sin you have committed is commensurate with the magnitude and duration of your powers! Your sins are exceedingly aggravated. You have sinned against light and against mercy. You have practically rejected the council of God, refused obedience to Christ, and put eternal life far from you. You have made light of your most weighty concerns.

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These charges, though awful, you cannot deny. How great then must be your guilt, and how imminent your danger! It is nothing less than *everlasting punishment*, a state of endless woe and misery, wherein you will be tormented by unavailing sorrow and regret, by despair and remorse of conscience, together with the just severities of the divine displeasure, which will be as a *worm that dieth not*, and as a *fire that is not quenched*.

And do not flatter yourselves that this is a light matter, or that these miseries may either be avoided or terminated. Consider well what has been said upon the certainty and eternity of future punishment. A hasty or prejudiced look into these subjects will do you no good, and may do you immense harm. Do not jest with things so serious, do not trifle with interests so vast; but weigh the arguments with the utmost attention, and then say whether you are willing to risk the consequences of a life spent in sin.

Now you are probationers for the kingdom of heaven. *Now is the accepted time, now is the day of salvation.* You now have the offer of salvation. In the name of Christ, and in the presence of all these, his ministers, I make you the offer of salvation upon condition of repentance towards God, and faith in our Lord Jesus Christ; and these shall be witnesses against you in *that* day, if you are found in your sins. Yes, your blood shall be upon your own heads, if you perish with a Saviour in your view. Turn, therefore, to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto you, saith the Lord. To whom be glory for ever. Amen.

Biography.

MEMOIR OF THE REV. WILLIAM PENN CHANDLER.

The subject of this memoir, was born in Charles county, Maryland, June 22d, 1764. At the age of twenty-six years, he experienced the work of regeneration, on the 20th of August, 1790, at half past 8 o'clock in the evening, in St. George's Church, in Philadelphia. He was admitted into the Travelling Connexion on probation, at the Philadelphia Conference in 1797, and appointed to Strasburg circuit. In 1798 he travelled on Strasburg and Chester circuits. In 1799 he was admitted into full connexion, ordained deacon and appointed to Cecil circuit, and in 1800 he travelled Cecil and Dover. In 1801 he was ordained elder, and appointed to Bristol. In 1802 he was stationed in Philadelphia, and in 1803 he travelled Milford circuit. In 1804 he was appointed presiding elder on Delaware district, which office he filled with uncommon success for four years; and in 1808 he was

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put in charge of Chesapeake district, where his health failing, *he* was entered on the minutes at the following conference supernumerary, but without a station. In 1810 he was stationed on Bristol circuit, and in 1811 his health failing, he took a superannuated relation. He received a location in 1813. Such, however, was his inviolable attachment to the Travelling Connexion, that in the last year of his life, he begged the privilege of dying with his itinerant brethren, and his humble, affectionate request was granted, and his name was enrolled on the minutes with his superannuated brethren, at the Philadelphia Conference, in May, 1822, and on the 8th of December following he was welcomed into the joy of his Lord. That unerring hand, which led him to his crown conducted, him to it in the following manner, viz. On the first Sabbath in May, 1820, while our beloved brother was in the delightful work of preaching a crucified Saviour, in Ebenezer church in Philadelphia, he was visited with a paralytic shock, which disabled wholly his left side, from which he never fully recovered. In July 1822 he took a voyage to the West-Indies, under the nursing hand of his affectionate wife, for the amendment of his health; and after a passage of twenty-four days, arrived in St. Eustatia, and on the week following, he had a second stroke of the Palsy, and that on his right side, which after his return home, and lingering twelve weeks, terminated his mortal career.

A specimen of the general state of his mind as the closing scene drew near, may appear from the following fact, viz. His class-leader, Brother T. Jackson, on his way to church one Sabbath, calling to see him, he inquired of Brother J. the day of the week, and on hearing the word Sunday; "Sunday!" said the triumphant saint, "Go then to the meeting and tell them that I am dying, shouting the praises of God." His ecstacy then being very great, he turned to his wife and said, "My dear Mary, open the window, and let me proclaim to the people in the streets the goodness of God."

An affectionate brother, a Physician, gives the following account. "I visited Dr. Chandler daily during his last illness, which was of long continuance; his disease was an almost universal Paralysis. The attack had at first been confined to one side and after a partial recovery only of that side, the other became affected in like manner with the first. His mind as well as his body, felt the effects of the disease, which at times caused a considerable derangement of intellect: but notwithstanding the confusion that was apparent in his mental operations, his constant theme was his God and the salvation of his soul: and on these subjects it was truly surprising to hear him converse. Although Dr. Chandler seemed incapable of rational reflection on other subjects, yet on that of religion, at intervals, he never conversed with more fluency, correctness and feeling, at any period of his life. He appeared to be exceedingly jealous of himself, and

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occasionally labouring under fear, lest he might have deceived himself, and that he should finally become a cast-away; but of these apprehensions he was generally relieved, whenever we approached a throne of grace, which we were in the habit of doing on almost every visit. In this state he remained until within a few days of his death, when the Lord was graciously pleased, in a most extraordinary manner, to pour out his Spirit upon his servant; and although his body was fast sinking, his mind for two days was restored to perfect vigour and correctness. During this time, he seemed to be in the borders of the heavenly inheritance. He spoke of the glories, the joys, and the inhabitants of heaven, as though he had been in the midst of them. He remarked to me at the time, that he felt that his soul had begun to dissolve its connection with the body; and that there was a freedom, a clearness and ease in its views and operations, that were entirely new to him, and that he had never before formed a conception of—in fact, said he, I know not whether I am in the body or out of it. Soon after this he sunk into a stupor, in which he remained to the last. On the Sabbath following, his funeral sermon was preached by the author of these lines, to a large and deeply affected congregation, from these fine words of the Apostle, *But I would not have you to be ignorant, brethren, concerning them that are asleep, and that ye sorrow not even as others which have no hope.*"

As a Christian, and as a Christian minister, W. P. Chandler was a man of no ordinary grade. In his deportment, dignity and humility, fervour and gentleness, plainness and brotherly kindness, with uniform piety, were strikingly exemplified. In the pulpit, his soul was in his eloquence, his Saviour was his theme; and the Divine unction that rested upon him, and the evangelical energy of his sermons, gave a success to his labours, that has been exceeded by few. He studied to *shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth:* and how good a proficient he was in this study, thousands who were blessed under his ministry, can heartily testify: many of whom are living witnesses of the happy effects of his labours, while he is *now* reaping his eternal reward.

Scripture Illustrated.

ILLUSTRATION OF HEBREWS XI. 35.

And others were tortured, not expecting deliverance.

A short account of the BASTINADO, *supposed to be referred to in this verse.*

ON the 15th of Nov. 1779, Mr. Antes, returning from a short country excursion to Grand Cairo, was seized by some of the attendants of *Osman Bey*, a Mamaluke chief; and, after strip-

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ping him of his clothes, they demanded money; which he not having about him, they dragged him before the Bey, telling him that he was a European, from whom he might get something. In order to extort money from him, the Bey ordered him to be bastinadoed: they first threw him down flat on his face, and then bent up his legs, so that the soles of his feet were horizontal; they then brought a strong staff, about six feet long, with an iron chain fixed to it at both ends. This chain they threw round both feet above the ancles, and twisted them together; and two fellows on each side, provided with what they call a *corbage*, held up the soles of the feet by means of the stick. When thus placed, an officer whispered in his ear, "Do not suffer yourself to be beaten; give him a thousand dollars, and he will let you go." Mr. Antes, not willing to give up the money which he had received for the goods of other merchants, refused: the two men then began to beat the soles of his feet, at first moderately; but when a second application for money was refused, and then the demand was two thousand dollars, they began to lay on more roughly, and *every stroke felt like the application of a red hot poker*. Finding they could get no money, supposing he might have some choice goods, a third application was made to him by the officer: he told them he had a fine silver-mounted blunderbuss at his lodging which he would give. The Bey asked what he offered; the officer sneered, and said, *bir carabina*, i. e. "one blunderbuss;" on which the Bey said, *ettrup il kulp*, "beat the dog." Then they began to *lay on with all their might*. "At first," says Mr. Antes, "the pain was excruciating; but, after some time, my feeling grew numb, and it was like beating a bag of wool." Finding that nothing was to be got from him, and knowing that he had done nothing to deserve punishment; the Bey ordered them to let him go. One of the attendants anointed his feet, and bound them up with some rags, put him on an ass, and conducted him to his house in Cairo, and laid him on his bed, where he was confined *for six weeks before he could walk even with crutches*; and *for more than three years his feet and ancles were very much swelled;* and, *though twenty years had elapsed* when he published this account, *his feet and ancles were so affected, that, on any strong exertion, they were accustomed to swell.*

He mentions instances of the bastinado having been applied for three days successively; and, if the person survived, *the feet were rendered useless for life;* but in general, he observes, when they have received *between five and six hundred strokes, the blood gushes from their mouth and nose, and they die either under or soon after the operation.*

How he felt his mind affected on this distressing occasion, he thus piously describes: "I at once gave up myself for lost, well knowing that my life depended on the caprice of a brute, in hu-

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man shape; and having heard and seen such examples of unrelenting cruelty, I could not expect to fare better than others had done before me: I had therefore nothing left *but to cast myself on the mercy of God, commending my soul to him;* and indeed I must in gratitude confess, that I experienced His support most powerfully; so that all fear of death was taken from me; and if I could have bought my life for one halfpenny, I should, I believe, have hesitated to accept the offer."

Observations on the Manners, &c. of the Egyptians, by J. Antes, Esq. 12mo. *Dublin*, 1801, p. 146.
Clarke's Commentary.

The Attributes of God Displayed.

REFLECTIONS ON THE ATMOSPHERE, BY THE REV. J. HERVEY.

"If we turn our thoughts to the atmosphere, we find a most curious and exquisite apparatus of air. This is a source of innumerable advantages; all which are fetched from the very jaws of ruin. To explain this: the pressure of the air on a person of a moderate size is equal to the weight of twenty thousand pounds. Tremendous consideration! Should a house fall upon us with half that force, it would break every bone of our bodies. Yet so admirably has the Divine Wisdom contrived the air, and so nicely counterpoised its dreadful power, that we suffer no manner of inconvenience; we even enjoy the load. Instead of being as a mountain on our loins, it is as wings to our feet, or sinews to our limbs. Is not this common ordination of Providence, somewhat like the miracle of the burning bush? Well may we say unto God, O how terrible, yet how beneficent art thou in thy works!

"The air, though too weak to support our flight is a thoroughfare for innumerable wings. Here the whole commonwealth of birds expatiate, beyond the reach of their adversaries. Were they to run upon the earth, they would be in ten thousand dangers, without strength to resist, or speed to escape them: whereas by mounting the skies, they are secure from peril, they 'scorn the horse and his rider.' Some of them perching on the boughs, or soaring aloft, entertain us with their notes. Many of them yield us wholesome and agreeable food, and yet give us no trouble, put us to no expence, but till the time we want them, are wholly out of the way.

"The air is charged also with several offices, absolutely needful for mankind. In our lungs it ventilates the blood, qualifies its warmth, promotes the animal secretions. We might live even months, without the light of the sun, yea, or the glimmering of a

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star. Whereas, if we are deprived but a few minutes of this, we sicken, we faint, we die. The same universal nurse has a considerable share in cherishing the several tribes of plants. It transfuses vegetable vigour into the trunk of an oak, and a blooming gayety into the leaves of a rose.

"The air likewise conveys to our nostrils the extremely subtile effluvia which exhale from odoriferous bodies: particles so small, that they elude the most careful hand. But this receives and transmits the invisible vagrants, without losing even a single atom; entertaining us with the delightful sensations that arise from the fragrance of flowers, and admonishing us to withdraw from an unwholesome situation, to beware of pernicious food.

"The air by its undulating motion conducts to our ear all the diversities of sound. While danger is at a considerable distance, this advertises us of its approach; and with a clamorous, but kind importunity, urges us to provide for our safety.

"The air wafts to our sense all the modulations of music, and the more agreeable entertainments of conversation. It distributes every musical variation with the utmost exactness, and delivers the message of the speaker with the most punctual fidelity: whereas without this intermuncio, all would be sullen and unmeaning silence. We should neither be charmed by the harmonious, nor improved by the articulate accents.

"How gentle are the breezes of the air when unconfined! but when collected, they act with such immense force, as is sufficient to whirl round the hugest wheels, though clogged with the most incumbering loads. They make the ponderous millstones move as swiftly as the dancer's heel; and the massy beams play as nimbly as the musician's fingers.

"In the higher regions there is an endless succession of clouds, fed by evaporations from the ocean. The clouds are themselves a kind of ocean, suspended in the air. They travel in detached parties, over all the terrestrial globe. They fructify by proper communications of moisture, the spacious pastures of the wealthy, and gladden with no less liberal showers the cottager's little spot. Nay, they 'satisfy the desolate and waste ground, and cause the bud of the tender herb to spring forth:' that the natives of the lonely desert, the herds which know no master's stall, may nevertheless experience the care of an all supporting parent.

"How wonderful! That pendent lakes should be diffused, fluid mountains heaped over our heads, and both sustained in the thinnest part of the atmosphere. How surprising is the expedient, which, without vessels of stone or brass, keeps such loads of water in a buoyant state! Job considered this with holy admiration. 'Dost thou know the balancings of the clouds?' How such ponderous bodies are made to hang in even poise, and hover like the lightest down? 'He bindeth up the waters in his thick clouds;"

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and the cloud, though nothing is more loose and fluid, because by his order tenacious, as casks of iron, 'is not rent' under all the weight.

"When the sluices are opened and the waters descend, one would think they should pour down in torrents. Whereas instead of this, which would be infinitely pernicious, they coalesce into globules and are dispensed in gentle showers. They spread themselves as if strained through the orifices of the finest watering pots, and form those 'small drops of rain' which the clouds 'distil upon man abundantly.' Thus instead of drowning the earth, and sweeping away its fruits, they cherish universal nature, and (like their great Master) distribute their stores to men, animals, and vegetables, 'as they are able to bear them.'

"But besides waters, here are cantoned various parties of winds, mild or fierce, gentle or boisterous, furnished with breezy wings, to fan the glowing firmament, or else fitted to act as an universal besom, and by sweeping the chambers of the atmosphere to cleanse the fine aerial fluid. Without this wholesome agency of the winds, the air would stagnate and become putrid: so that all the great cities in the world, instead of being seats of elegance, would degenerate into sinks of corruption.

"At sea, the winds swell the mariner's sails, and speed his course along the watery way. By land, they perform the office of an immense seedsman, scattering abroad the seeds of numberless plants, which though the support of many animals, are too small for the management, or too mean for the attention of man.

"Here are lightnings stationed, in the act to spring whenever their piercing flash is necessary, either to destroy the sulphurous vapours, or dislodge any other noxious matter, which might prejudice the delicate temperature of the ether, and obscure its more than chrystalline transparency.

"Above all is situate a radiant and majestic orb, which enlightens and cheers the inhabitants of the earth: while the air, by a singular address, amplifies its usefulness. Its reflecting power augments that heat, which is the life of nature: its refracting power prolongs that splendour, which is the beauty of the creation.

"I say, augments the heat. For the air is a cover, which, without oppressing us with any perceivable weight, confines, reflects, and thereby increases the vivifying heat of the sun. The air increases this, much in the same manner as our clothes give additional heat to our body: whereas when it is less in quantity, when it is attenuated, the solar heat is very sensibly diminished. Travellers on the lofty mountains of America, sometimes experience this to their cost. Though the clime at the foot of those vast mountains is extremely hot and sultry, yet at the top the cold is so excessive, as often to freeze both horse and the rider to death. We have therefore great reason to praise God, for placing

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us in the commodious concavity, the cherishing wings of an atmosphere.

"The emanations of light, though formed of inactive matter, yet (astonishing power of divine wisdom!) are refined almost to the subtility of spirit, and are scarce inferior even to thought in speed. By which means they spread with all most instantaneous swiftness, through a whole hemisphere: and though they fill whatever they pervade, yet they straiten no place, embarrass no one, encumber nothing.

"Every where indeed, and in every element, we may discern the footsteps of the Creator's wisdom. The spacious canopy over our heads is painted with blue; and the ample carpet under our feet is tinged with green. These colours, by their soft and cheering qualities, yield a perpetual refreshment to the eye. Whereas had the face of nature glittered with white, or glowed with scarlet, such dazzling hues, instead of cheering, would have fatigued the sight. Besides, as the several brighter colours are interspersed, and form the pictures in this magnificent piece, the green and the blue make an admirable ground, which shows them all to the utmost advantage.

"Had the air been much grosser, it would have dimmed the rays of the sun and darkened the day. Our lungs would have been clogged in their vital function, and men drowned or suffocated therein. Were it much more subtile, birds would not be able to wing their way through the firmament: neither could the clouds be sustained in so thin an atmosphere. It would elude likewise the organs of respiration: we should gasp for breath with as much difficulty, and as little success as fishes do, when out of their native element.

"The ground also is wrought into the most proper temperature. Was it of a firmer consistence it would be impenetrable to the plough and unmanageable by the spade. Was it of a more loose composition, it would be incapable of supporting its own furniture. The light mould would be swept away by the whirling winds, or soaked into sloughs by the descending rains. Again, because every place, suits not every plant, but that which nourishes one, destroys another: the qualities of the earth are so abundantly diversified as to accommodate every species. We have a variety of intermediate soils, from the loose sand to the stiff clay: from the rough projection of the craggy rock, to the soft bed of the smooth parterre.

"The sea carries equal evidence of a most wise and gracious ordination. Was it larger, we should have wanted land for pasturage and husbandry. We should not have had room for mines and forests, our subterranean warehouses and aerial timber yards. Was it smaller, it could not recruit the sky with a proper quantity of exhalations: nor supply the earth with the necessary quota of fructifying showers.

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"May we not discover as exquisite strokes of wisdom in each individual object? All that shines in the heavens, and all that smiles on the earth, speak their infinitely wise Creator. Need we launch into the praise of the vallies clothed with grass, or of the fields replenished with corn? Even the ragged rocks, which frown over the flood, the caverned quarries which yawn amidst the land, together with the shapeless and enormous mountains, which seem to load the ground, and encumber the skies; even these contribute to increase the general pleasure, and augment the general usefulness. They add new charms to the wide level of our plains, and shelter, like a screen, the warm lap of our vales.

"Who is not charmed with the delicious fruits of summer and autumn? But were all our trees and shrubs to produce such fruits, what would become of the birds? How small a part would voracious man resign to their enjoyment? To provide therefore for each vagrant of the air, as well as for the sovereign of a nation, there is in all places a large growth of shrubs, annually covered with coarse and hardy berries: so coarse in their taste, that they are unworthy of the acceptance of man: so hardy in their make, that they endure the utmost severity of the weather and furnish the feathered tribes with a standing repast amidst all the desolations of winter.

"The fir, the beech, the elm, are stately decorations of our rural seats. But if there were no entangling thickets, no prickly thorns, where would the farmer procure fences? How could he secure his vegetable wealth, from the flocks and the herds? Those roving plunderers, which submit to no laws, but those of the coercive kind.

"We spare no toil, to have useful herbs and plants in our gardens, and upon our tables. But there are innumerable herbs, which pass under the contemptible character of weeds, and yet are full as desirable to other classes of creatures, as these are to mankind. Yet who will be at the pains to plant, to water, to cultivate, such despicable productions? Man would rather extirpate than propagate, these incumbrances of his land. Therefore Providence vouchsafes to be their gardener, and has wrought off their seeds with such a lightness, that they are transported to and fro, by the mere undulations of the air. Or, if too heavy, to be wafted by the breeze, they are fastened to wings of down: or else enclosed in a spring case, which forcibly bursting, shoots them out on every side. By some such means, the reproducing principle of every one is disseminated, the universal granary filled, and the universal board furnished. The buzzing insect and the creeping worm, have each his bill of fare. Each enjoys a never-failing treat, equivalent to our greatest delicacies.

"If grass were scarce as the Guernsey lily, and as difficultly raised as the tuberose, how certainly and how speedily, must many millions of animals perish by famine? But as all the cattle owe

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their chief subsistence to this, by a singular wisdom in the divine economy, it waiteth not, like the corn field, and the garden bed, for the annual labours of man. When once sown, though ever so frequently cropped, it revives with the returning season. With a kind of perennial verdure, it covers our meadows, diffuses itself over the plains, springs up in every glade of the forest, and spreads a sideboard in the most sequestered nook.

"Such is the care of a wise and condescending Providence, even over these lowest formations of nature!"

Miscellaneous.

ANECDOTES OF THE REV. J. FLETCHER.

In addition to the anecdotes of Mr. Fletcher inserted in the number for July, page 250, we select the following from the same work:—

Specimens of Mr. Fletcher's *Preaching, &c. communicated by the* Rev. Melville Horne.

"On my occasional visits I was struck with several things. Preaching on Noah as a type of Christ, he was in the midst of a most animated description of the terrible day of the Lord, when he suddenly paused. Every feature of his expressive countenance was marked with painful feeling; and, striking his forehead with the palm of his hand, he exclaimed, 'Wretched man that I am! Beloved brethren, it often cuts me to the soul, as it does at this moment, to reflect, that while I have been endeavouring, by the force of truth, by the beauty of holiness, and even by the terrors of the Lord, to bring you to walk in the peaceable paths of *righteousness*, I am, with respect to many of you who reject the Gospel, only tying mill-stones round your neck, to sink you deeper in perdition!' The whole church was electrified, and it was some time before he could resume his subject.

"On another occasion, after the morning service, he asked if any of the congregation could give him the address of a sick man whom he was desired to visit. He was answered, 'He is dead, Sir.' 'Dead! dead!' he exclaimed; 'Another soul launched into eternity! What can I do for him now! Why, my friends, will you so frequently serve me in this manner? I am not informed you are ill, till I find you dying, or hear that you are dead!' Then sitting down, he covered his head with his gown; and when the congregation had retired, he walked home buried in sorrow, as though he had lost a friend or a brother." (pp. 145, 146.)

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MR. FLETCHER'S *gentleness towards opponents, illustrated in anecdotes related by the* REV. MELVILLE HORNE.

"ALL of MR. FLETCHER'S opponents were able, and most of them humorous, writers. This circumstance frequently obliged him, contrary to the habitual gravity of his character, to encounter them with their own weapons; and this perhaps made him pass for a *bitter* writer with those who could not bear to see their own sentiments treated with the same freedom with which they treat those of a contrary description. They who wish to judge according to truth would do well to read MR. FLETCHER'S works before they censure him; and to bear in mind that the respect due to truth will justify a degree of freedom with doctrine, which esteem and love will not allow towards the persons of its advocates. I will not recriminate on his respectable opponents; but relate an anecdote which will exhibit his patience and gentleness under severe and rude censures. When apparently in dying circumstances at Bristol, a Dissenting Minister called upon him. Though he had been forbidden to converse, and the gentleman was a stranger, MR. FLETCHER admitted and received him with his usual courtesy. But the visitor, instead of conversing on such subjects as were suitable to MR. FLETCHER'S christian character and afflicted circumstances, entered warmly on controversy; and told him, 'He had better have been confined to his bed with a dead palsy, than have written so many bitter things against the dear children of God.' 'My brother,' said MR. FLETCHER, 'I hope I have not been bitter. Certainly I did not mean to be so: but I wanted more love then, and I feel I want more now.' This mild answer silenced him; and sent him away, I trust better acquainted with MR. FLETCHER'S spirit, and his own. They are not generally of the best spirits themselves, who are first to complain of the spirits of their opponents." (pp. 147, 148.)

"On his way to Ireland MR. FLETCHER preached in a large town; and towards the conclusion of his sermon stated his sentiments respecting the eminent degree of holiness to which a Christian might attain in this life. All the Ministers of the place attended to hear him; and all but one staid to shake him by the hand after the service. That one was the principle Clergyman, a polished gentleman, and an old acquaintance. In the morning MR. FLETCHER, who suspected no offence, said to MR. GILBERT, 'I had not the pleasure last night of shaking hands with my friend MR. ——. I cannot think of quitting the town without seeing him. As you are acquainted with him, perhaps you will walk with me.' They, accordingly, called; and were introduced: but when he presented his hand with his usual respectful cordiality, it was rudely declined. 'I never preach any thing,' said his friend, 'but what I experience. Do you, MR. FLETCHER, experience that eminent degree of holiness, that *Christian Per-*

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fection, which you spoke of last night?' Unprepared for discussion, especially with an angry disputant, he answered mildly, 'My dear brother, we serve the same blessed Lord;—why then should we disagree because our liveries are not turned up exactly alike?' Finding his friend still rude and repulsive, he suddenly caught his hand, kissed it, and, bowing low, said, 'God bless you, my brother,' and retired. It is creditable to the religious principles of this gentleman, that MR. FLETCHER's patient kindness was not without effect. On his return from Ireland his friend called upon him, asked his pardon in the handsomest terms, and treated him with the most respectful distinction.' " (pp. 150, 151.)

Occurrences during MR. FLETCHER'S *attendance at the Annual Conferences of the Methodists.*

"MR. FLETCHER was sometimes present at MR. WESLEY'S Annual Conference, when his sermons and godly conversation became the theme of every tongue. On one of these occasions he was desired to pronounce the sentence of expulsion against a Preacher; and he performed this delicate and painful duty with such a happy mixture of solemnity, feeling, and affection, accompanied with such awful and pathetic warnings, as drew tears from every eye. At the same Conference he preached a sermon on the Old Prophet, who beguiled the Man of God that came from Judah; in which he drew such a pathetic picture of the personal degradation and misery of a backsliding Minister, and of the corruption and injury he introduced into the church of Christ, as produced a general and deep sensation, not easily to be forgotten.

"At the last Conference he attended, when MR. WESLEY was about to read over his own name and those of all the Preachers, that any present might object to whatever was deemed reprehensible in them, MR. FLETCHER rose to withdraw. He was eagerly recalled, and asked why he would leave them. 'Because,' said he, 'it is improper and painful to my feelings for me to hear the minute failings of my brethren canvassed, unless my own character were submitted to the same scrutiny.' They promised, if he would stay, that his character should be investigated. On these terms he submitted; and, when his name was read, an aged Preacher rose, bowed to him, and said, 'I have but one thing to object to MR. FLETCHER: God has given him a richer talent than his humility will suffer him duly to appreciate. In confining himself to Madeley, he puts his light comparatively, under a bushel; whereas, if he would come out more among us, he would draw immense congregations, and would do much more good.' In answer to this, he stated the tender and sacred ties which bound him to his parish; its numerous population; the daily calls for his services; the difficulty of finding a proper substitute; his increasing infirmities, which disqualified him for horse-exercise; his unwillingness to leave MRS. FLETCHER at home; and the expense

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of travelling in carriages. In reply to his last argument, another Preacher arose, and observed that the expence of his journeys would be cheerfully paid; and that, though he knew and highly approved MR. FLETCHER's disinterestedness and delicacy in pecuniary transactions, yet he feared there was a mixture of pride in his objection; for that by no importunity could he be prevailed on to accept a present to defray his expenses on his late visit to Ireland. 'A little explanation,' replied MR. FLETCHER, with his characteristic meekness, 'will set that matter right. When I was so kindly invited to visit my friends at Dublin, I had every desire to accept their invitation: but I wanted money for the journey, and knew not how to obtain it. In this situation I laid the matter before the Lord, humbly requesting that, if the journey were a providential opening to do good, I might have the means of performing it. Shortly afterwards I received an unexpected sum of money, and took my journey. While in Dublin, I heard our friends commiserating the distresses of the poor, and lamenting the inadequate means they had to relieve them. When, therefore, they offered me a handsome present,—what could I do? The necessary expenses of my journey had already been supplied; my general income was quite sufficient; I needed nothing. Had I received the money, I should have given it away. The poor of Dublin most needed, and were most worthy of, the money of their generous countrymen. How then could I hesitate to beg that it might be applied to their relief? You see, brethren, I could not in conscience do otherwise than I did.'" (pp. 153—156.)

"IN the contests of humility, kindness, and affection, it was impossible to overcome MR. FLETCHER. Every one who knew him can produce instances of this kind. I shall mention only a few. The REV. MOSELEY CHEEK had once been preaching in his parish; and on their way home, in a dark night, and in a deep dirty road, MR. FLETCHER carefully held the lanthorn to him, while he himself walked through the mire. Pained to see his senior and superior so employed, he made fruitless attempts to take the lanthorn from him. 'What, my brother, said MR. FLETCHER, 'have you been holding up the glorious light of the Gospel, and will you not permit me to hold this dim taper to your feet?'

"Once observing my coat dusty with riding, he insisted on brushing it; yet would not afterwards be prevailed on to let me perform the same office for myself. MRS. FLETCHER, who perceived our contest, said with a smile, 'Then suffer me to do it; for I assure you, my dear, you need it as much as MR. HORNE.' 'If you please, my love,' was the reply, 'you shall do it; for you are a part of myself.'" (pp. 148, 149.)

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From the Wesleyan Methodist Magazine.

ON THE DUTY OF CHRISTIANS TO "GIVE ATTENDANCE TO READING."

THE advice of ST. PAUL to TIMOTHY, as recorded in 1 TIM. iv. 13, is, "Give attendance to reading." It may be reasonably expected, that *every Minister* of JESUS CHRIST will be diligent in the exercise here recommended, both for the purpose of his own intellectual and spiritual improvement, and in order that he may be increasingly qualified for the important labours connected with the preaching of the Gospel, and for the fit discharge of the complicated duties of the Pastoral Office. But while it is admitted that this advice is peculiarly binding on such as are engaged in the Christian Ministry, it may also be safely contended, that it is the duty of *every private Christian* conscientiously to employ some portion of his time in the same profitable exercise.

To "search the Scriptures," is the duty of every man. Our Lord said to the Jews, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." And as those Scriptures of the Old Testament, to which he referred, as well as the inspired writings of the New Testament, are now put into our hands, it is surely an important part of our business and privilege to peruse those "lively oracles." They contain that "sure word of prophecy whereunto we do well to take heed," and "are able to make us wise unto salvation." It is not sufficient, as some may imagine, that a man occasionally *hears* the Scriptures read and expounded; it is his duty to consult the inspired Word for himself. The "great things" contained in it, are of universal and individual concernment; and great indeed is that man's ingratitude to God, who, after having received such a revelation from heaven, a revelation pointing out the only way to happiness here and hereafter, neglects to acquaint himself with it by a frequent and attentive perusal. The divine oracles contain the standing rule both of faith and practice; and are the depository of those laws by which we shall be judged, and acquitted or condemned, in the last day. How needful therefore is it, that every man should be furnished with an accurate knowledge of the sacred code! And, assuredly, the edification and comfort connected with a constant and devout reading of the Holy Scriptures, will richly repay those who thus employ a large portion of their hours of leisure.

But though the reading of the Scriptures must ever be considered as the paramount duty of every man, and the Sacred Volume is never to be *neglected* for any other book; yet this is not the only book that may be read with profit. There are many human compositions which may be perused with great spiritual advantage. The works of pious and learned men, who have written upon experimental and practical religion, or who have ably explained and

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illustrated the evidences and doctrines of the Gospel, have been made an eternal blessing to thousands. For what purpose has God given to different persons talents, by which they are well fitted to convey instruction and comfort to others, through the medium of writing, if it be not that they should employ them for this purpose? And surely it is the bounden duty of men to avail themselves of such helps to knowledge and piety.

But, I fear, it is a lamentable fact, that some professors of religion almost totally neglect this duty; and are seldom, indeed, observed with a book before them. The Sacred Volume is occasionally consulted; but other books are generally disregarded. Some attempt to excuse themselves in this neglect, by pleading their want of taste for reading. Such persons ought to *acquire* a taste for it. This assuredly may be done. Earnest prayer, and a resolute attention to this exercise, will conquer the criminal aversion which they may have formerly felt to this duty; and richly shall their labour be repaid in the mental improvement and enjoyment which will result from it.—Others plead their want of time; and complain that they have little or no leisure from their business for such employments. It may be the case, (though it is a melancholy consideration,) that some men have so deeply involved themselves in worldly concerns, as to have no time for attention to spiritual duties; so that holy meditation, daily prayer, and reading of the Holy Scriptures, and other religious books, are constantly neglected. Their thoughts are, in consequence, wholly taken up about the affairs of the present transitory world. In what an awful state are such persons! How shocking must be the thoughts of death to men immersed in habitual worldliness. Now when men *needlessly* thus involve themselves in the cares of life, their conduct is assuredly sinful in the sight of God; as they, by that means, voluntarily deprive themselves of the time and opportunities requisite for obtaining a meetness for the heavenly inheritance. But, in respect to men in business generally, it may be observed, that a proper attention to their outward calling does not require absolutely the *whole* of their time, but will leave, ordinarily, some portion which may be devoted to the concerns of their salvation. If they will but husband their time well, they will find some *leisure* every day for the exercises of private religion, of which proper Reading is unquestionably one. And if this be the case with those who have to labour daily for the support of themselves and families, surely they who are, in some sense, masters of their time, need not be at a loss for seasons of spiritual improvement, by reading and devotion. Many who complain of their want of time, are permitting no inconsiderabe portions of it daily to pass away, without being used for any valuable purpose. Much is wasted in needless self-indulgence, in trifling conversation, or in frivolous pursuits, which might be profitably employed in reading. And it should not be forgotten, that those who store their minds with

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suitable knowledge, are thereby fitting themselves for increasing usefulness, in the world and in the church. "A word spoken in season, how good is it;" but how can that man be expected to speak a word in season, who neglects to furnish his own mind with various information? The barren desert yields no fragrant perfume; and the mind that is destitute of knowledge is incapable of conveying instruction or advice to others. A Christian ought to "be ready always to give an answer to him that asketh a reason of the hope that is in him;" and even the illiterate may become able to do this, if they will steadily and resolutely apply themselves to the task of their own religious improvement. St. Paul reproves the Hebrews on account of their indolence and neglect, in reference to this very particular. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." (Chap. v. 12.) I have sometimes been charmed in hearing a poor man, when speaking on religious subjects,—one who had evidently improved his leisure hours, or half-hours, in reading his Bible, and other valuable publications,—to observe how instructively, and with what propriety, at least as to sentiment, he has communicated his views of divine things.

But in addition to the arguments founded on the spiritual edification, the mental enjoyment, and the qualifications for extended usefulness in our several spheres of action, which will result from a habit of Religious Reading, it should not be forgotten, that the improvement of our time and opportunities is what our great Creator expects and demands from us all; and that he who neglects this part of his Christian duty must give an account of such neglect to God. If the man who buried his "one talent" was punished for his unfaithfulness, those persons, surely, cannot suppose that the Supreme Governor will take no notice of their sloth and criminalty, who use no diligence in endeavouring to profit by the multiplied advantages which Christians now possess for improvement both in knowledge and in grace.

William Hinson.

THE ANTIQUITY OF INFANT BAPTISM SUPPORTED, AND THAT OF POPERY DISPROVED, FROM THE WORKS OF CHRYSOSTOM:

(BY H. S. BOYD, ESQ.)

If my memory be correct, some writers among a highly respectable class of modern Christians have asserted, that Infant Baptism was not known or practised in the Christian Church, for the first four hundred, or even the first five hundred years after Christ. I now send you a short but valuable passage of St. Chrysostom, which I met with some years ago, when studying that Father's writings. His works are so voluminous, that it would be an almost

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endless task for a person, not previously acquainted with them, to search out passages to illustrate the history of any particular opinion. It is therefore probable, that the testimony which I am about to adduce has not been brought forward by any advocate of Infant Baptism. In an oration to the people of Constantinople, pronounced by Chrysostom after his return from his first exile, he repeats a conversation, which the Empress Eudoxia had lately held with him. Amongst other things, she said,—Μεμνημαι οτι δια των χειρων των σων, ΤΑ ΠΑΙΔΙΑ ΤΑ ΕΜΑ ΕΒΑΠΤΙΣΘΗ:—"I remember, that by thy hands MY INFANTS (or LITTLE CHILDREN) WERE BAPTIZED."

On the above passage, I think it is necessary to offer a few observations. 1st. It is well known that the venerable Prelate of Constantinople was a rigid disciplinarian, and was strictly attached to the forms and usages, as well as to the doctrine of the Church. It is equally notorious, that he never said any thing, or did any thing, to ingratiate himself with the Royal Family, but that, in his official character, he lashed their vices, unceasingly and unsparingly. He opposed Eudoxia in particular; and this opposition, at length cost him his life. It is, therefore certain, that he would never have consented to baptize the children of the Empress, if Infant Baptism had not been generally administered in his day. 2dly. At the period when this conversation took place, the young Prince Theodosius was only two years old. His excellent sister Pulcheria was four years old. Whether all the rest of Eudoxia's children were born before that period, I have not at present the means of ascertaining; but this is of no importance. We are absolutely certain that the Archbishop baptized at least two of them, and this is quite sufficient for our purpose. 3dly. The discourse which I have quoted was pronounced by Chrysostom about the year 403. One of these baptisms must, therefore, have occurred, at least as early as 401.

In the eighth volume of Savile's edition of Chrysostom, there is a Life of him, written by George, Patriarch of Alexandria. At the end of this Life you will find the Oration which I have cited above. It is one of the finest specimens of the extemporaneous eloquence of St. Chrysostom.—*ib.*

(To be continued.)

From Buck's Anecdotes.

Phil. i. 21, 22. For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

The Rev. William Tennent, an American divine, died 1777, aged 72. The following is a suitable illustration of the text for this day.

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When Mr. Whitefield was last in America, Mr. Tennent paid him a visit, as he was passing through New-Jersey; and one day dined, with the other ministers, at a gentleman's house. After dinner Mr. W. adverted to the difficulties attending the gospel ministry; lamented that all their zeal availed but little; said that he was weary with the burdens of the day; declared the great consolation that in a short time his work would be done, when he should depart and be with Christ; he then appealed to the ministers if it was not their great comfort that they should go to rest. They generally assented, except Mr. T. who sat next to Mr. W. in silence; and by his countenance discovered but little pleasure in the conversation. On which Mr. W. tapping him on the knee, said, "Well brother Tennent, you are the oldest man among us, do you not rejoice to think that your time is so near at hand, when you will be called home?" Mr. T. bluntly answered, "I have no wish about it." Mr. W. pressed him again; Mr. T. again answered, "No, Sir, it is no pleasure to me at all; and if you knew your duty, it would be none to you. I have nothing to do with death, my business is to live as long as I can—as well as I can—and to serve my Master as faithfully as I can, until he shall think proper to call me home." Mr. W. still urged for an explicit answer to his question in case the time of death were left to his own choice. Mr. T. replied, "I have no choice about it; I am God's servant, and have engaged to do his business as long as he pleases to continue me therein. But, now, Brother, let me ask you a question. What do you think I would say, if I was to send my man into the field to plough; and if at noon I should go to the field and find him lounging under a tree, and complaining, 'Master, the sun is very hot, and the ploughing hard, I am weary of the work you have appointed me, and am over-done with the heat and burden of the day. Do Master let me return home, and be discharged from this hard service?'—what would I say? why that he was a lazy fellow, that it was his business to do the work that I had appointed him, until I should think fit to call him home." The pleasant manner in which this reproof was administered rather increased the social harmony of the company: who became satisfied that it was very possible to err, even in desiring with undue earnestness "to depart and be with Christ, which in itself is far better" than to remain in this imperfect state, and that it is the duty of the Christian in this respect to say, "All the days of my appointed time will I wait till my change come."

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Religious and Missionary Intelligence.

MISSION AT CHATAHOOCHIE.

THE following letter, from one of the Missionaries labouring upon this station, will give some idea of the state of religion in that part of the Country. Indeed, the more we penetrate into the new and exterior settlements of our extended continent, the more we perceive the importance and utility of Missionary exertions, and of course, the necessity of supporting and extending the operations of the Missionary Society.

Savannah, July 21, 1823.

DEAR BRETHREN,

I think it proper by way of introduction to the following letter to observe, that the writer has for the last two years been partly supported in his Missionary labours by the Young Men's Missionary Society of this place. This Society, the express object of which is to assist the itinerant ministers of the South-Carolina Conference in their Missionary labours, was formed in 1821, and has already expended in this good work, between four and five hundred dollars; and it is still continuing its efforts in the same blessed cause. In consequence of Brother TRIGGS's connection with the Society almost from the commencement of its existence, we have received several valuable communications from him. The one I now send you a copy of, is the latest; and if you think proper you are at liberty to insert it in the Magazine.

I am, dear brethren, your fellow-labourer in the kingdom and patience of Christ,

JAMES O. ANDREW.

Chataboochie Mission, June 11, 1823.

DEAR BROTHER,

Through the goodness of our blessed Saviour myself and my colleague are in good health, preaching the gospel of Christ in the uncultivated woods of Georgia, Alabama and West-Florida, and gathering into the fold of our Adorable Redeemer, the scattered and lost sheep of the house of Israel.

Since Conference the work of the Lord has not advanced so rapidly as it did some time before. Yet, thanks be to God, the members that were joined in Society last year, are generally steady. Eighteen or twenty have professed conversion, and between thirty and forty have joined Society. In some places our prospects are gloomy, congregations small, the people seem hardened in wickedness. In others the congregations increase, the people weep, and we are encouraged to hope for better times. On Sunday, May 18th, when I had finished my sermon and was about to sing, a man rose from his seat and said, that he felt horribly, and begged the congregation to pray for him. This produced considerable excitement among the people, and many came forward weeping and desiring our prayers. Since that time ten have joined Society in that place. This was where I had but little success last year. At another place a certain Mrs. B. joined society; her husband on hearing this grew very angry, and bid her pack up and begone, declaring if she said a word he would beat her. He became so sullen, that he refused to eat for two days, cursing both preachers and people, wishing them all in hell together! On the evening of the second day, his brother (who was as wicked as himself, but not so much opposed to religion) remonstrated with him for his conduct toward his wife, saying, that he had better cut her throat if he could not allow her liberty of conscience. This reached his heart, so that he went home, begged his wife's pardon, and sent for some of the society to pray for him. They gathered and prayed for him nearly all night. He has since very much reformed, and his wife has found peace to her soul.

When I was at Conference I was highly delighted at the Sabbath School Institutions, and earnestly wished to introduce them where I might be appointed to labour. Since I have returned to my station I have got four in operation; two of them are very promising; the children learn fast, and the teachers appear to

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take an interest in this labour of love; but we are in difficulties in consequence of the scarcity of books in this part of the country.

In consequence of a disease which prevails much in this country among horses, my colleague lost his the first time he went around his circuit, and my own horse has become so poor that I fear I shall lose him. Blindness soon succeeds to the attack. Though, by parting with all his money, and pledging his credit for the remainder, my colleague bought him another horse, yet through the warmth of the weather, excessive rides, and other difficulties peculiar to the country, our horses are both blind; but, supported by grace, and animated with the prospect of promoting the happiness of our fellow men, we persevere, sometimes riding and sometimes walking over the bogs and through the mud, singing,

"In hope of that immortal crown,
We now the cross sustain;
And gladly wander up and down,
And smile at toil and pain."

I hope, my dear brother, you do not forget to pray for us, who labour in this wilderness, for I am sure none need the prayers of God's people more than your humble servant,

JOHN L. TRIGGS.

STATE OF RELIGION IN THE MICHIGAN TERRITORY.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

I transmit to you, some account of the present prospects of religion in this territory, for the benefit of the Missionary Society. If you think it worthy of a place in your useful, and widely circulated Miscellany, it is at your disposal.

A year ago last winter, four or five soldiers were converted at Sackett's Harbour. The next summer, they were moved with their regiment to the Rapid of St. Mary, on the outlet of Lake Superior, about four hundred miles north of this city.

In this situation, destitute of almost every religious privilege, these young disciples of Jesus, formed themselves into a class, chose their leader, and commenced their religious meetings in the woods, for the want of a house. But when their barracks were erected, they obtained a privilege in the Hospital, where they continue to meet twice a week.

During the winter and spring, the Lord has dealt bountifully with them, insomuch that the class increased to the number of twelve or fourteen members; and through the instrumentality of these pious soldiers, one of their associates died in the triumphs of faith.

This *little flock* has received much encouragement and protection, from Lieut. Walter Becker, a pious and friendly Presbyterian, whose liberal soul is willing to encourage virtue and religion among all sorts of people.

There are now about five hundred souls in the camp and settlement. Many of whom are inquiring the way to Zion; but have no other instructions than what they receive from the above-mentioned officer and soldiers. They want, therefore, a preacher for the pulpit, and a teacher for the school. And as the settlement is small, and no neighbouring settlements to call him away, the preacher might teach the school, with little or no detriment to his ministerial labours. There are upwards of twenty children in the fort, large enough for school, and nearly as many more in the settlement. In addition to this, it would be an eligible situation to instruct the surrounding Indians.

The place was visited a few weeks since by the Rev. Mr. Moore of this city, from whom I obtained part of my information, but the principal part of it, I obtained from serjeant Ryon, who was one of the little flock; and I can assure you, that it did my very soul good this morning, to hear him tell what God had done for them in that place. And when I contemplate their situation, on a distant frontier, destitute of the common comforts of civil and religious life, and yet many of them inquiring the way to heaven, it fires my soul with Missionary zeal.

But shall these precious souls perish for lack of knowledge? Shall they lose their good impressions for the want of a little help? And can they not have the

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help for the want of a few dollars, to pay the necessary expences of a preacher? No, surely! God will move the hearts of those who now enjoy the benefits of the gospel, to contribute to the relief of the destitute inquirer after happiness.

While Mr. Moore was at St. Mary's, an officer's lady was converted, who, as he observes, "related to him and his pious friends the next morning, what comfort she had found in looking to Jesus for help in time of trouble."

The opening prospects of this city and territory are encouraging: the country is fast populating, and the work of God is prospering. But still there is much more to be done, than existing circumstances will admit of. There are thousands now groping in Papal superstition, and tens of thousands in Pagan Idolatry. In addition to these, thousands of our Protestant brethren and fellow-citizens, who have lately emigrated to this flourishing territory, are destitute of the means of grace, and must remain so, in a considerable degree, unless assisted by the Missionary Society. Many of them would cheerfully contribute to the support of the gospel if their pecuniary abilities would admit of it; but the most of them have not at present recovered from the usual embarrassment attending a new settlement; that is, they must *buy*, until they can *raise* for themselves.

But must they be deprived of *spiritual* as well as temporal privileges? God forbid! They are *bone of our bone, and flesh of our flesh*. Their fathers, their brothers, their neighbours and friends, are now enjoying the blessings of the gospel, in the eastern and southern states; and can they, in the midst of peace and plenty, enjoy the privileges of the sanctuary, and drink the sweet streams of religious comfort, and yet forget their brethren in the woods? Surely No! their kindred spirits have too often mingled together in the sweet accents of prayer and praise, not to care for the spiritual welfare of their distant friends. And I presume, that the only reason why this territory has not been more highly favoured with religious instruction, is because that its real situation has not been sufficiently made known.

We have now a circuit of four hundred miles in circumference, and could easily extend it a hundred or two more, if we had sufficient means and help. But these are not adequate to the demand. We have not received our necessary expences this year, notwithstanding our friends have done more, perhaps, than any other circuit in the Conference in proportion to their ablity.

ALFRED BRUNSON.

Detroit, June 9th, 1823.

AMERICAN COLONIZATION SOCIETY.

We have been requested, by an active Agent of this Society, to present to our readers an account of the objects and present prospects of this benevolent Institution. We know not that we can do this better than by publishing the remarks of our correspondent himself, accompanied with the last Report of the Board of Managers.

Extract of a Letter from the REV. WILLIAM M'KENNEY.

George-Town, D. C. August 13, 1823.

DEAR BRETHREN,

I should be much pleased if you could take an early opportunity to notice in your Magazine, the importance of the American Colonization Society. Its object is unquestionably of vast interest and importance; "sufficient to warm the coldest heart and fill the amplest mind." It certainly merits the attention and aid of all religious and other periodical works in the United States. No friend to humanity, and the best interests of Africa's degraded and unfortunate children, both in the United States of America and at *home*, can fail to wish success to this benevolent institution. Religious communities *especially*, should take a deep and lively interest in promoting its success. Their zeal should carry them far beyond the reach of those calculations of *difficulties*, and *perplexities*, and *impossibilities* which some are wont to make. Their motto should always be, (it is of divine *origin*) *all things* are possible to him that believeth. The *mercy breath-*

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ing God smiles approbation upon the plan. He in the inscrutable workings of his Providence has for years been preparing the way: and this day of the triumph of gospel principles, witnesses the interesting spectacles of nations, *great and powerful*, bending their united efforts to crush for ever, the *nefarious, inhuman*, and *bloody traffic*, which has for centuries been more destructive to the sons of Africa, than the pestilence that walketh in darkness, and the destruction that slayeth at noon day: But great and powerful as these efforts are, an auxiliary is required: and that auxiliary must have its seat in Africa; for such has been the influence of the slave dealers over the native princes and children of Africa, that their attention has been diverted from the legitimate means of support to the unnatural practice of kidnapping and selling each other—That auxiliary is found in the British colony of Sierra Leone, and the American colony just planted. By the example and aid of the colonists their attention will soon be directed to agriculture and the Mechanic arts; a knowledge of these even in a small degree, will give them the means of a complete and ample support—wars among the natives will cease; peace and harmony will prevail: and Africa *robbed* and *torn* and *lacerated* as she has been, will put on her beautiful garments, and bud and blossom as the rose. Nor is this all—though to accomplish this object *alone*, every man possessing the *spirit* of a man, should feel himself bound by high obligations to make great and zealous exertions, even at the sacrifice of some small portion of his *time* and *money*. But how do these obligations increase in magnitude and force, when we look at the natural consequences growing out of this state of things?—A consequence in itself outweighing the worth of the *whole material world*—viz. A knowledge, a *correct* and *saving* knowledge of the only true and living God. This their own sons could teach them—many of those already in the colony planted by the American Society know the way of salvation, and the joys of religion; and *they* will prepare the way for the white Missionary, who going among them *laden* with the blessings of the gospel of peace, would be received with open arms. The glad tidings of salvation to the sons of Ethiopia will sound on their mountains and through their vallies; their children and their children's children from generation to generation, will catch the blessed sound, and sing with a loud voice, the Lord he is our salvation, the Holy One of Israel, he is our Redeemer: Blessed, for ever blessed, be the sound of Jesus' name.

I might add, the members of our Society in the southern and western and middle states, should have their attention particularly called to this great and glorious enterprize. The religion we profess, and the discipline of our church, *equally* bind us to do *all* the good we can, both to the souls and bodies of our fellow-creatures. In aiding the funds of this Society, we give a home and country to the hundreds of our free coloured people, who are (some of them) not only willing, but anxious to go. They in their turn would prepare a place comfortable and large, for the reception of our slaves, *many* of whom would be liberated *to-morrow*, if the colony was prepared to receive them. This sentiment is not confined to the members of our church—others, and *distinguished* men too, have laboured in this *holy cause* from its commencement, and now look forward with joy to the period, which it is hoped is rapidly approaching, when the colony will be in a situation to receive their slaves, as *free men*. Shall we as a body of professing Christians, whose ministers have been and still are zealously engaged, with others, in carrying forward the Redeemer's cause in daily triumph, in the United States of America, the West Indies, the East Indies, and other places; be *behind* in this great work of benevolence and labour of love? No—The genius of our religion, the spirit of our discipline forbids it. All that our people want, to call *them* forth to zealous exertions in this cause, is a general knowledge of the facts connected with this noble institution. It is under this conviction that I sincerely hope you will in your next number (if the matter for it is not already arranged) give your readers such views as will place the subject before them in all its importance.

The Board of Managers, I may add, have determined, if possible, to despatch three ships with colonists this fall. The only difficulty will be in getting necessary funds; for as I before observed, there are many free coloured people anxiously waiting an opportunity to join their brethren who are now in Africa, laying the foundation of the future glory and happiness of that vast continent.

I am, Dear Brethren,

Yours affectionately,

WILLIAM M'KENNEY.

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REPORT OF THE BOARD OF MANAGERS.

The Board of Managers of the American Colonization Society, urged by the most powerful motives of religion and humanity, appeal to a generous public in behalf of their great design.

Six years have elapsed since the institution of their Society; and, though want of funds has prevented very vigorous and extensive exertions, though sad occurrences have obstructed its operations, it has advanced; gathered strength in its progress: been instructed by misfortune; and, aided by Heaven, has demonstrated the practicableness of its plans, and confirmed the hope, early entertained, that its efforts, if well sustained, would be succeeded by splendid and sublime results.

Whether these efforts shall be thus sustained, it remains with this enlightened community to decide.

The territory purchased in Africa, appears to have been judiciously selected, and, it is believed, combines a greater number of advantages for a colonial establishment, than any other situation on the Coast. Elevated, and open to the sea, with a harbour to be easily rendered excellent; fertile, and well watered; intersected by the Montserado River, extending several hundred miles into the interior; bordered by tribes, comparatively, mild in character; it promises to the settlers every facility for the attainment of their objects.

The number now at the Colony, including the sixty who recently took passage in the Brig Oswego, probably amounts to one hundred and ninety. The African tribes in that neighbourhood are neither ferocious nor brave; and the recent contest, in which their combined forces (amounting at one time to fifteen hundred) attempted to exterminate our Colony, nobly defended by its thirty men, proves any thing rather than difficulty of maintaining a stand against their power.

It proves, indeed, that the natives of Africa, like most uncivilized men, are treacherous; that, incited by the slave traders and the hope of plunder, they will not hesitate to murder the defenceless, and that a colony, if it survives at all, must live not by their favour, but by its own strength. It proves that our settlement, commenced at the expense of so much time, and money, and suffering, may perish—but only through neglect. And shall this Colony be abandoned?

The Board believe it impossible that their earliest friends, who have watched all the movements of their Society with the deepest concern; implored for it the favour of God; rejoiced to see it living, amidst misfortunes, and acquiring confidence in its march; will refuse their aid at this crisis, when the question is, shall all past exertion be lost, through present inactivity, or shall an immediate and powerful effort render permanent the foundations of a work, which, completed, shall prove an honour to our country, an incalculable advantage to Africa, a magnificent contribution to the light, freedom, and happiness of the world?

That the resources and strength of the Colony should be immediately augmented, appears to the Board indispensable; and most earnestly do they solicit their countrymen to furnish the means of performing it. The Colonists, increased to double their present number, supplied with implements of husbandry, and (for a few months) with the means of subsistence, will, it is believed, never afterwards require pecuniary aid; but, perfectly secure from hostile violence, may engage, with a moral certainty of success, in the peaceful and profitable employments of life. The immediate object of the Board, then, is to give stability to their establishment in Africa, and it is in behalf of that establishment that they make their appeal.

It is their determination, should the charities of the public equal their expectations, to send several vessels to the African coast in the ensuing Fall, and to adopt and execute, without delay, such other measures as may contribute to the strength and prosperity of the Colony.

What mind, susceptible of benevolent feeling, or even of common sympathy, can reflect, without pain, upon the dangers, privations and warfare, endured for many months past by the little band at Cape Montserado? Widely separated from the civilized world; surrounded by barbarous foes; suffering the untried influence of a tropical climate; destitute of the comforts, of the necessities of life; in the daily expectation of death; no defence but their courage, no protection but God, they have stood with unbroken energy, and deserve for their conduct high commendation and a cherished regard.

The Board have not heard, with insensibility, of the trials of these men, nor wanted the disposition to relieve them. They have not possessed the means.

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But, though retarded in their efforts by the destitution of funds, they have recently rejoiced in the departure of the brig Oswego, well supplied with arms, ammunition, and provisions, and having on board a reinforcement of more than sixty colonists.

The Board are happy to state, that, since the foregoing part of this Address was written, communications have been received from Africa, of a highly interesting and encouraging character. Health and harmony now prevail in the Colony; hostilities with the Natives have terminated. The children who were taken captive on the 11th of November, have been voluntarily restored, and the settlement is greatly improved. The condition of the Colony, previous to the arrival of the Cyane upon the coast, though rendered more tolerable by the exertions of the Agent and people, assisted by an officer and several sailors from an English vessel, was, indeed, distressing; and the noble services of Captain Spence and his generous crew, cannot be too highly appreciated. This officer, when informed of the sufferings of the Colony, immediately repaired to Sierra Leone; fitted for sea the schooner Augusta, belonging to the United States, and, to the great joy of the Colonists, arrived at Montserado on the 27th of March, where he offered to the Colony every aid in his power. Captain Spence, though the cruize of the Cyane had been already protracted, in an unhealthy climate, resolved, without hesitation, to remain so long on the coast as should be necessary to prepare the Colony for the approaching rains, and to strengthen it against any future attacks. He completed a suitable house for the Agent, and erected a tower of strong mason work, which, it is believed, will prove a safe defence against the barbarians. Having nearly accomplished his design, the benevolent and efficient exertions of this officer were interrupted by the sickness of his crew, increased, no doubt, by their exertions under the burning sun of that climate; and he was compelled to leave the Colony on the 21st of April. Several extracts from the letter of the Agent of the Society will be found in the Appendix. "It is too obvious," he remarks in one of them, "to require repetition, that, what your Colony now wants, is a strong reinforcement of orderly and efficient emigrants."

Having exhausted their resources, the Board can look for the power of future exertion only to the liberality of a great humane and Christian nation. They appeal to the several auxiliary institutions, and to all their friends, with confidence for they have experienced, even in times of deep discouragement, their vigorous exertion. They appeal to their countrymen in general with high hopes, because the possibility of effecting their design is no longer problematical, while its benevolence and its greatness admit of no question. The obstacles deemed insurmountable have been overcome—the things thought impossible have been accomplished. Standing on an eminence which, it was said, they could not reach, the Board see before them an extensive prospect, fair as the morning spread upon the mountains—the land of promise to degraded thousands—the rich inheritance which God has given to tribes who have drunk deep of the waters of affliction, laboured and wept in a land of strangers. Shall they not maintain their station, or rather shall they not advance and possess the land?

In conclusion, may not the Board be permitted to ask—How shall this great nation, so favoured, free, and happy, which God has delivered by his own right arm and exalted as a light and example to the world, exhibit, in an equal manner the strength of its gratitude, the consistency of its principles, the purity of its justice, or the power of its benevolence, as by engaging at once, and with energy, in an enterprize which, while it relieves our country from an immense evil, shall extend the empire of liberty and truth, terminate the worst of traffics, rescue from present and future ruin a miserable race, and confer upon them, their descendants, and upon the unenlightened population of a mighty continent, knowledge, civilization, dignity, all the blessings and hopes of a Christian people?

J. Mason,
W. Jones,
F. S. Key,
E. B. Caldwell,
James Laurie,
} Acting Committee.

N. B. It is hoped that such auxiliary institutions as may have funds in their possession, and such benevolent individuals as may wish to aid the cause of Colonization, will transmit their donations immediately to Richard Smith, Esq. Washington, Treasurer of the Society.

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ANNIVERSARY OF THE WESLEYAN METHODIST MISSIONARY SOCIETY, HELD AT THE CITY-ROAD CHAPEL, ON MONDAY MAY 5.

JOSEPH BUTTERWORTH, ESQ. M. P. IN THE CHAIR.

The REV. DR. ADAM CLARKE, President of the Conference, opened the Meeting with prayer, immediately after which the Chair was taken. The Chapel was crowded by persons who, having been admitted by tickets as Members of the Institution, appeared to take the most lively interest in the proceedings of the day, of which the following is a sketch.

The CHAIRMAN congratulated his Christian friends on the return of that Anniversary, which was so calculated to awaken gratitude to God, for all his mercies to themselves, their families, and the country. This surely was matter of thankfulness and joy; especially in relation to that great cause which they were associated to promote. GOD had exalted this nation to extraordinary power and influence, that it might enrich the world by disseminating the Gospel. The Spirit had also been poured out in connexion with the benevolent exertions of British Christians. By means of that Society, and of other kindred Institutions, the most blessed effects had been produced. During the last year there had been a great increase in the funds of the Society; but more had been done than the mere contribution of money. God had raised up men, who were well qualified to carry on his work; and many souls had been converted from the error of their way, by the successful labours of his servants. Not only were the places of those supplied whom God had removed from this world to their eternal reward, but considerable additions had been made to our religious Societies in different places. Thus God was carrying on his work; and they had much reason to think, that the coming year would be more abundant than the past. Yet their success did not come up to their wishes, nor to the necessity of their fellow-creatures. Various places were calling for help, and their exertions were limited only by their pecuniary means. He would not attempt to enter into the detail of the Report they were met to hear, nor of those Resolutions which were intended to be adopted, for the carrying on of this important undertaking.

An abstract of the Report was then read by the REV. RICHARD WATSON, assisted by the REV. JABEZ BUNTING. It contained a brief account of the state of the work of God at the different stations occupied by the Society's Missionaries, (whose number is upwards of One Hundred and Fifty, *exclusive* of Native Catechists and School-Masters,) and of its income and expenditure during the past year. The number of persons in religious Society, under the pastoral care of the Missionaries, is 30,687. The sums remitted to the General Treasurers, in the course of the past year, amount to £31,748. 9*s*. 11*d*.; and £26,082. 1*s*. 9*d*. have been expended during the same period, in the support and enlargement of the work of God, agreeably to the general Rules of the Society. A considerable portion of the last year's Debt has been paid off; but there is still a balance due to the Treasurers to the amount of £2702. 12*s*. 3*d*.

The Report stated, that in the course of the past year a new Mission had been commenced to the Friendly Islands in the South Sea; and that the Committee contemplate the appointment of two Missionaries to Jerusalem, with as little delay as possible.

The First Resolution,—"*That the Report now read be adopted, and printed under the direction of the Committee,*"—was moved by the REV. JOSEPH HUGHES, M. A., one of the Secretaries of the British and Foreign Bible Society, who spoke as follows:—"That it is both proper and important to encourage Missionary Institutions, may, at this period of their progress, and after our attention has been drawn to such a satisfactory and interesting Report, be assumed as a position which needs no further establishment. If, however, it were still thought requisite to re-state the arguments and the motives which bear on this solemn, this delightful subject, one might, in the performance of a task so easy, observe, That we are born and bound to do good; that the good contemplated by Missionary Institutions is of the most exalted kind, and endures for ever; that, while prosecuting their objects, we imitate the Apostles, obey the Lord of the Apostles, and move in the train of inspired promises; that a fearfully

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large portion of neglected time has already elapsed; that the toil and wealth already expended have been amply recompensed; and, finally, that pledges without number are deposited by us, which Mahometans and Heathens, and our fellow-Christians, and our consciences, and our Saviour command us to redeem. Waving the illustration of these facts, I am induced by the felicitous and most welcome (but till of late peculiar, if not unparalleled) circumstances which now surround me, to offer a few remarks on the intermingling of several religious denominations in the public advocacy of a Missionary Institution bearing the name, and conducted by the members, of *one* denomination. This growing practice ought, in my humble judgment, to be promoted, to the utmost limit which a system of enlightened expediency, and a just reference to our respective ecclesiastical engagements, will allow.

"Thus, without any unhallowed compromise, we exhibit theological sentiments on a well-graduated scale, subordinating the less to the greater, and demonstrating that the points respecting which all real Christians differ are not worthy to be compared with those respecting which they cordially agree. Thus, too, we seal a bond which enhances all other obligations to exemplify elsewhere the candour professed within these walls. We virtually say, 'Nothing opposite to the temper so sweetly cherished here, shall, as far as we are concerned, escape from the parlour, the pulpit, or the press; if we must occasionally touch a controverted question, we will do it with a gentle hand, and whatever may be determined relative to the state of our judgments, there shall be but one opinion relative to the state of our hearts.'

"Our conduct, this day, places an edifying spectacle before carping infidels, and rigid Christians;—showing the former, that diversified modes of worship and church-government, and clashing interpretations of certain passages contained in the comprehensive, ancient, and partly mysterious books which we call the Bible, comport with substantial union; and reminding the latter, that, when the disciples of the same heavenly Teacher associate as far as they *can*, and separate only where they *must*, much more benefit accrues to the common cause than it is possible to fetch out of the perpetual exhibition of Christianity in all the fractional varieties of distinct and often rival communions.

"Nor ought we to forget, that the transactions of Societies at home are made known abroad, and operate as examples there. Let the employers of Missionaries become envious, encroaching, proselyting controversialists; then will Missionaries themselves be likely to receive the infection, and transmit it from station to station, and from age to age. Let us, on the contrary, who send forth those self-denying and indefatigable labourers, maintain, in our references and behaviour to each other, frankness, mildness, and magnanimity; then will it be easy, and, I had almost said, necessary, for Missionaries, from whatever district of the universal church they proceed, to invest their mutual intercourse and dealings with the attractive and beneficial charm of these Christian virtues.

"When we come thus peaceably and harmoniously together, we evince a fuller accordance in doctrine than we had previously been aware of; nor can we reasonably doubt, that by the habit of periodically exchanging these friendly visits we shall, in part, anticipate the felicities of that day in which the watchmen of Zion shall see eye to eye, and all invidious partitions be removed, and the communion of saints be realised, as well as spoken of, in every sanctuary throughout the whole extent of the Christian world. Even now we learn, in these new and happy connexions, to supply some defects in our theological education; and, instead of speaking like those who seem resolved to be technical, sectarian, and particular, we are making a hopeful essay towards the adoption of a phraseology pure, catholic, and free, as the spirit by which we trust that these great assemblies are more and more animated.

"Here, I may add, we tender ingenuous congratulations on the occurrence of glorious events which, under the divine blessing, have resulted from an agency not immediately our own. Many, for example of those who are listening to this address, are not enrolled among the Wesleyan Methodists; but may I not aver, that we all rejoice in what these our esteemed brethren have been enabled to effect, through the medium of that Missionary Institution which they more especially support?

"Allow me to say, in conclusion, that we may with perfect consistency accept congratulations as well as tender them: for, some of us who belong to other religious denominations are members of the Wesleyan-Methodist Missionary Society;

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some will, at least, this day, stand forth, as I have been permitted to do, willingly pleading on behalf of that excellent cause But whether we bestow money, or make public appeals, or only swell such immense assemblies by our attendance, provided our hearts go with these indications of good will, and all be accompanied with fervent prayers we connect ourselves with the most strenuous efforts and with the most brilliant successes of this society; we become identified with its interests and its honour; we are entitled to say, 'These are the triumphs with which it has pleased God to adorn *our* Society; and we will not cease to exult gratefully in the recollection of having contributed, through such a medium, towards the attainment of an end the noblest that ever awakened the desires of men, or ever employed the energies of God.'"

JOHN BACON, ESQ., seconded the Resolution, and spoke as follows:—

"I beg to apologise for commencing with a personal allusion to myself; but repeated illness lately, and much medicine, have so despoiled me of the few nerves which I once possessed, that, were it not for a promise given, I should plead to be excused, as unfit to address this vast assembly. I thought it best to mention this, in order to secure your indulgence, if I should be obliged to stop short and resume my seat; in which case, I hope you will accept the will for the deed.

"However, I am happy that in that blessed work, and that glorious contest, in which we are engaged in this day of unexampled Christian exertion, 'the race is not' exclusively 'to the swift, nor the battle to the strong.' Indeed, on finding that your master of auxiliary forces to-day included so humble an individual as myself, I conjectured that our worthy commander in the Chair was about, for once, to dispense with the usual mode of warfare, and to try, like GIDEON of old, what he could effect merely with his pitchers and lamps.

"The history of GIDEON, by the-by, I have been thinking, is fraught with encouragement for us all in our conflicts, at home and abroad, with the forces of infidelity, superstition, and blasphemy. If the Lord of Hosts be with us, then shall a mere 'cake of barley bread,' tumbling into the hosts of our enemies, smite their tents, and put their army to flight. If this be encouragement for the feeblest instrument among us, with what cheerful confidence may it be said to such an one as our Leader on the present occasion, as the Angel did to GIDEON, 'Go on and prosper' in this transcendently important work, 'for the Lord is with thee, thou mighty man of valour.'

"This I say, not merely to your Chairman, but to all your Missionaries and Preachers, and to your Society in general; and I say it with double pleasure, as being myself, by education and attachment, a member of the Church of England.

"Wesleyans, I am aware, are not to be accounted Dissenters; yet there is evidently a shade of distinction between you and us Churchfolks of a more inflexible description,—at least, sufficient to authorize my saying that you are, perhaps, of PAUL, and we of APOLLOS. Well, Sir, let it be so, I have no doubt, if PAUL had taken the Chair at a Missionary Meeting, (and I am far from being sure that he never did,) the disciples of APOLLOS, I will answer for it, would very cheerfully have filled up half his platform, and would have joined *con amore*, in all his motions and resolutions for disseminating the everlasting Gospel, wheresoever and by whomsoever it might have been preached. And I say, Sir, let a salutary shame and confusion of face cover that professing Christian who cannot rejoice in the spread of the REDEEMER'S kingdom, unless it be effected by means of what he may consider to be his own religious denomination.—Not so with our common Lord and Master:—no sectarian spirit contracted the benevolence that glowed within his sacred breast: He came, indeed, to his own: but, as his own received him not, what would have been our condition at the present moment, if he had said, 'From henceforth, as the Jews have no dealings with the Samaritans, neither will I concern myself with the spiritual wants and calamities of the Gentile world?' Does any one complain to us who are Episcopalians in this assembly, and say, in language similar to that addressed to MOSES,—'These Wesleyan Christians are appointing Missionaries, and prophesying in the camp; let us forbid them, for they follow not in all respects with us?' I can answer for myself and my brethren of the Church here present, that we should one and all spontaneously exclaim as MOSES did, 'Enviest thou for our sakes? would to God that all the LORD'S people were prophets, and that he would put his SPIRIT upon them.'"

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The RIGHT HONOURABLE SIR GEORGE HENRY ROSE, G. C. H., proposed the Second Resolution :—"*That this Meeting solemnly recognises afresh the claims which the unenlightened millions of the Heathen World possess upon the piety and benevolence of the whole Christian Church; and is also deeply sensible of the necessity and importance of that portion of the Missionary labours of this Society, which is devoted to the moral improvement of the British Colonies, and especially of the Slave-population of the West-Indies.*"—He said that, for reasons which it would be necessary for him to explain, he had to address the Meeting as a member of the Established Church, and as a holder of West-India property. Of that Church he was an affectionate, and, he trusted, not unfaithful member; in her he had lived, and in her, if reason continued, he believed he should die. But, being such, he had felt himself called upon to act in a new and most painful situation, by a solemn and imperative sense of duty, which would appear from the predicament in which he had been placed, and which did not arise from any choice of his own. A small West-India property had come to him by inheritance, and by entail. It brought with it a great burthen on his mind, because it involved a fearful moral responsibility, which had rested deeply upon his heart, for he could not but be most anxious for the spiritual welfare of the negro population on his estate;—their temporal weal he had ascertained was well provided for. It was his duty to obtain spiritual instruction for those who were thus placed in his hands; and to seek it from those persons who could best communicate it. There was a slight varnish of Popery over a gangrenous mass of heathenism in the negro population of the estate. Under the circumstances of the island, it was not possible for him to obtain assistance from the Church of England, or he should naturally have sought it there. Upon these matters he spoke on authority, though that of others,—having never himself been in the West-Indies; for when he came into the possession of this property, he filled a confidential trust from his Sovereign in a foreign land, and, since then, had, with but little exception, been absent from England. He knew something of the hostility of the Planters of the island against certain modes of providing for the religious instruction of the negroes. It was his duty on the one hand to obtain it for them at any rate; but to select, if possible, the most palatable mode, as that which would insure him the co-operation of other proprietors, and their agents. Under this impression, he addressed himself, in the first instance, to another respectable sect, but unsuccessfully. In these circumstances he felt that he had no choice but to go, at once, to the Wesleyans; through whom he sought to benefit the souls of the slaves. He accordingly addressed himself to the Wesleyan Missionary Society; and he spoke it to their honour, that their co-operation was not sought in vain. They most willingly seconded his views, and were ready labourers in the cause, acting with equal zeal, liberality, disinterestedness, and piety; and under God's blessing they had greatly succeeded. Of two considerable plantations in a large island, the responsibility for which rested considerably on him, the moral state of the one, where the Missionary had been, was greatly improved; in the other, on which no Christian instruction had been given, ignorance, dishonesty, deceit, and vice, prevailed to an alarming extent. This discovery pointed out the advantages of moral and religious instruction. On the religious estate the infliction of punishment was gradually diminishing, and thus, in a plantation of two hundred and fifty persons, (one hundred and twenty men, and thirty women,) only ten of the former, and one of the latter, had been punished for objectionable conduct during the preceding year. He was informed by a very sensible and respectable man, that he had the most sanguine hope and conviction, that, in a few years, corporeal punishment would be wholly discontinued, by means of the improvement in the moral and religious character of the negroes; and he felt himself called upon in honour and fairness to state, that this flourishing condition and important change were *almost* exclusively, if not exclusively, owing to the labours of the Wesleyan Missionaries. And it had been fully demonstrated to him, that the *inferior*, but now *Christian* estate, is become more *productive* than the other, which still remains *pagan*.

WILLIAM WILBERFORCE, ESQ., M. P. rose to second the motion of his Right Honourable Friend. He said he should follow his example, by stating at the commencement, that he, likewise, was a member of the Church of England But he made that declaration for the purpose of adding that, in that place, and on that day, he waved all inferior considerations, and would open his arms wide to all his fellow-Christians, engaged in the glorious work for which they were

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assembled. He came there to lay down those distinctions which were appropriate and peculiar, to take up the common colours, and to march in the ranks of the whole Militant Church, united in this blessed cause. They all knew that, in ancient times, even in the darkest ages of barbarism, mankind sometimes met each other upon this very principle of mutual forbearance. They knew that, in those states of Greece, which were often engaged in warfare with each other, there was a sacred tent, whence there differences were excluded; where a spirit of concord prevailed for a time; and where they forgot their animosities. If this was the case amidst the darkness of paganism, what shame and reproach would attach to them, if they acted differently in this religious and enlightened country. With pleasure he could divest himself of the little distinctions of party. He seemed, indeed, to rise above them; to breathe a purer air; and to ascend to those higher regions, where all was peace and love.

The Third Resolution,—"*That this Meeting, encouraged by the effects produced wherever Christianity has been faithfully preached, and its institutions of piety and mercy established, and deeply affected with the moral wretchedness of a great part of mankind, offers its grateful acknowledgements to Almighty God, for the success which he has been pleased already to vouchsafe to the exertions of the Society; and solemnly pledges itself to renew its exertions in providing the means of a more extensive ministration of the Gospel of Christ to the religious wants of the human race,*"—was moved by JAMES STEPHEN, ESQ., Master in Chancery. He observed that the man must have a cold heart, and must ill deserve the name of Christian, who could behold such an audience, assembled on such an occasion, without lively emotions of gratitude to God, the author of all good.

Among all the charities that abounded in this his native land, none certainly were more interesting, or equally interesting, with those whose object was the diffusion of the glorious light of the Gospel in heathen lands. Compared with all other charities, the difference was as great as that between heaven and hell, as that between eternity and time. But, as "one star differeth from another star in glory;" so one object of Missionary labour may, and does, surpass others of the same general nature. And he must say, that he could have wished to have been called to second the last Resolution, in order that he might have spoken for a few minutes on a subject introduced by his Right Honourable Friend, (Sir G. Rose,) and further noticed by that exalted Character (Mr. WILBERFORCE) who last addressed them;—a topic most interesting and dear to his heart;—he meant, the communication of Christian Knowledge, and of the advantages of Christian Worship, to that most degraded part of mankind,—the slaves of the West-India Islands. With *him* that object of the labours of this Society had a peculiar interest; because, while we owe a duty of charity to all, to the Negroes we owe a duty of *justice*. They have been brought from their own native AFRICA, by means now universally confessed to be unjust; and the only compensation that we can make is to give them that better inheritance, which alone transcends the inestimable blessing of civil freedom.

Another consideration made him feel a lively interest in the Wesleyan Missionary Society. He had watched, from an early period, the growth of that tree, which they had planted. It was his lot, (though without any merit on his part,) to see the introduction of the Gospel by the Wesleyan Connexion among the slaves of the West-Indies, seven or eight and thirty years ago; when their Missionaries first visited the island of St. Christopher's, where he resided for eleven years. He was, one Sunday, attending the Church in the capital of that island;—(for he also was a member of the Church of England; and their kind friends seemed determined on that day to put forward Members of the Church of England, in order to elicit from the consciences of those, who had beheld the fullest and fairest proofs of their success, a testimony in favour of their cause;)—and while there he perceived that, present in the Church, and immediately behind himself, were three persons who joined very fervently in the responses of the service, which was no common thing in the West-Indies. The three strangers were dressed in black; and he concluded, from their animated devotions, that they were no ordinary characters. He had not heard of them before. They were the three Missionaries, first sent out by the Wesleyan Missionary Society to that part of the world; and one of them was that amiable, that pious, that indefatigable servant of his Lord and Master, the late Rev. Dr. COKE. These were the men who came to bring the blessings of the Gospel to the slaves of the West-India Islands. They could not be, as some uninformed persons had imagined,

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enemies of the Church of England, whose first visit was to that Church. He was sure that the memory of that blessed man, whose name he had just mentioned, was still dear to many around him.—The difficulties of the Missionaries at that period, from local circumstances, were much greater than many supposed. They came there, not to meet with encouragement and assistance; but to encounter every species of neglect, contempt, and aversion! But they diligently sowed that seed of life, which would spring up into an abundant harvest. "The grain of mustard-seed would become a large tree." Much good fruit would be produced. Who could calculate what would result, from the Christian instruction and discipline of twenty or thirty thousand persons, now actually united in the classes of the Society, and of a much larger proportion of hearers? If he had been told at the time, "You shall live to see these effects of the labours of those pious strangers behind you," nothing could have more astonished him. He should have thought it impossible. Nothing less than a voice from heaven could have convinced him, that, in less than forty years, he should have witnessed that glorious success of their labours, which called for such gratitude to God.

To the religious instruction of the slaves, one obstacle, at that period, was the opposition of their masters; for that then there was such a spirit of hostility is not to be denied. There could not then have been found a man like his Right Honourable friend, (Sir G. Rose,) who had that day avowed feelings and principles so honourable to himself, and who had given such a laudable example to his fellow-planters. He could sympathise with Sir George Rose in the situation which he had described. His West-Indian Property (if he had understood him right) had come to him by inheritance, and not by his own choice; and the property was entailed. In consequence of those restrictions to which such property is subject, it was impossible for him to give his Negroes their enfranchisement. He found them in a state of dependance on himself, to which even he could not put an end. He heartily applauded the generous, pious, and Christian part, which his Right Honourable Friend had acted, under these circumstances, in searching for the means of promoting the moral and religious welfare of those whom Providence had brought under his care.

At the most moderate calculation, there were eight hundred thousand slaves in the West-India Settlements; who were their fellow-subjects, as well as their fellow-creatures; who had the strongest claims of justice, as well as compassion, upon the British Government, and upon the British people.—It was impossible for him to add to their convictions on the importance of this subject; but let them animate each other in humble and pious exultation for what Almighty God had already been pleased to effect. They had not only been enabled to carry the blessings of the Gospel, in the exercise of Christian charity, to those who so greatly needed them, but they had redeemed this Christian land from merited reproach. The Protestant Church of England, to which he belonged, had neglected to pay any particular attention to the slaves of the West-Indies; for the fact was, that, with the exception of the Protestant Dutch Church, no provision had been made for their spiritual wants. Not so had the Roman Catholics acted. In the French, Spanish, and Portuguese Settlements, some knowledge of the Catholic faith had been communicated to them; but nothing had been expressly done in their behalf by the Protestant Clergy of the Church of England. Few of the slaves ever attended the regular services of the Church. Scarcely ever were they seen there, except that now and then one peeped in at the door, to see what was going on. He knew one pious Clergyman (and he mentioned it to his honour) who attempted to benefit the slave-population by establishing an evening-lecture; but he soon gave it up, because he found that, from their want of previous elementary instruction, he could interest them but little. Yet that pious Clergyman rejoiced that others were doing what himself could not effect. Religion would benefit the temporal and civil condition of the Negroes, as well as promote their spiritual and eternal interests. To act like his Right Honourable Friend, would raise the feelings of the master, as well as those of the slave; and make them both, not merely in name, but in reality, Christians. This was an attempt which every conscientious and every good man must approve. They would thus convey to them the blessings of the life which now is, and the happiness of that which is to come. Let this Society persevere in a work so eminently calculated to promote the good of mankind; a work by which they would wipe away the deepest reproach from their country, and open wide to myriads of their fellow-creatures, the doors of their Redeemer's kingdom.

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WILLIAM WILLIAMS, ESQ., M. P., seconded the Resolution, and said, he too had the honour to belong to the Church of England; but, happily for the world, all classes of Christians were now engaged in promoting the establishment of the kingdom of their REDEEMER. He had always considered the Bible Society an honour to the country which gave it birth; and a blessing to the world at large. Its members united upon the simple but important principle, that the sacred volume was the standard of their belief; they acted upon the principles which that book revealed; and they wished to send the Gospel to every part of the world where man was found.

How encouraging were the accounts received from all parts. Go to the East and West Indies; go to Southern and Western Africa; go to America; to Labrador; to the Esquimeux: and in all these places were pleasing effects of Missionary labours. Great success had attended the efforts which had been made at Otaheite, by the London Missionary Society. A few years ago, the people there were sunk into the worst state of degradation. A moral renovation had taken place in Ceylon, by the Missionaries of the Wesleyan Society; there were chapels erected for Christian Worship, and in the Singhalese language *Te Deum* had been sung. He congratulated the Meeting on what had been done in the West Indies. A wide field was now open to their exertions, and civilization and Christianity would go hand in hand.

He most cordially approved of the object which had called them together; and he thanked them for their kind attention.

The REV. ROBERT NEWTON, of *Manchester*, who moved the Fourth Resolution on the subject of prayer for the outpouring of the HOLY SPIRIT, observed, that most of the preceding speakers were members of the venerable Established Church. To see them come forward on this day was delightful indeed. Those distinguished individuals might have spoken of what their own Church Missionary Society had done in various parts; they could have told them what had been done in Africa and the East; but, with the most amiable candour and liberality, not one of them had referred to their own Missionary Society, while they had been advocating theirs. He felt it a pleasure indeed, to listen to those sentiments which they had expressed on that day. Never had they seen more candour or more kindness, than in the spirit of these Christian friends, which they had that day witnessed. Their religious feelings were not partial and restrictive, but liberal and diffusive.

The religion which inculcated love to GOD, enjoined love to their neighbour; and, in answer to the question, "Who is my neighbour," he would mention, that not twelve months ago, at a Bible Society Meeting, a person from the Principality had said, the Welsh word for neighbour signified, not man in the same vicinity; not man in the same street; not man in the same country; but, MAN IN THE SAME WORLD! It meant man in every country; in Asia; in Africa; in New-Zealand; at the Antipodes itself; *man in the same world*. He needs their help, and they should do him all the good they could. When he spoke of the conversion of a lost world to CHRIST, it was a vast project; when Christianity should be exemplified among people of all climes, colours, and languages. They might be told, that all this was rather to be wished than expected, and that these anticipations were the rovings of an intoxicated intellect. He would, however, appeal to the sure word of prophecy. The sacred Scriptures speak of a new creation, more glorious, than that which took place when "the morning stars sang together, and all the sons of God shouted for joy." The inspired writers were illuminated by the HOLY GHOST; they spoke, therefore, under the guidance of Him, who "sees the end from the beginning;" and He could not be mistaken. That man must be blind indeed, who does not see the moral world hastening to a glorious consummation. Christianity is going forth to the distant parts of the world. The clouds of darkness are scattering; they flee away before the light of divine truth. The prophetic word will be verified; when "the glory of the Lord shall be revealed," and when "all flesh shall see the salvation of our God." These views faintly dawned on our first parents shortly after the fall; they were displayed in the writings of the Hebrew Seers: and "the day-spring from on high" had visited them, in all the fulness of truth, and grace, and righteousness. The full radiance of its splendour would beam upon the heathen world; when the MESSIAH should have the uttermost parts of the earth for his possession."

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He had read a sentence which that excellent Missionary Mr. Elliot wrote, on completing his grammar of the rude language of the American Indians; "Prayer and pains, through faith in Christ, will do any thing." Let them adopt these words as their own motto; let prayer and pains be united, and all the rest would follow.

He would not forget to mention, that they had recently had a gratifying meeting at Manchester, at which they raised £530 for the Missionary cause. After all was over, a letter was handed to him, containing a sovereign, a shilling, a sixpence, and a penny. The writer had emptied her pockets at the meeting, but on returning home she asked herself, "Have I done all that I could?" She found that she possessed the sum just specified, which was all she had in the world. This person was unknown to him. He had taken some pains to find out the individual, but could not succeed. There was, therefore, no vanity in this; nothing to be talked about in society. He knew not who was the donor, but she was known to the God of Missions, who recorded the fact in his book for a memorial. He was struck with the time of doing this. It was not at the Meeting, after she had been listening to an energetic and powerful address; but, when she had retired from the crowd. Such was her Christian sympathy, that she gave all she had in the world. They should venerate and respect such an instance of faith in God. She did what she could, and her offering was, no doubt, acceptable to him, who commended the conduct of her who threw into the treasury two mites, which make a farthing, when he said, "Verily, this poor woman did cast in all she had, even all her living."

The REV. DR. CLARKE, in moving thanks to the Treasurers, thought it might be said, that all the speakers, in proposing and seconding resolutions, could not have done better. Some motions dignified the mover; but the one which he held in his hand recommended both itself and him. He wished, however, to call the attention of the Meeting to poor Ireland, his native country; where this Society had *eleven* Missionaries, who spoke to the people in their own native tongue, in fields, in the streets, and in Market-places. They sometimes addressed the people on their horses; and hence they were called "Cavalry Preachers;" from which glorious effects had resulted. He read an interesting letter from a Liverpool merchant, describing the importance of Missionary labours, in a mercantile point of view. He observed that the debt of the Society had been considerably reduced: but several persons had given much more than *money;* they had given their *time*, their *talents*, their *influence*, to this important business; and to *them* they were most indebted, next to the blessing of God on their labours. After various other observations, he concluded by energetically calling upon the Meeting, while they were careful not to neglect any part of the domestic vineyard, to give a vigorous support to the Foreign Missions.

CEYLON MISSION.

Extract of a Letter from Mr. M'Kenny, *dated August* 13*th*, 1822.

I feel happy to notice a circumstance which gives interest to our work at Pantura. In a village called Wakada, not an English mile distant from our new chapel, a respectable native of the fisher-caste has been long in the habit of teaching a number of children of his own class in his dwelling-house, but finding the inconvenience of not having a place, either amongst the institutions of Government or those of our Mission, he came to me and explained the nature of his situation, and begged that I would place him and his children under the protection and care of the Mission, upon the terms of his building a good school, and teaching without any salary, as he had been given to understand that I could not increase the school-expenditure of the station, and that on the Sabbath he and his boys would attend the chapel in Pantura. This appeared to me an opportunity of doing good not to be neglected: I therefore readily consented to his proposal; when evidently delighted with his success he took his leave, and without loss of time set about the work of erecting the new school, which he was able soon to accomplish, having the whole interest of the village in his favour. Having completed his purpose he made his report that all was ready, and Monday the 24th of June, was fixed on for the opening. I repaired to the place early in the morning of that day, to have an opportunity of minutely observing all the

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circumstances of the case, and was greatly pleased to find the new school built with good materials, and in the neatest possible manner. I visited some of the families of the village, and found many things calculated to excite pleasing expectations of future usefulness amongst them. About eleven o'clock, A. M., the people assembled from all quarters of the village to attend preaching, and place their children in the school; but the place was not found large enough to contain one-third of the congregation: I therefore took my stand under a large tree, and the people seated themselves before me on a piece of open ground well shaded; and male and female, young and old, heard the word of God with quietness and attention while I enlarged on John vi. 27, "Labour not for the meat which perisheth, but for that which endureth unto everlasting life." Afterwards the children repaired to the School, and their names were entered on class-papers to the number of fifty-eight,—sixteen of whom are girls. I found I could not consider it just to require the master's attention to the discipline of our schools without some remuneration, and have been able to make an arrangement that will enable me to allow him five rix dollars monthly, without increasing the school-expenditure. The school continues promising, and on Sunday evening last Brother CLOUGH and Professor RASK, who kindly accompanied us to the Pantura opening, and who has manifested great interest in the welfare of our Mission from his first arrival in the colony, went with me to this place to hear Brother ANTHONIEZ preach, when a large congregation was assembled, most of whom were obliged to remain outside; however, as the place has only half walls they could all hear the sermon.—*Wesleyan Missionary Notice.*

Numbers in the Methodist Episcopal Church.

From the Minutes of the Several Annual Conferences for the year ending July 15, 1823, it appears,

That there are, effective travelling preachers,			1120
Supernumerary do.			47
Superannuated do.			59
Total number of preachers belonging to the Conferences,			1226
Number last year,			1106
Increase of Preachers this year,			120
44 have located, 1 has been expelled, 2 have withrawn, and 9 have died in the field.	Whites.	Col.	Total.
Total number of Church members,	267618	44922	312540
Last year,			297632
Increase this year,			14908

Poetry.

From the Wesleyan-Methodist Magazine.

THE UNSEARCHABLE GOD MANIFESTED.

"Canst thou by searching find out God?"—*Zophar.*
"The only begotten Son—hath declared him.—*John.*

O THOU stupendous Name! whom Gabriel's tongue
Can ne'er explain, nor harp in heaven strung
In loftiest numbers reach!
Shall I, a clod, late out of nothing brought,
Presume to make Thee subject of my thought,
Or subject of my speech!
To think,—to speak of God!—I only *feel!*
Words here are lost; or seem but to reveal
A portion of the awe
Which fills my soul, and leads me to adore!
Thought views th' amazing height, afraid to soar,
And yields to finite law.

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What though I know to count the solar rays,
Or could, with eyes undazzled by the blaze,
Approach yon flaming Sun;
His vast circumference measure with a span;
His centre find; his deepest fountains scan,
Whence seas of light still run?

My mind, full fraught, with wonders new might swell,
My tongue essay the wondrous things to tell,
And sages to illume;
Proud Science, rais'd, immortalize my name;
Galileo sink, forgot; and Newton's fame
Be buried in his tomb:

But, O! of Him who made the Sun, what more
Should I have learn'd than mortals knew before;
Than peasant-children know?
What, which the Son alone has not declar'd;
What, of the heavenly things for men prepar'd,
God's highest Name to show?

Could I with lightning's speed myself convey
Beyond creation's bounds, and thence away,
Through trackless depths of space,
Creation's breadth by countless fold repeat,
Remoter still would lie Jehovah's seat,
And darkness hide the place!

But, lo! a scene of solemn, sweet surprise,
Of glory full, salutes th' astonish'd eyes
Of seraph-hosts, and man!—
'Tis God, the Unknown, in human flesh
enshrin'd!—
A Transcript fair of the Eternal Mind!—
Immensity a span!

'Tis Justice, Mercy, Majesty, and Grace,
Peace, Truth,—display'd in a Redeemer's face:
Who dwells all height above,
He stoops to earth to raise us to his throne;
To make to worms the perfect Godhead known,
And show that *He is Love*.

For the Methodist Magazine.

In whom we have redemption through his blood, the forgiveness of sins, Ephesians i. 7.

There is a note by mortals sung,
Which never dropp'd from Angel tongue,
The note of sins forgiv'n:
A joy that seraphs never knew,
Though they the glorious Godhead view,
Within the courts of Heav'n.

Gabriel, who stands before the throne,
Has never this true rapture known,
Deliv'd from sins forgiv'n;
That ecstacy which moves the soul,
When tears of deep contrition roll,
And sighs are breath'd for Heav'n.

No angel's harp nor seraph's lyre,
Can such a sacred joy inspire,
Like this from sins forgiv'n;
When pardon on the soul is brought,
And upward flies the ravish'd thought,
To gaze on light from Heav'n.

Ah! who has felt this sacred flame,
That could not with my muse exclaim,
Oh! 'tis a taste of Heav'n!
Who could not fall at Jesus' feet
And there the grateful song repeat,
O'erjoy'd at sins forgiv'n.

Oh! 'tis a strain my soul has caught,
Which rose from that inspiring thought,
Of sins that were forgiv'n;
When breath'd those sacred airs sublime,
Perfum'd by Jesus' blood divine,
Whose fragrance flies to Heav'n.

How sweetly flows the grateful tear,
When clouds of darkness disappear,
And pardoning grace is giv'n—
When peace, that holy Dove descends,
Whose balmy wings the soul defends,
That's born and bound for Heav'n.

The heart renew'd, a rapture feels,
Which silent o'er the spirit steals,
Like odours breath'd from Heav'n,
Devotion then begins to wear,
An aspect most benignly fair,
Which ne'er on earth was giv'n.

Blooming her lovely face appears,
More beauteous than the radiant spheres
Which deck the arch of Heav'n;
When hope within the bosom glows,
To show the stream of life which flows,
Through Christ for sins forgiv'n.

MIRANDA.

ERRATA.

Page 240, line 2 from top, read *evening* instead of *morning*.
— 282, — 27 — read *Mendon* instead of *Munden*.
— 294, — 5 — read *loving* instead of *viewing*.
— — — 6 from bottom, read *dwell* instead of *drink*.
— 297, — 19 — top, read *and be served, lest by this means others as she thought*, instead of *and he seemed lost by this means, as others*
— 307, — 11 from top, read *from the belief in which* instead of *in the belief of which*
— 308, — 3 — —, insert a between *afford* and *sufficient*,

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THE

Methodist Magazine,

FOR OCTOBER, 1823.

Divinity.

FUTURE REWARDS AND PUNISHMENTS:

The substance of a Discourse delivered before the New-England Conference of Methodist Ministers, Providence, June 17th, 1823.

By Rev. Wilbur Fisk, A. M.

Ps. lxii. 12. Also unto thee, O Lord, belongeth mercy: for thou renderest to every man, according to his work.

The Bible is the history of God, as the Creator and moral Governor of the world. It teaches man the relation he stands in to God, and the obligations he is under to Him. It also holds out to man motives to obedience. These motives, none can doubt, are designed to have an influence on those to whom they are addressed. And as they make up a considerable part, in the volume of revelation, and are every where in the scriptures represented in an important light, it is very evident that the influence they are designed to have, in the divine administration, is very essential. It is necessary therefore that they should be rightly understood, or their designed influence will be counteracted. For in the same proportion as our views of these motives are erroneous, will their effects upon our minds be erroneous or destroyed.

Now these spurs to duty, these incitements to obedience, are principally the rewards and penalties annexed to God's law.—They are summarily contained, and comprehensively expressed in that declaration, "Jehovah renders to every man according to his work." With the certainty, import and extent of this truth, therefore, we should be well acquainted. And it is also becoming that we should feel and acknowledge that these sanctions to the divine authority, are suited to the nature of man and the character of God. That, therefore, for the very reason that he has fixed and will enforce these sanctions, he is to be acknowledged as a God of mercy.

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How important and instructing then, is an examination of *this* subject! And how well suited as a foundation for this investigation, are these words, which we have selected from the Psalmist. "*Also unto thee, O Lord, belongeth mercy, for thou renderest to every man, according to his work.*"

In these words we have the two following heads of doctrine.

First—God rewards and punishes every man according to his works.

Second—Because God rewards and punishes every man according to his works, he is therefore a God of mercy.

I. God rewards and punishes every man according to his works.

1. The truth of this proposition rests not on one or two passages of scripture, but on the whole tenor of the bible. Every where, in the book of God, we learn that he gives his approbation, accompanied with specified blessings, to the righteous; while his displeasure, manifested in specified rebukes and penalties, rests upon the wicked. And this general scope of the sacred writings, which is, of itself, an abundant confirmation of the doctrine under examination, is rendered clearer and stronger, by the express passages interspersed through the whole volume of revelation. We notice a few of them. Prov. xxiv. 12, "And he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" Jer. xvii. 10, "I, the Lord, search the heart, I try the reins, to give every man, according to his ways, and according to the fruit of his doings." And again xxxii. 19, "Great in counsel and mighty in work, for thine eyes are open upon all the ways of the sons of men, to give every man according to his ways and according to the fruit of his doings." Mat. xii. 37, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." And xvi. 27, "For the Son of man shall come, in the glory of his Father, with his angels, and then he shall reward every man, according to his works." Rom. ii. 6, "Who (that is God) shall render to every man according to his deeds." 1 Cor. iii. 8, "And every man shall receive his own reward, according to his own labour." 2 Cor. v. 10, For "we must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." Gal. vi. 7, "Be not deceived, God is not mocked, whatsoever a man soweth, that shall he also reap." Col. iii. 24, 25, "Knowing that, of the Lord, ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong, shall receive for the wrong that he hath done, and there is no respect of persons." Rev. ii. 23, "And I will give unto every one of you, according to his works." And again, xxii. 12, "And behold! I come quickly, and my reward is with me, to give every man, according as his works shall be."

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These passages are so plain that they need no comment. And they clearly prove, that every man shall receive at the hand of God a righteous retribution for all his works."

2. When does God render to every man according to his works? The text says, *thou renderest*, in the present tense.—Though in most of the passages, it will be seen, it is expressed in the future. "He will render," &c. But we cannot fix upon the time when this shall take place, merely from the tense of the verb. When we read, *thou renderest*, we are not to infer that God always renders, at the present time, and at the present time only, to every man according to his works, but that this is his character, this is the established principle of his government.—Neither when it is said, "*He will render*, ye shall receive," &c. does it certainly follow, from this mode of expression, that this retribution will only be in the future world. But the time when must be determined from God's known method of proceeding, and from the time marked out by his word.

Now we know God does not reward every man according to his works in this world. It is true, he administers his government in such a manner, as to show in many instances even in this life, his approbation of righteousness and his disapprobation of sin But the sinner is not always the most wretched here, neither is the saint always the most happy. Compare their outward enjoyments. God has chosen his people in the furnace of afflictions. And more than one has had occasion to say, "If in this life only, we have hope, we are of *all men* the most miserable." Many of them have lived in jeopardy all their lives; so that they could say with truth, "I die daily;" and at last have suffered the most painful martyrdoms—While their only support has been "great is your reward in Heaven." And if God himself has directed them to look to Heaven principally for their reward, who will presume to say it is in this life only? The sinner, on the other hand, frequently flourishes. "He is in great power and spreadeth himself like a green bay-tree. They are not in trouble as other men, neither are they plagued as other men. Their eyes stand out with fatness; they have more than heart could wish." And when they die, "they have no bands in their death, but their strength is firm." This, before he reflected upon the retribution which awaited them, made the psalmist *envious at the foolish*, when he *saw the prosperity of the wicked*. And he began to conclude, that he had "cleansed his heart in vain, and washed his hands in innocency;" for he had been "plagued all the day long, and chastened every morning." But when he went into the sanctuary of God, and was there taught, from his holy oracles, the principles of his government, then he saw their end.

Neither can it be conceded that the balances of retributive justice are equalized in this world, by the compunctions of conscience

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in the one case, and its approbation in the other. For many a scrupulous saint has suffered more in his feelings, for his inadvertent errors, or even for his unavoidable imperfections, than some hardened transgressors do for heinous crimes. Some, in consequence of weakness of nerves or through the power of temptation, are kept trembling for years upon the borders of despair, till death unexpectedly introduces them to the regions of light and joy. While the hardened sinner, having seared his conscience with a hot iron, goes on, without compunction within or affliction without, daring Heaven and disregarding man, till by some sudden stroke, he is unexpectedly, and with little pain, hurried into the eternal world. Moreover as God has taught the saint to look for his reward, in another world, so also he has taught the sinner, if he would learn, that *his* reward awaits him hereafter. Christ says, (Luke xii. 5.) "I will forewarn you whom ye shall fear. Fear him which, *after he hath killed*, hath power to cast into hell: yea, I say unto you, fear him." Luke xvi. 22, 26, "The rich man, who had received his good things in this life, also died, and was buried, and in hell he lifted up his eyes, being in torment." Matt. xiii. gives us the parable of the wheat and the tares. In explaining which our Lord says, "In the end of this world, the Son of man shall send forth his angels, and they shall gather out of his kingdom, all things that offend, and *them* which *do iniquity*, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." It is generally represented in the scriptures that at the resurrection, at the second coming of Christ, at the general judgment, the wicked shall receive their sentence, and consequent punishment. Then shall there be a resurrection, both of the just and of the unjust. Then they that have done evil shall come forth to the resurrection of damnation.—Then the dead that shall be raised and stand before God, shall be judged of those things which shall be written in the books, *according to their works;* and whosoever is not found written in the book of life, shall be cast into the lake of fire, which is the second death. Then shall he cut asunder that wicked servant, and appoint him his portion with the hypocrites. Then shall the judge say to them on his left hand, for all their wickedness and neglect of God, "Depart ye cursed into everlasting fire prepared for the devil and his angels."

Indeed the very idea of a general judgment, decides this question without further argument. Of what use are a trial and a judgment, after the whole penalty of the law has been inflicted on the criminal? None. It is the perfection of absurdity to talk of such a judgment. This is so evident that some attempts have been made of late, to do away the idea of a general judgment altogether. Attempts that I need not now meet, for they were fairly met and put down by an abler hand,* at the first onset.—

*Rev. T. Merritt.

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And, indeed, this new idea of no judgment is so directly opposed to many of the plainest passages of scripture, that with an enlightened public, who have their bibles before them, it hardly needs a refutation. And as the reality of a general judgment, the scriptures being true, cannot be reasonably doubted, so neither can it be doubted that men receive rewards and punishments in a future world.

3. We come to inquire what those works are, according to which, God will reward or punish every man. This inquiry the scriptures must answer. And in examining them, we find all mankind represented as *having sinned*, all *are concluded in unbelief*, all are by nature *children of wrath*. Yet God is pleased to make their final condemnation or acquittal, turn upon their rejecting or receiving Christ, upon their believing or not believing the gospel. "He that believeth shall be saved, he that believeth not shall be damned. He that believeth in the Son, hath everlasting life, he that believeth not the Son, shall not see life, but the wrath of God abideth on him. This is the condemnation, that light is come into the world, and men loved darkness rather than light." From many such scriptures it is plain, that a man will be finally condemned and punished, not for having been morally diseased, but for having rejected the remedy, for disbelieving the truth of God. Thus, by rejecting Christ he renders himself responsible for all his sinfulness, and attaches to himself the guilt of all his transgressions. On the other hand, a man will be finally acquitted and rewarded, not because he has always been justified and holy, but because, by faith in Christ, the guilt of all his sins has been washed away, and he now stands justified and approved in the sight of God. Continuing and dying a believer, he will be acquitted at the final tribunal, and be rewarded with a crown of glory. All his sins will doubtless be brought into the judgment. But for these, he has an offset, however numerous and aggravated they may have been, in the faith which he has exercised in the merits of Jesus Christ. Thus we see, pardon is consistent with being judged, according to the deeds done in the body. For faith, which gains this pardon, is exercised by the soul while in the body; and is one of those works that is brought into judgment. And it is that work which, by the divine appointment, operates through Christ, to the cancelling of the whole debt of sin. It does more—It gains heaven.

But that faith which procures this reward, is a fruitful principle. It produces love and good works. And according as it abounds in these, it is to be rewarded. These therefore, at the judgment, will be brought forward as the proper criteria of rewardable faith, and the extent of that reward. Hence the decision will be: "Come ye blessed, inherit the kingdom—*for* I was hungry and ye gave me meat, thirsty and ye gave me drink, naked and ye clothed me, sick and in prison and ye ministered unto me."—

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Unbelief also is a fruitful principle. But its fruits are the opposite of those of faith. It is the root of numerous sins, and according as it abounds in these, it is to be punished. These therefore will be brought forward, as the proper criteria of a guilty character, and of the extent of that guilt. Hence the sentence will be: "Depart ye cursed, into everlasting fire—*for* I was hungry and ye gave me no meat," &c. We see then that faith and unbelief, with their respective fruits, will be the works according to which God will render to every man.

4. What is the extent to which these works are rewardable or punishable.

By determining this, we shall know the extent of the rewards and punishments. For these are, as we have seen, *according to the works*. The measure of one is the measure of both. Whatever light, therefore, the scriptures afford, either upon the nature of the works, or upon the blessings promised and penalties threatened, will equally serve to determine the *extent* of the rewards and punishments. And it is more particularly to determine this point, that we now enter into an examination of the subject.—And the question with us, at this time, is not so much, what will be the *degrees* of happiness and misery, as what will be their *duration*. A being of limited powers, all must acknowledge, is capable of only limited degrees of enjoyment and suffering.—Therefore the happiness of the righteous, and the misery of the wicked, must be limited in degree. And as men's capacities and means of improvement differ, so also we may rationally suppose, they will differ in their degrees of enjoyment and suffering, in another world. And this is agreeable to the word of revelation. For an apostle has taught us, that "as one star differeth from another star in glory, so also is the resurrection of the dead." And Jesus Christ declares, when upbraiding those cities, in which most of his mighty works had been done, that "it should be more tolerable for Sodom and Gomorrah, at the judgment, than for them." In degree then the rewards and punishments will be limited, and will vary according to the character and circumstances of the subjects. But will there be this limitation and this difference, in the *duration* of these rewards and penalties? Let us examine.

There is not the same cause certainly, for limiting the *duration*, that must of necessity operate to limit the *degrees* of the enjoyment or suffering. Man will exist for ever. And that endless existence may be either happy or miserable. That it will be a happy one with the believer all acknowledge. And it is equally certain that the eternal life which is conferred upon the righteous, is the reward of faith and its fruits. The scriptures are too plain upon this subject to admit of doubt. Take a few passages as a specimen for many. 2 Cor. iv. 17, "For our light affliction, which is but for a moment, worketh for us a far more exceeding

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and eternal weight of glory." Here the suffering of the Christian proves a glory, not only excessive in degree, but *eternal* in duration. Col. iii. 23, 24, "And whatsoever ye do, do it heartily as to the Lord and not unto men; knowing that, of the Lord, ye shall receive the reward of the inheritance." Now we learn elsewhere, that this inheritance is incorruptible, undefiled and unfading.—And yet this ever-during and unfading inheritance is declared to be the reward of those who labour faithfully for the Lord. And the passage already quoted from Matthew, represents the righteous as welcomed into the kingdom—"For I was hungry and ye gave me meat," &c. Finally, the scriptures, in too many places to be at this time recited, represent the felicities of the glorified saints, in all their extent, as given in consequence of believing, loving and obeying God. The reward, it is acknowledged, is a glorious one; but Heaven in all its weight, and on all its duration, is a reward to faith and its fruits. This is by the divine constitution. And no doubt God sees a suitableness and a compatibility between the work and the reward. Not that the work and the reward, considered abstractedly from their relations in the divine system, bear any proportion to each other. But, taking in these relations, which none but God can see and comprehend, there is unquestionably a perfect fitness between the works of a believer and his eternal reward.

But how is it with the unbeliever? If the scriptures were indefinite respecting the extent of the criminality of sin, and of the punishment threatened, we should infer that since the reward of faith and its holy fruits, is clearly defined to be without end, so the reward of unbelief and its unholy fruits would likewise be endless. As the scriptures every where represent the two characters as opposed to each other, analogy would lead us to the conclusion, that there would be a like opposition in their final retributions. And this conclusion, from analogy, is strengthened by another consideration. Not only do the scriptures, all the way through, contrast the two characters, as being opposed to each other, but they also contrast, with equal clearness, the judgment and retribution that shall be awarded to each. "Say ye to the righteous, that it shall be well with him—Woe unto the wicked, it shall be ill with him." "And many of them shall awake, some to everlasting life, and some to shame and everlasting contempt." "And shall come forth, they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation." "And these (the wicked) shall go into everlasting punishment, but the righteous into life eternal." Indeed passages of scripture might be multiplied, in which, as in the foregoing, not only their characters, but also the retributions to each, are strongly contrasted. But, as we have seen, the reward of one character is without end. How probable then, that the punishment of the opposite character will be without end, especially

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when the same scriptures which represent these characters in direct opposition to each other, contrast in terms, equally strong and definite, the retributions that await each.

Again—still reasoning upon the supposition (which is the most that can, with any colour, be pretended) that the scriptures have not definitely marked the extent of the criminality of sin, as the duration of punishment, we should infer that this punishment would be eternal from another consideration. To indulge in unbelief and sin, is to reject the infinite reward held out to faith. So that the very act itself is a forfeiture of an infinite blessing.—And what is the forfeiture of an infinite blessing but an infinite loss? And what is an infinite loss, in consequence of sin, but an infinite punishment for that sin? If the scriptures represented this forfeiture as only for a limited time, and then it could be proved that the blessing would not be forfeited again, the question would of course be decided. But so far is this from being their sense, the language is such as seems to indicate a final forfeiture. While those that were ready went in to the wedding, the door was shut against such as were not ready. Though they asked for admittance, they were rejected; and no intimation given that they should afterward be received. While the faithful servant is welcomed into the joy of his Lord, the unprofitable servant is doomed to outer darkness; and no encouragement given that he should ever enter into the joy of his Lord.

These considerations, if there were no other, would at least make it probable, that the painful reward of the unbeliever would run parallel with the blessed reward of the believer. Demanding for these arguments all the attention and influence they deserve, we proceed to inquire into the nature of sinful works. And this, as far as we can determine it, will teach us the extent of the punishment. For this punishment is *according to the works*. Here, as elsewhere, the scriptures must be the principal foundation of our arguments. And by the light of this sacred guide, as we have seen already, there is nothing in the nature of man, that will prevent their works being followed with infinite consequences. The good works of the righteous have an infinite reward. Why not then the sins of the unrighteous?

(1) To neglect the offers of God, is criminal in proportion to the extent of the blessing proffered by God and rejected by the transgressor.

But the blessing proffered by God and rejected by the transgressor is infinite. Therefore, to neglect this blessing, is an act stamped with infinite turpitude.

To authorize this proposition, between the criminality of the act and the blessing slighted by that act, we have the authority of inspiration. An apostle says, Heb. ii. 3, "How shall we escape, if we neglect *so great* salvation?" Here the rule we contend for is recognized by the apostle; who evidently speaks as if the im-

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possibility of escaping was the more certain, because the salvation neglected was *so great.*

(2) The extent of the criminality of sin, is in proportion to the dignity of the character insulted.

This is a principle that is obvious to the common sense of all mankind, and is acknowledged by all civil governments. We have however higher authority for it than the common understanding of men, or the universally received principles of civil jurisprudence. The above quoted apostle says, Heb. x. 28, 29, "He that despised Moses' law, died without mercy, under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the *Son of God*—and hath done despite to the *Spirit of grace*?" Here, to trample under foot the *Son of God*, and do despite to the *Spirit of grace*, as they were acts immediately against higher characters, were considered by the inspired apostle as meriting sorer punishment. Again, Chap. xii. 25, "See that ye refuse not him that speaketh; for if they escaped not, who refused him that spake on earth, *much more*, shall not we escape, if we turn away from him that speaketh from Heaven." Nothing can be plainer than that the apostle in these passages, considers the sin to be great, in proportion to the dignity of the character sinned against.

But God is a character infinitely dignified. Therefore,

To sin against God is a crime of infinite demerit.

(3) It must be acknowledged, on all sides, that the violation of an obligation is criminal in proportion to the extent of that obligation. But man is under infinite obligations to God. Therefore,

To violate these obligations is a sin infinitely aggravated.

(4) The demerit of sin, is in proportion to its inherent malignity.

But the malignity of sin is unlimited, except by superior power. Therefore,

Sin is of unlimited demerit.

That the demerit of sin is proportionate to its malignity, is a mere truism, which, it is presumed, none will deny. And none I believe can, with any show of reason, contend that the criminality of crimes is to be rated by the power of the perpetrators, or the time they were employed in committing them. The weakest subject may be, to all intents and purposes, as guilty of treason, as the most powerful nobleman; and a man who accomplishes his murderous purposes in an hour, is as guilty as he who is engaged a number of days to accomplish his designs of murder. And he who is fully purposed in his heart to kill his neighbour, but is prevented by external circumstances or superior force, is as guilty as either. None then can with propriety contend, that the shortness of man's life, or weakness of his powers, or the impossibility of accomplishing his desires, detracts from the demerit

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of his crimes. And what are these crimes? The Scriptures declare that men are enemies to God; that they are rebels against him; that they *despise* his character, and trample his authority under their feet, and set up other gods in his stead. Now is not this, to all intents and purposes of guilt, (notwithstanding power may be wanting,) to dethrone God, and give the supreme authority to unbridled lust and lawless mis-rule? Who can measure the extent of guilt like this? It is high as heaven! It is deep as hell! And if unrestrained, its destructive effects would be as extensive as the government of God.

From the whole, then, it appears that the works of the wicked are stamped with infinite criminality. Therefore, if they are rewarded "according to their works," their punishment will be interminable.*

We have another view to take of this subject, which will lead us, if possible, to still clearer results. Having examined the nature of the works, with a view to determine the extent of the punishment, we will now examine the nature of the punishment itself, as described in the declarations of the word of God.

The nature of the punishment is such, as to exclude all those means necessary to secure a holy character.

The scriptures declare the gospel to be a system of salvation for lost and perishing man. But they every where represent this salvation as attainable only through certain means therein described. Such as the word read and preached; the prayers and conversation of the godly; the strivings of God's Spirit; the mediation and intercession of Jesus Christ, and the like. But, from these means the transgressor is excluded by the very nature of his punishment. He will no longer enjoy the bible, for the earth and all things material will "be burnt up." The gospel will not be preached to him, for there will be none to preach it. The labourers in God's vineyard will have ceased from their labours, and will have entered into their rest. It would be as absurd as unscriptural, to suppose that those who have "fought the *good fight* and finished their course," and have received their "*crown of righteousness*," should still be sent into the regions of wretchedness and sin to preach the gospel to the damned. Neither will these miserable beings have the privilege of the example and conversation of the godly: for their "portion" is with "hypocrites and unbelievers," and with every one that "loveth and maketh a lie." They will not have the Spirit of God to enlighten and reprove them, for his Spirit will not "always strive with man." Moreover, their punishment is declared to be banishment into "outer darkness;" from the "presence of God" and the glory of his

* It is not pretended, in any of these arguments, that sin is an act of infinite *magnitude*. This would be inconsistent with the limited faculties of man. But it is what may entail infinite consequences on the transgressor. See Merritt on the subject. Univer. Sal. Ref. p. 94, &c.

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power." Christ will no longer be their mediator and intercessor; for, at the resurrection, Christ is the judge. The scriptures clearly designate Christ as the one appointed to judge the world. And can he be judge and advocate too? Or after having adjudged them to pain and woe, will he turn their advocate? And if he does for what will he intercede? That the extent of his judgment may not be executed upon them? Or will he intercede that they may not suffer any more than he decided they should? The former would be inconsistent, the latter unnecessary. For when divine justice is satisfied, it will not need the pleas of an advocate to induce it to withhold its hand. But this question seems to be decided by scripture. At the resurrection, Christ gives up the kingdom to his Father. See 1 Cor. xv. 24, 28.

Now, without a bible, without a preached gospel, without the prayers, conversation and examples of saints, without the Spirit of God to restrain, enlighten and reprove, without an advocate to intercede, how, I ask, are men ever to accept the gospel and be made holy? Again; the nature of this punishment excludes all those works to which the promise of heaven is made. These are, as has been proved, faith and its fruits. Nothing is more clearly revealed in the book of God than that faith is the medium through which a meetness for heaven is communicated to the soul. But what chance for faith in eternity? "Now faith," says the apostle to the Hebrews, "is the substance of things hoped for; and the evidence of things not seen." The certainty of sight and sense, is perfectly incompatible with faith. But in eternity that record which God has given of invisible things, and which he requires us to believe as necessary to salvation, will be known to be true, by open vision. Is he who would come to God here, commanded to "believe that God is, and that he is a rewarder of them that diligently seek him?" *There* these truths will no longer be matters of faith, but certain knowledge. He that has been judged at God's bar, will *know* that he *is;* and he that has heard the righteous, in his presence, welcomed into everlasting habitations, will *know* that God is a rewarder of them that diligently seek him. Must he who would be saved, believe that Christ is the Redeemer and Saviour of the world? but in eternity, the sinner knows he is. For he has seen the righteous admitted to heaven for receiving him, and finds himself thrust down to hell for rejecting him. Is he called upon to believe in the Holy Spirit? he now *knows* he is suffering "sorer punishment," for doing "despite to that Spirit." In short, every one must see, that at the judgment or after, it is impossible to exercise that faith, which we are here required to exercise in order to salvation. And as there is no opportunity for faith, so there is none for its fruits. How can there be fruits when there is nothing to produce them? Besides, it will be readily seen, that there can be no opportunity to fight the good fight of faith in hell.

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Unless then the very constitution of the plan of salvation is changed; unless the most essential principles of the gospel are given up; in short, unless there is some other way of getting to heaven, beside the one revealed in the bible, there is no hope that the future miseries of the damned will ever be exchanged for the joys of heaven. If there should be a different gospel for such, it is unknown to us, and we have no right to preach it: for an apostle has said—"Though we or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed."

Once more, concerning the nature of this punishment; It is said—"Whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, shall, of the flesh reap corruption." That is, if sinners persist in their corrupt course, they shall reap a harvest of the same. Their corrupt propensities will be greatly increased and strengthened. Now in hell their corrupt principles are unrestrained. What chance then for consideration and repentance? In this world we find it difficult to convict men, burning with lust and raging with passion. We must wait till the flame subsides. But then, what cessation? What check to the unbridled passions? What chance then for repentance? The very flame that torments is the flame of sinful passions. This is a worm that never dies; this is a fire that shall never be quenched. Stung by this worm, scorched by these flames; harrowed up to an infernal phrensy, by these fires, what opportunity for sober reflection? What chance for repentance now? If, in this world, a burning fever, a rheumatic affection, a violent fit of the gout or the stone, entirely disqualifies a man for sober thought and an understanding exercise of faith; how much less suited will his mind be for these exercises, when he is cast into "outer darkness," where will be "weeping, wailing and gnashing of teeth?" when "tribulation and anguish, indignation and wrath" are recompensed to the transgressor "without mixture?" And especially, when this ceaseless tumult and agony of the soul is, in a great measure at least, occasioned by the unbridled rage of these very passions, of which he ought to repent!! In this scene of darkness, of sin, and of torment, there can be no repentance, there can be no holiness, and therefore there can be no preparation for heaven.

(To be concluded in our next.)

Biography.

MEMOIR OF THE REV. JAMES RICHARDS,

American Missionary in Ceylon, who died August 3, 1822.

Mr. Richards was born in Abington, Mass., February 23, 1784. He was the second son of James Richards, Esq. While quite young, his parents removed to Plainfield, in the same state.

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His early education was strictly religious; and during a season of special seriousness, under the ministry of the Rev. Moses Hallock, the pastor of that church, he became a hopeful subject of divine grace. He was then about thirteen years of age: but he did not unite himself with the visible church until six years after this time. The following paragraphs are extracted from the memoir.

"Being a young man of respectable talents and ardent piety, he was early desirous of obtaining a liberal education, that he might be prepared to preach the Gospel of reconciliation. But his father, having a family of seven children, did not feel himself able to dispense with the services of James, who was then his eldest son, (an elder brother having died in infancy,) and to give him a public education. In these circumstances, his desires to devote his time to the studies preparatory to a collegiate education, could not be gratified, till he was nearly twenty years of age. At the age of twenty-two, he became a member of Williams College. During the whole course of his education, such were his pecuniary circumstances, that he was under the necessity of submitting to many privations. These reflect honour upon his Christian character, as he submitted to them, from a strong desire to promote the best interests of his fellow men.

"While a member of college, his classical acquirements were respectable, and, in the mathematics, he excelled. But it is less on account of his attainments in literary and scientific knowledge, that he is deserving of esteem, than for his love of order, his correct deportment, and the bright example, which he set before his fellow students. During his residence in college, a revival of religion took place. He laboured among the students, with diligence, prudence and zeal, and became the instrument of good to many of them. It was in college, that he became acquainted with the beloved and lamented Samuel J. Mills, who was his classmate. A very intimate and endeared friendship was early formed between these kindred spirits; a friendship, which continued through life, and which, it is believed, has been resumed, and is to be perpetuated, in heaven.

"It is already known to many, that Mr. Richards was among the first in his native land, who sacredly devoted themselves to the cause of missions among the heathen. This he did at a time when the subject of foreign missions had excited little attention in America; and before any, except that little band of brethren, (of whom he was one,) mentioned in the life of the Rev. Samuel J. Mills, had thought of making it a *personal* concern. It was here, that they examined the subject together. It was here that they so often retired from the sight of the world to some consecrated spot for fasting and prayer, that they might seek divine direction, and find a door of entrance among the heathen. From that time, he steadily pursued his object, amidst many delays and discourage-

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ments, which would have diverted any less devoted mind from its object.

"In 1809, he took the degree of Bachelor of Arts, and the same year became a member of the Theological Seminary at Andover. Here he laboured with diligence and success in concert with Mills, and several others of his brethren, in promoting a spirit of missions among the students in the Seminary; and, also, in the Christian public, by the distribution of many books and pamphlets on the subject of missions.

"In June 1810, Mr. Richards was one of that little company, five in number, who presented to the General Association of ministers in Massachusetts, the Memorial on the subject of missions, that led to the formation of the American Board of Commissioners for Foreign Missions. As Mr. Richard's name, however, does not appear in the Minutes of the General Association, it may be proper to state the reason of its omission. The subject of foreign missions being comparatively new, at that time, in America, it was thought by the members of the Association, that *four* was a sufficient number to be presented, in the first instance, before the Christian public, as devoted to that cause. Mr. Richards's name was, therefore, erased, because the others, with the exception of Mills, were his seniors in the Theological Seminary, and would be sooner prepared to leave their country on a foreign mission. But although their junior in his collegiate standing, he was second only to Mills in having solemnly devoted himself to this great and glorious object. His heart was much set upon it. As a proof of this, it may be proper to mention, that, for several years after he had formed the resolution of becoming a missionary to the heathen, he had no other prospect of accomplishing his object, than that of working his passage to some part of the gentile world, and of casting his lot among the heathen. This he fully intended to do, in case there was no other mode of accomplishing his object.

"As an evidence of his strong attachment to this cause, the following brief extracts are selected from his journals.—'I feel that I owe ten thousand talents, and have nothing to pay. The heathen have souls as precious as my own. If Jesus was willing to leave the bosom of his Father, and expose himself to such suffering here below, for the sake of them and me, with what cheerfulness should I quit the pleasures of refined society, and forsake father and mother, brothers and sisters, to carry the news of his love to far distant lands; let me never consider any thing too great to suffer, or any thing too dear to part with, when the glory of God and the salvation of men require it.' Again: 'I hope to use my feeble efforts in disseminating the word of eternal life in the benighted regions of the east. But I feel a deep conviction of my own weakness and dependence on God, and the importance of being qualified for this great work. May the Lord give me strength and grace! I feel as though I should be greatly disap-

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pointed, if I should not be permitted to preach Christ to the poor pagans.' At another time he writes; 'There is some prospect, that peace may soon be restored to our country, and I hope ere long to join my missionary brethren in the east. My heart leaps with joy at the thought. I long to preach Christ to the heathen. But the burden of my prayer of late has been, that I may be prepared to act the part assigned me.' "

In September 1812, Mr. Richards finished his theological studies at Andover, and became a preacher of the Gospel. In November following, under the direction of the American Board of Missions, he entered the Medical School at Philadelphia, where, for nearly two years, he prosecuted his studies with commendable diligence and good success. While in that city, he had many opportunities of preaching to destitute congregations, and in parts of the city where the stated means of grace were not enjoyed; and, in conjunction with the lamented Warren, was afterwards employed, for a considerable time, as a missionary in the suburbs of the city. He took the degree of Master of Arts, in 1814; and spent a considerable part of the next year in preaching to a people, who, previously to his going among them, had been much divided; but, in consequence of the blessing of God on his labours, were united again, and enjoyed a pleasing revival of religion. They then urged him to remain and become their pastor; but his previous engagements rendered it improper, in his view, to comply with their request.

"In May, 1815," says his biographer, "he was married to Miss Sarah Bardwell, of Goshen, Ms. and on the 21st of June following, was ordained at Newburyport, in company with Messrs. Mills, Warren, Meigs, Poor and Bardwell, and expected soon to sail for Ceylon. About this time, he made the following entry in his journal, expressive of his attachment to the missionary work. 'What shall I render to the Lord for all his mercies; especially for affording me a near prospect of commencing the work, on which my heart has been so long and so constantly set! For more than seven years, I have had one uniform desire of spending my life among the heathen. If I know my own heart, I do wish to spend and be spent in preaching the glorious Gospel of Christ.' Though he expected to sail in a few weeks after his ordination, several circumstances occurred to prevent the sailing of the vessel until the 23d of October. At that time, in company with eight missionary brethren and sisters, he embarked in the Dryad for Ceylon. When asked, afterwards, how he could refrain from weeping at the time of leaving his native country, and all that was dear to him there; replied, 'Why should I have wept? I had been waiting with anxiety almost eight years for an opportunity to go and preach Christ among the heathen. I had often wept at the long delay. But the day on which I bade farewell to my native land was the happiest day of my life.'

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"The Dryad had a favourable voyage of five months to Colombo. Mr. R. a short time after his arrival, was attacked with an inflammation of the eyes. Not being sufficiently aware of the debilitating influence of a tropical climate, he, in order to remove the inflammation, probably reduced his system too low. This, in connexion with much fatigue, in removing from Colombo to Jaffna, doubtless laid the foundation of those pulmonary complaints, which finally terminated in death. He arrived in Jaffnapatam about one year after leaving America, and in a few months removed to Batticotta, where he was associated with Mr. Meigs. Here, although his health was feeble, he laboured with diligence in superintending the repairs of the buildings at that station, and in preaching to the natives through an interpreter. But in September 1817, he was obliged to desist from preaching and from study, in consequence of a cough and weakness of the lungs. A visit to Colombo, having been obviously very beneficial to his health, it was thought expedient for him to repeat the visit, and eventually to accompany Mr. Warren, then at Colombo, to the Cape of Good Hope. In April, 1818, the two brethren set sail from Colombo, and in July, they arrived at Capetown. There the beloved Warren took his departure for a better world, and left his friend and brother to pursue his earthly pilgrimage alone.—They had, for a long time, been united in the closest bonds of Christian friendship. From the state of Mr. Richards's health at this time, it was thought that the period of their separation could not be long. He remained at the Cape about four months. During the first three months of this period, his health and strength were much improved, and he entertained raised expectations of final recovery. But during the last month, his symptoms took an unfavourable turn. He raised considerable blood from his lungs. His cough, also, became much worse; his strength failed very fast, and he entirely lost his voice. During the greatest part of these four months, he lived in the family of John Melville, Esq. the kind friend of missionaries, and of all who love our Lord Jesus Christ in sincerity, where he was pleasantly situated, and received every attention, which it was in the power of the family to bestow."

In the latter part of November, he embarked, in company with the Rev. Mr. Traveller and his lady, for Madras, where he arrived about the middle of January. The kind attentions of his fellow passengers contributed to his comfort and health; and in Madras he found many friends. He next proceeded to Colombo; and from thence he went by water to Jaffnapatam. Though the distance from this place to Batticotta is but seven miles, yet, as he was obliged to travel it by land, he performed the journey with difficulty. For a season, he considered himself, and was considered by his brethren, as near death. But in August, 1819, his symptoms were more favourable, and not long after, he recovered

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a considerable degree of health and strength. He then commenced visiting the native free-schools connected with the station; and was able, by means of an interpreter, to inspect the studies of the boys, and to communicate to them religious instruction.

"Early in April 1820," says the memoir, "he began to recover his voice, so as to be able to speak loud for the first time (except for a few days on his voyage from the Cape to Madras,) for more than seventeen months. During that month, he was able to take considerable exercise on horseback, as well as to use more stimulating food and drink. By these means, his health and strength were visibly improved. From this time until May, 1821, there was but little alteration in the state of his health. During that year, he did much for the benefit of the mission, not only by his counsels and prayers, but by active labour as a physician, both to the souls and bodies of this people. He was remarkable for his diligence in business, as well as fervency in spirit, labouring sometimes beyond his strength."

After the death of Mrs. Poor, he became considerably more unwell, partly in consequence of fatigue during her sickness; and he never again rose to that degree of vigour, which he had enjoyed for the year previous.—But we must hasten to the closing scene, as described in the memoir.

"On the evening of the 29th of June, 1822, he was attacked with severe pain in his right side, which continued several hours. From this time, the commencement of his last illness may be dated. The pain in his side returned, on the three following days, and on Monday the 1st of July, it was excessively severe, and continued nearly six hours. It was to be hoped, that, in view of his protracted illness, he would be permitted quietly to descend to the grave. But, the 'Lord seeth not as man seeth:' and, in this case, his brethren had a pleasing illustration of the truth 'that the Lord doth not afflict willingly nor grieve the children of men.' The necessity and utility of the severe sufferings, to which he was subjected, were in a good degree apparent even to us. They were evidently the means of relieving him from that state of mental imbecility, of which he had much complained, and of rousing to rigorous exertion all the powers and faculties of his soul. While thus awakened by this powerful stimulus, the Lord was pleased to manifest himself unto him in a special manner, as the God of all consolation, as an infinitely glorious Being, and the object of supreme desire. He was favoured, at that time, with unusually elevated conceptions of the character of God, and with correspondent affections of heart. He afterwards repeatedly remarked, in reference to these seasons of suffering, that such were his views of the divine character, and so desirable did it appear to him, that God should be glorified by all his creatures, that he felt willing that his sufferings should be continued, and even increased, if it were necessary to promote any glorious design of

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his heavenly Father; and that his sufferings were so evidently the means of rousing his mind to those sublime and heavenly contemplations, that he was in a degree reconciled to them, and disposed to regard them as a proper occasion of thanksgiving. It is evident, that these seasons of severe pain gave a character to the whole remaining course of his sickness; and that they were the means of increasing his happiness and his usefulness, during the last weeks of his life.

"On the 19th of July, his symptoms became more alarming, and his distress from nervous irritation and difficulty of breathing, became very great; so that it was necessary for several persons to be constantly employed in brushing and fanning him. He begged us to pray, that he might have more patience, but observed, —'It is good to suffer. It gives me some faint idea of what my Saviour bore for me. Thanks, eternal thanks to that Grace, which snatched me from the jaws of the devourer! When I get home, how will I sing the praises of Him, who will have washed away all my sins! Crown him, yes, I'll crown him 'Lord of all.' That hymn, which begins, 'All hail the power of Jesus' name,' was ever a favourite one, and he often requested his brethren and sisters to sing it to him.

"On the morning of August 2d, Mrs. Richards rose early to relieve the brother who had watched with him, and found him very quiet and comfortable, having rested better than usual. He spoke much of the goodness of God to him, and expressed a hope, that he should not repine when called to suffering. A season of severe coughing, soon came on, which affected him very much. Soon after this, he lost his appetite, and his cough rendered him unable to take stimulants, so that his strength failed fast. The fainting, and the distress for breath, accompanied with great nervous irritation, seemed too much for his feeble body to sustain, and he cried out, O Lord deliver. O Lord Jesus, come quickly. If this be dying, I must say, the pains, the groans, the dying strife. Lord, is it not enough?' In the evening of the same day when Mrs. Richards went to take leave of him, she asked, as was her custom, whether she could do any thing more for his comfort before she retired. 'Yes,' he answered, 'commend me to God and to the word of His grace, who is able to keep me from falling, and to present me faultless before the presence of His glory with exceeding joy.' This was said with a trembling voice, and with many pauses. A little before 11 o'clock, she returned to him, and he asked why she came so soon? She told him, that she found it difficult to sleep while he was so distressed. He replied, 'I am more quiet and do not need you now; yet I feel great pain in my breast. I have a new feeling there.' She told him, she thought his symptoms indicated a speedy termination of his sufferings; and perhaps that was the last night. 'Well, my dear,' said he, 'you will unite with me in thanking God for

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so pleasant a prospect. Retire to rest and gain strength for the trial.' About three o'clock on the morning of the 3d, he sent for his wife, and when she came, she found him in great bodily distress. Soon after this, in a season of fainting, he said, 'Now I shall go.' At half past four o'clock, Dr. Scudder was sent for. About five, he was again in great distress, when it was thought he was dying. Reviving a little, he said, 'This is hard work.' Immediately after this, his teeth began to chatter, his pulse became indistinct, and his breathing very irregular. A little before seven, Dr. Scudder arrived, and approaching his bed, said, "Well, brother Richards, it is almost over.' Joy beamed in his countenance as he looked up and said, 'Yes, brother Scudder, I think so—I hope so. O Lord Jesus, come quickly!" After drowsing a few moments, he took an affectionate leave of his afflicted wife, and observed, "I have long been giving you my dying counsel and advice, and have now only to say *farewell!* The Lord bless you.' Shortly after, Dr. Scudder observed that he might possibly continue a day or two longer. Mr. Richards, with a look of disappointment, replied, 'No, brother Scudder, no; I am just going.' Soon after, 'I have now clearer views of the Saviour than before. O, He is precious.' About half past ten o'clock he revived a little, and was able to speak more distinctly. On being asked, what were his views of divine things, he replied: 'Not so clear; I still feel that I see through a glass darkly. But soon, yes, *very soon*, face to face.' He then inquired for *James*, his only child, who was standing at the head of his bed. Taking him by the hand, he said, 'My son, your papa is dying. He will very soon be dead. Thou, my son, remember three things. Be a good boy; obey your mamma; and love Jesus Christ. Now remember these, my son.' He also gave him a small pocket Testament, and told him to read it much and obey it. His whole appearance was such as to denote, that his last moments had arrived. Dr. Scudder had, for a few moments, left the room. Looking round upon those present, he said, 'Tell brother Scudder, *going*,' —and spoke no more. He continued to breathe, for a few minutes, and then quietly fell asleep. His brethren and sisters present united in singing a hymn, and in offering up a prayer to God, expressive of the mingled emotions of joy and grief excited by the occasion.

"On the following day, which was the Sabbath, the members of the mission assembled at Tillipally, and after attending to some appropriate religious exercises, committed the remains of their departed brother to the grave, in assured hope of a glorious resurrection, when *this corruptible must put on incorruption, and this mortal must put on immortality.*"—*Missionary Herald.*

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Scripture Illustrated.

ILLUSTRATION OF PROVERBS XVI. 4.

The Lord hath made all things for himself; yea, even the wicked for the day of evil.

THIS text has often been appealed to in support of the doctrine of unconditional reprobation; a doctrine as opposite to the general declarations of scripture as it is derogatory to the nature and attributes of God, and abhorrent to the common sentiments of humanity. A careful examination of the text will, we trust, rescue it from the improper service into which it has been pressed, and evince its accordance with those doctrines of the Bible which so illustriously display the divine perfections, and demonstrate His willingness to save the chief of penitent sinners, as well as manifest His utter abhorrence of wickedness of every kind.

The original words, כל פעל יהוה, literally signify, *Jehovah hath wrought*, or *worked*, all things for himself; and may refer to His providential dealings with the human family, making them all subserve the purposes of His infinite wisdom and goodness, in the management of his government, and especially making them to *work for good to those who love God*. This interpretation receives support from the preceding verse. For though the proverbs of Solomon are not generally connected by such a regular chain of argumentation as are many other parts of scripture, yet we shall find on a close inspection, that often one proverb grows out of another as one thought is suggested by a preceding one, and following from it as a conclusion from the major and minor propositions. This appears to be the case in the present instance.

In the *third* verse it is said, "Commit thy works unto the Lord, and thy thoughts shall be established;" and as an argument to induce his readers thus to commit their works unto the *Lord*, the wise man immediately subjoins, for the *Lord hath made*, hath so *wrought all things*, that by the wise arrangement of *His* government, He will so manage, overrule, and direct all things, not excepting even the wicked themselves, as to make them subserve His purposes of good to His people, and tend to *establish their thoughts* in the wisdom and benevolence of Him to whom they have *committed their works:* and while the good of those who love God is thus promoted, the wicked, those who refuse to bow their necks to the yoke of Christ, are preserved unto the *day of evil to be punished* for those sins which they might have avoided.

This interpretation receives confirmation from the consideration that it harmonizes with the view which holy scripture gives of the beneficent arrangements of divine providence, and the declaration that when God had finished His work of creation, He pronounced it all *very good*. He, therefore, who establishes *the thoughts of the righteous* who *commit their works unto Him*, pre-

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serves the incorrigibly wicked, however perverse may be their dispositions, unto the day of evil to be punished. He thus preserved, sustained, and kept alive, in the midst of the tremendous plagues of Egypt, the haughty tyrant Pharoah, that God's power might be known throughout all the earth; but in the day of *evil*, when the measure of Pharoah's iniquity was full, he was destroyed.

The application of these words to the doctrine which asserts that God *makes the wicked as they are*, for the purpose of *destroying them in the day of His wrath*, is a most gross perversion of the word of God, and a manifest impeachment of His justice and goodness, and also contradictory to the express declarations of His word, which saith that He made all things *good*—and, "Out of the mouth of the Most High proceedeth not evil and good."

E.

The Grace of God Manifested.

To the Editors of the Methodist Magazine.

Richmond, July 10, 1823.

DEAR BRETHREN,

THE church in this place having been recently called to mourn the loss of one of its pious members, I think it a tribute due to her memory to make a short record of her virtues, thereby to exalt the grace of God, by which the depravity of her nature was conquered, she made happy in life and enabled mightily to triumph in the hour of death. I therefore send you this account, which, if you think proper, may be inserted in our Magazine, by which many of the friends and acquaintances of the deceased may be edified and encouraged to acts of obedience and piety, and the serious reader instructed.

G. M. ANDERSON.

ELLENOR EVERIDGE was born in Charles city county, Virginia, about the year 1760. During her youthful years she was in the habit of attending the Protestant Episcopal Church, and, as she herself informed me, frequently had serious impressions made on her mind whilst in the house of God, and viewing the administration of his ordinances. But these seem not to have been of a lasting nature. From this period to that of her removal to this city, the writer of this sketch is not furnished with materials from which a detail might be given.

Suffice it to say, that about the year 1807 she removed to this place, where she became acquainted with a number of the members of the Methodist Church, through whose influence she was prevailed on to attend the ministry of the Methodist preachers. By this means she was soon brought to see herself a sinner against God, unprepared for death and judgment, and that dying in this

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state must be irrecoverably lost. So deeply was she now humbled before God that she regarded herself as unworthy of a seat in God's house, amongst a worshipping people, and therefore concluded to desist from attending the place of divine service.—But her religious acquaintance persuaded her to a contrary course; and through their instrumentality, she was induced once more to venture to the house of the Lord. At this time there was some revival amongst the professors of Christianity, and the mourners were invited to the altar to be prayed for. One of her friends seeing her much affected, inquired of her why she delayed. She immediately resolved to go forward, and as she arose from her seat, God in mercy spoke peace to her soul, set her at liberty from the bondage of sin and Satan, and enabled her to testify to all around that God hath power on earth to forgive sins.

She then united herself to the Methodist Church in this place, of which she remained a pious and exemplary member until the day of her death. The comforts of religion she recommended to her friends and neighbours, telling them it would not only sweeten the cares and enjoyments of life, but buoy up the soul in affliction, and prepare it to pass through the valley and shadow of death with tranquility. These declarations were corroborated by the life she lived, for in this she was an example of piety, in conversation, in dress and deportment. In the midst of her mortal conflicts, which were many and severe, she sought relief in visiting the closet, the class-room, and the place of public worship. In these places she poured out her complaints to God, and frequently received such immediate and abundant supplies of grace, as enabled her to praise God aloud. Nor did any who were acquainted with her general deportment doubt the truth of her profession. By this course of living she was enabled to make considerable advances in the divine life, and openly profess that God had cleansed her heart from sin. The joy which flowed to her from the reception of this blessing was so abundant and manifest, that, as I have been informed, she scarcely was without some visitor who came to witness her joy for several days together, and her humble dwelling was continually made to resound with the praises of her God. But it pleased the Lord in the space of a few years to call from time to eternity, a very pious member of the family to which she belonged, and to whom she was much united. This afflicted her much, and as thought by some, excited that disease by which was terminated her earthly career. And now that she was called to depart, she could confidently speak of her joys and hopes without fear of reproach from her acquaintance, and without any dread of future misery; but with a triumphant hope of immortality. To her friends around her she signified a desire once more to partake of the sacrament of the Lord's Supper. Accordingly brother Andrew and myself administered to her the sacred ordinance, and some other females who were pre-

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sent on the occasion. At this time, although scarcely able to say much for some days previous, she seemed so powerfully blessed and animated by the presence of God, as to be enabled to converse with more liberty and strength than was common for her, even in her days of health and vigour. Indeed she seemed to speak with divine energy. This state of ecstacy continued for the space of four or five days, by which was excited such general attention throughout the city, that her room was continually crowded with solemn, weeping, and rejoicing spectators. When any person would come in and shake hands with her, she would almost invariably in the first instance ask, "Are you coming up? are you going to meet me?" (meaning in heaven) She would then inquire after the relations of the persons to whom she was speaking, whether they were religious or not. She would frequently exhort *parents* to pray for their *children*, and *children* to pray for their *parents*, &c. To me she said, "tell the class to which I belong to be punctual in attending their class-meetings." "Yes," said she, "tell *all* the members of the church, that it is my dying exhortation to them to be attentive to their meeting, and *strive* to teach their children to serve God." She would often speak of those ministers under whose preaching she had been particularly blessed, and of those persons to whom she had been particularly united. At one time, apparently speaking to herself, she was heard to say, (in relation, it is supposed, to the deceased person above alluded to,) "Ah we will soon praise God together in heaven." At another time she spoke of the excellency of religion in such language as surprised all who were present, saying, that "tables, beds, and worlds of gold, were nothing but vanity when compared to this." At another time the brethren when present sung,

"And let this feeble body fail,
And let it faint or die;
My soul shall quit this mournful vale,
And soar to worlds on high," &c.

She exclaimed, "O! yes, to heaven my soul would fly. Glory! Glory! Glory! Hallelujah! Hallelujah!" She then gazed steadily up towards heaven as though she saw something very attractive, and being asked what she saw? replied, "you can't see them." In this triumphant state she remained days together, until she finally fell asleep in the arms of her Saviour, on the 25th of June, 1823, in the 63d year of her age. Her countenance was angelic to the last minute, and we doubt not but that her immortal spirit is now resting in the Paradise of God. I can truly say, as well as many others, that I never witnessed so victorious a death before. May her example of patience and piety be remembered and imitated by her surviving friends, and deeply impressed especially on the heads of the members of the Church to which she belonged.

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Miscellaneous.

INTRODUCTION OF METHODISM INTO THE UNITED STATES.

THERE are circumstances connected with this event which ought not to be forgotten, as they tend to develope the gracious providence of God which has ever watched over His faithful people.

Methodism had existed in Europe about twenty-seven years, and could number about twenty-five thousand members, before it crossed the Atlantic. In the year 1766, by a train of circumstances which were doubtless under the controul of an infinitely wise and righteous providence, some members of the Methodist Society in Ireland were induced to emigrate to America. Among this number was a Local Preacher by the name of Philip Embury, who with his associates, settled in the city of New-York.—On their arrival at this place, being few in number, surrounded by strangers, and not finding any such spiritual associates as those they had left behind them; and neglecting also the assembling themselves together, they all, except Mr. Embury, so far departed from God as to become enamoured with the pleasures of sin. In this melancholy state they remained until the following year, when another family of Methodists, formerly associated with the one above-mentioned, came from Ireland to New-York. The members of this family brought their piety and zeal with them. The mother was a woman of a bold and independent spirit, and was much devoted to God. While most of the others had sunk into a state of lukewarmness, and some of them had already participated in the common vices of their fellow-citizens, this "mother in Israel" cleaved unto God with all her heart, and was made instrumental in reviving the languishing spirits of the others. Understanding they were amusing themselves with card-playing, she presented herself before them, seized the cards, and with holy indignation threw them into the fire.

Having thus destroyed their play things, she went to Mr. Embury, the Local Preacher, and, prostrating herself before him, entreated him with tears, to call a meeting and preach to them, enforcing her entreaties by admonishing him that unless he complied the people would go to hell, and that *God would require their blood at his hands.* Convinced by her arguments of the propriety of her persuasions, but not knowing how to put them in practice, the good man exclaimed;—*Where shall I preach,* and *to whom?* for we have neither house nor congregation. She replied, preach in your own house first and to our own people only. He consented—and accordingly a meeting was appointed in his own private room, in which they assembled, six in all, the preacher

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and five hearers. Finding the blessing of God to attend their little meetings, they continued to meet in this way with a gradual increase of hearers, in obscurity, being

> Little and unknown,
> Lov'd and priz'd by God alone.

By persevering in their good work, they gradually rose from their obscurity and began to attract public attention. The novelty of the name, as well as their manner of holding their meetings, and more especially the peculiarity of their doctrine, gained them both publicity and reproach; and the continual increase of hearers soon rendered it necessary to enlarge their room, or otherwise exclude many who wished to join with them. Accordingly a room of large dimensions was rented in the neighbourhood, and the expense paid by voluntary contributions.

About this time this small society received considerable assistance from the labours of Captain Webb, who was attached to the British Army as Barrack Master, at that time stationed in Albany. This gentleman had been brought to the knowledge of salvation by the remission of sins, under the ministry of the Rev. John Wesley, in Bristol, England, about the year 1765. Having *tasted that the Lord was gracious*, such was his love to perishing sinners, that his professional character did not hinder him from preaching Christ unto them; but he proclaimed, first to his fellow soldiers, and afterwards to all who were willing to hear him, the unsearchable riches of Christ. On coming to New-York and forming an acquaintance with Mr. Embury and the society, he was invited to preach in their room. This he did. The novelty of his appearance, as a preacher of Christ, in the costume of a military character, excited no small surprise; but the divine energy with which he spoke, in the name of the Lord, produced a conviction in the minds of many that he was commissioned from God to shew unto them the way of salvation. These circumstances so attracted attention that this room soon became too small to accommodate all who wished to hear. But what added much to the strength of the society was, that many who heard the word were convinced of sin and brought to a saving *knowledge of the truth as it is in Jesus*. Such were added to the society. And continuing to walk in the fellowship of the saints, and in the unity of the Spirit, they were comforted together, and built up in their most holy faith. Their godly walk and conversation convinced others of the reality and excellency of their religion.

To remedy the inconveniencies arising from the smallness of the room in which they now assembled, a rigging loft, in William-street, was hired and fitted up for public worship. Here they assembled for a considerable time, and Mr. Embury continued to preach to them with success, being occasionally assisted by Capt. Webb, who was at intervals absent upon Long-Island and at

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Philadelphia, where he preached the gospel of the Son of God with success. Through the faithful labours of these servants of God the society in New-York flourished, continually increased in number and in the graces of the Spirit. In consequence of this increase of members and hearers, this place soon became too small, and they therefore begun to think of building a house of worship.

To the accomplishment of this pious design many difficulties seemed to present themselves. The society being principally poor, they did not possess within themselves adequate means for such an undertaking. For some time a painful suspense seemed to occupy their minds. But while all were deliberating on the most suitable means to accomplish an object so desirable, and yet to them so difficult, an elderly lady, one of the Irish emigrants before mentioned, while fervently engaged in prayer for direction in this affair, received with inexpressible sweetness and power, this answer—*I the Lord will do it!* At the same time a plan presented itself to her mind, which, on being submitted to the society, was generally approved. Accordingly, they issued a subscription paper, went to the Mayor and other opulent citizens, to whom they explained their design, and from whom they received liberal donations. Captain Webb also lent his aid to assist them in their pious undertaking. Thus encouraged by the countenance of some of the citizens of New-York, they succeeded in purchasing a lot of ground in John-street, on which they erected a house of worship, 42 feet by 60, calling it, from respect to the venerable founder of Methodism, WESLEY CHAPEL. Such, however, was the municipal regulations of the city and province of New-York, that they were not allowed to devote the house exclusively to divine worship; they therefore devoted a small portion of it for domestic purposes. This was the first meeting house, erected by a Methodist congregation, in America, and this was built in the year 1768.

While this house was building, the society addressed a letter to Mr. Wesley, requesting him to send them a preacher, such as would be likely to command a congregation. Mr. Embury, though a zealous and good man, and much engaged in the cause of Christ, had but moderate abilities as a preacher. He had, besides, to labour with his hands to support himself and family, and therefore could not devote himself exclusively to the work of the ministry. To supply this deficiency the society wisely determined to solicit aid from abroad; they therefore wrote a letter, dated New-York, April 11, 1768, to Mr. Wesley, of which the following is an extract:—After mentioning their having purchased a lot of ground, on which they were erecting a house of worship, and describing the state of the society, the writer observes,—"There is another point far more material, and in which, I must importune your assistance, not only in my own name, but also in

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the name of the whole society. We want an able and experienced preacher; one who has both gifts and grace necessary for the work. God has not, indeed, despised the day of small things. There is a real work of grace begun in many hearts, by the preaching of Mr. Webb and Mr. Embury; but although they are both useful, and their hearts in the work, they want many qualifications for such an undertaking. And the progres of the gospel here depends much upon the qualifications of preachers"—"With respect to money for the payment of the preacher's passage over, if they could not procure it, we would sell our coats and shirts to procure it for them." Such was the ardent zeal by which this infant society was actuated at that time!

Mr. Wesley mentions this circumstance in his Ecclesiastical History for the year 1769. "The society at New-York," says he, "had lately built a commodious preaching house, and now desired our help, being in great want of money, and much more of preachers." The subject being laid before the British Conference, two preachers, Messrs. Richard Boardman and Joseph Pilmoor, volunteered their services as missionaries for America, with whom Mr. Wesley sent fifty pounds, "as a token," says he, "of our brotherly love." They landed at Gloucester point, six miles below Philadelphia, Oct. 24, 1769. They immediately entered upon their work, Mr. Boardman taking his station in New-York, and Mr. Pilmoor in Philadelphia; but they occasionally changed with each other, and sometimes made excursions into the country. In all places whither they went, multitudes flocked to hear the word, and many were brought to seek after an interest in that Jesus who was preached unto them.

(To be continued.)

THE ANTIQUITY OF INFANT BAPTISM SUPPORTED, AND THAT OF POPERY DISPROVED, FROM THE WORKS OF CHRYSOSTOM:

(BY H. S. BOYD, ESQ.)

(Concluded from page 493.)

In a letter which I sent to your Magazine, in 1818, I laid before your readers a very fine specimen of the eloquence of Chrysostom. His works, however, may be studied for other, and perhaps better purposes. His writings alone are sufficient, in my opinion, not only to overturn the whole fabric of Popery, but also to destroy its very foundations. The authority of the Romish Church primarily depends on the truth or the falsehood of the assertion, that St. Peter was the immediate successor of Christ, and that he was constituted Head of the Church. The Papists quote that famous passage in St. Matthew, "Thou art Peter, and upon this rock will I build my Church." They tell us, that

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Christ here gives him the surname of Peter, which signifies a rock, and then declares, that he is the Rock upon which his Church is to be built. But what says Chrysostom? In his Commentary on St. Matthew, he thus expounds the passage:—"Upon this Rock will I build my Church. That is, on the faith or belief of this confession." As I gave the original Greek in the notes to my Select Passages of St. Chrysostom, p. 296, I shall not transcribe it now. You perceive that he explained this famous passage, just as we explain it; namely, that the belief of our Lord's Divinity was the rock on which the Church was to be built. Now, it is allowed on all hands, that Chrysostom was an orthodox prelate; and it is singular that he lived, even to his latest year, in the strictest intimacy and communion with the Bishop of Rome. It is, therefore, evident, that Popery was unknown in his day. Before I leave this subject, I will notice something which I believe is overlooked by many Protestant writers. The name of Peter, in Greek, does not signify *a rock*. It means *a stone*. The word which is used immediately after, properly denotes *a rock*. If Christ had meant that his Church was to be built on Peter as a foundation, he would surely have said, "Thou art Peter, and upon *this stone* will I build my Church." But he evidently employs a different word, to show us the distinction.

On the nature of the Eucharist Chrysostom has copiously written; but it is not necessary that I should say any thing about it here. In the Appendix, and the notes to "Select Passages," I have treated the subject at length; and I trust I have shown, that both Chrysostom and the other Fathers held the same doctrine which is taught by the Church of England.

Let us now proceed to Purgatory. It will indeed be a most painful purgatory to us, if we have to search up and down the Homilies of St. Chrysostom for passages to support that monstrous tenet. I will venture to assert, that, amidst all his *immense* volumes, you will not find a single sentence to sanction *it*. I have carefully examined his interpretation of some passages of the New-Testament, on which the Papists would ground that doctrine; and I can assure your readers, that his explication is directly the reverse of theirs. It clearly shows, that he was as ignorant of their doctrines as they are ignorant of his.

To say that there are no traces of Auricular Confession in the writings of St. Chrysostom, would not be saying enough. It is manifest, from some passages in his works, that this practice was totally unknown, in his day, to the Christian Church.

Thus far, the Archbishop of Constantinople may be considered as a genuine Protestant. Truth, however, obliges me to confess, that on the subject of salvation, he, as well as the rest of the Greek Fathers, dwell too little on the Atonement of Christ, and speak very incorrectly on free-will, and human merit. I must

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also confess, that the invocation and intercession of saints are sanctioned by him. The Roman Catholics have no reason to be elated at this; for these corruptions of Christianity crept into the Church only a few years before his time. I am afraid that we are indebted to the oratorical genius of Gregory Nazianzen for the invocation and intercession of saints. It is curious to observe how this superstition grew up by degrees in his mind. His first invective oration against Julian was written in the year 363. I there find the first traces of this doctrine. Near the beginning he exclaims, "Hear me, thou Spirit of the great Constantius, if there be any perception, or sensation: *ει τις αισθησις.*" These last words are evidently quoted from Isocrates' Panegyric on Evagoras. Isocrates expresses himself more fully; for he says, "If there be any perception unto those who have departed of the events which happen here." About five years after, St. Gregory pronounced a funeral oration on his brother Cæsarius. In it he apostrophizes his brother's shade. He expresses his hope that Cæsarius may be a partaker of the heavenly happiness, and he prays to God to receive him; but not a syllable does he utter about his intercession. Some time after, he pronounced a funeral sermon on his sister Gorgonia. At the end of it there is a very elegant apostrophe to her spirit, a translation of which was published in a letter in your Magazine for June, 1818. The reader will perceive, that he had then the same doubt upon his mind which he had some years before, when he invoked the spirit of Constantius. He does not consider it to be *a matter of certainty*, that the souls of the righteous are acquainted with what passes here below. In the year 374 he delivered a funeral oration on his father. He does not now, as formerly, express a hope, but he takes it for granted, that he is a partaker of celestial glory, and he feels persuaded of his intercession. He does not implore God to receive his father's spirit, but he entreats his father to receive his own when he shall die. Seven years afterwards,* he pronounced a long and elaborate panegyric on his friend, St. Bazil. At the conclusion of it, he implores the Saint to intercede for him. A little before, he has a remarkable expression. He says, "And now Bazil dwelleth in the heavens, and there, as I think, he offereth sacrifices for us, and prayeth for his people." Observe, Gregory says, *ὡς ομαι, as I think.* In one of his Epistles, he declares his belief that the departed saints are acquainted with our concerns; but he speaks of this as a man who is stating his own private opinion. Every one knows that the Church of Rome considers the invocation of the saints to be *a bounden duty*, and their intercession *an unquestionable fact*, the belief of which

* Gregory also wrote a funeral discourse on Cyprian, and one on Athanasius; but at present I have not got his works with me, and I forget whether he speaks of their intercession. I remember that he apostrophises Athanasius, and I think that he also invokes Cyprian.

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is *necessary to salvation*. Let any unbiassed man first consider this fact, and then attentively peruse all the passages of St. Gregory to which I have referred. Let him do this, and he must feel convinced, that the invocation and intercession of the saints were not *established doctrines* in the time of Gregory Nazianzen. In his writings we find very little about the nature of the Eucharist; but what he does say is sweet and grateful to the ears of a Protestant. In his first Apologetic, he calls the consecrated elements "the types of the great mysteries:" in his oration to the Governor of Nazianzum, he styles them "the types of my salvation;" and in the funeral sermon on his sister, he denominates them "the types of the body and blood of Christ." Surely these expressions, and particularly the last, are directly opposed to Transubstantiation.

There is a subject which is, I think, too much disregarded by many Protestants, but which is of great importance, as it forms a powerful argument against the pretention of the Roman Church; I mean the state of the Canon of Scripture in the Primitive Church. Various opinions concerning it were afloat during the first three centuries; and some of the Fathers who then flourished are, on all hands, admitted to have been somewhat unsound and visionary. Such were Origin, Methodius, Tatian, and I think I may add, Clemens Alexandrinus. But after the Council of Nice, things became more settled; and the great men who flourished about the middle, and towards the end, of the fourth century, are not only allowed by the Papists to have been orthodox Divines, but are by them esteemed as Saints. I shall cite two of these unexceptionable authorities. Among the Poems of Gregory Nazianzen, there is one, in the measure called Iambic Trimeter, which contains a complete catalogue of all the books of Scripture. I need not remind you that the Roman Church has pronounced almost all the Books which the ancient Jews rejected, and which we now reject, to be of divine authority. I feel real pleasure in stating, that Gregory agrees with us. He excludes from the sacred Canon all those books which we deem Apocryphal. St. Cyril, of Jerusalem, who lived about the same period, has given us a catalogue, in prose, of the genuine Books of Scripture; and, as far as the Roman Catholics are concerned, he exactly coincides with Gregory, and with us. Now, Gregory and Cyril were orthodox Divines of the Church of Christ, as it stood in the fourth century. But the Church of Christ, according to the Papists, was then, as it is now, the holy, apostolical, and infallible Church of Rome! The absurdity to which they are reduced is obvious.

Alas! and is there not a single Popish Doctrine which can be traced to a period more remote than the fourth century? Yes, there is one. The tenet, or rather the practice, of praying for the dead, was not only acknowledged by Chrysostom, but was maintained before his time. I believe that it is as old as the second

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century. I am aware that the veneration of relics may be defended by an appeal to Chrysostom, and other Fathers; but that is a point of minor importance. My inquiry has respect to the leading dogmas of Popery.

As I have spoken so much of Gregory, it may be thought strange, that I have said nothing of his friend Basil. The truth is, that what I have asserted of the one, may, in general, be predicated of the other. Standing amidst a succession of Fathers, they may be compared to the Transition Rocks in Geology. They separate the primitive mountains of truth from the rocks of innovation, and all those subsequent formations, which contain the dirt and rubbish of Roman Catholic deposits! Few remains of *dead things* are to be found in the transition rocks; scarcely any of the corruptions of Popery are discoverable in these Fathers. The works of Basil are not now at hand; but if I remember rightly, in them we meet but once with the Invocation and Intercession of the Saints. See the conclusion of his Panegyric on the Forty Martyrs. In all essential matters he was orthodox. Like Gregory and Chrysostom, he was a strenuous supporter of the doctrine of the Trinity. Like them, he held the fall of man, the atonement of Christ, and our need of divine grace: but like them, he appears to have had less spiritual light, and less clear views of the Gospel, than modern Christians are blessed with.

July 20th, 1822. H. S. Boyd.

POSTSCRIPT.

In the preceding letter I have said that Chrysostom's interpretation of some passages of Scripture was directly opposed to the doctrine of Purgatory. I have no right to expect that what I say should be taken for granted: I will therefore, with your permission, quote his words. The Papists would build their doctrine on these words of Christ. "It shall not be remitted, neither in this world, nor in the world to come." In his commentary on the place, he speaks to this: "Of the various sinners who transgress the divine law, some are wholly pardoned, and are not subjected to punishment in either world: some are punished here, but saved hereafter: some escape the judgments of God in this life, but are condemned to punishment in the next: some suffer the divine vengeance in this world, and are consigned to punishment in the other." Chrysostom gives instances from the Bible of all these cases. If the tenet of Purgatory had been held in his day, he would surely have told us of a fifth case; namely, the case of those who, after death, go for a time into a state of punishment, or purification, or both, but at length are liberated. The Roman Catholics would also ground their notion on these words of St. Paul: "They shall be saved, but so as by fire." That is, say they, the purifying fires of Purgatory shall burn out all their pollutions, and they shall ultimately be made partakers of salvation.

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White is not more contrary to black, nor heat to cold, than Chrysostom's interpretation. It is this: "Their souls shall not be annihilated: their being shall be preserved; but it shall be preserved in fire, the fire of hell." Whether this explication be the true one, is of no importance to my present argument. It is directly opposed to the popish interpretation, and that is enough.

In the preceding letter I have also said, that Auricular Confession must have been unknown to Chrysostom. In his admirable Treatise on the Priesthood, he discusses at large the various duties of a Priest, and the difficulties to which he is exposed. In the fourth chapter of the sixth book, speaking of these duties and difficulties, he says. "Of the sins which are committed, not a thousandth part can become known to him; for how can he be acquainted with their sins, to whose faces, for the most part, he is an utter stranger?" In one of his discourses against the Anomæan Heretics, (I think it is the fifth,) he states the same thing, and he states it at greater length. It is well known, that in every Roman Catholic congregation every man, every woman, and every child, after a certain age, confesses regularly to a Priest. If this had been done in the time of Chrysostom, I think it is impossible that he could have written such a sentence. Let it be observed, that he did not write it after he became a Bishop, but when he was a young man; and that he is not speaking of the duties which attach to the Bishop of a Diocese, but of the duties of a Priest.

Some of the Fathers ascribe a priority, and a precedency, to the Church of Rome. The Papists eagerly grasp at this, but it does not much avail them. Irenæus, who was one of the most ancient Fathers, says that the Church of Rome ought to take the lead, but unluckily he gives the reasons. These reasons are not the same as those, or, rather, as that one grand reason, which the Roman Church now alleges. A Council was held in Constantinople, shortly after the famous Council in 381. In this it was decreed, that the Roman Church should take precedence of the other Churches. But the circumstance of its being then decreed, evinces that it was not established before. Soon after this period, Gregory wrote a long Poem, containing the history of his life. We there find him speaking of the superior rank and authority of the Church of Rome. Our concern however, is not with the rank, but with the doctrines which it held in the fourth century. The reader should ever bear in mind, that both Chrysostom and Gregory were orthodox Prelates of the Church, as it existed in that century. Let him also remember, that the Church of Rome holds *every one* of her doctrines to be equally essential. If, then, we could prove that *any one* of her doctrines was unknown to the primitive Church, it would be sufficient to annihilate her pretentions.

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In my Letter, I have mentioned that Gregory excludes from the sacred Canon all the books which we reject. Besides them, however, he rejects two more. He entirely omits the Apocalypse; and if my memory be accurate, he omits the book of Esther. He concludes his catalogue with this line,

Ει τις δε τουτων εκτος, ουκ εν γνησιοις.

"But if there be any book beside these, it is not among the genuine."

The Apocalypse was rejected, not only by Gregory, but by other eminent writers of the fourth age; and yet it was recognized by some of the earliest Fathers. Its subsequent rejection was, probably, owing to these two causes: 1st, the great difficulty of comprehending it; 2dly, the improper use which was made of it. If the Revelation of St. John contain an abstract of the history of the Church, from his time to the consummation of all things, it must have been far more difficult to understand in the second and third centuries, than it is at present. Perhaps this circumstance, together with the love of allegorizing which then prevailed, gave birth to the wild and extravagant interpretations with which the world was deluged.

Some years ago, I met with a curious instance in Methodius' Banquet of Virgins. One of the prophetic numbers, (I think it is the 1260 days,) is explained to mean the doctrine of the Trinity! It was probably owing to such interpretations, and to the difficulty of the book itself, that some well-meaning, but too hasty Christians, rejected the Apocalypse altogether.

July 23d, 1822. H. S. Boyd.

Religious and Missionary Intelligence.

WYANDOTT MISSION.

To the Rev. Thomas Mason, Corresponding Secretary of the "Missionary Society of the Methodist Episcopal Church."

Rev. and Dear Sir,

Being persuaded that I could render more effectual service, by visiting the frontier settlements in the Western Country, and especially the Indian Mission, than by continuing my tour to the north, I availed myself of the company of the preachers from the Baltimore Conference, who were going west of the mountains, and accordingly set out with them; having no one to travel with me, and my afflictions rendering it improper for me to travel alone.

I reached the state of Ohio on a lame horse, unfit to carry me farther. However, a worthy friend, Brother John Davenport of Barnesville, furnished a horse, took the expense of the journey on himself, and accompanied me to the Mission and back to New-Lancaster, a journey of about three weeks.

Our Missionary establishment is at Upper-Sandusky, in the large national reserve of the Wyandott tribe of Indians, which contains 147,840 acres of land; being in extent something more than nineteen miles from east to west, and twelve miles from north to south. Through the whole extent of this tract, the Sandusky winds its course, receiving several beautiful streams. This fine tract,

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with another reservation of five miles square at the Big-Spring, head of Blanchard's river, is all the soil that remains to the Wyandotts, once the proprietors of an extensive tract of country. The Mission at Upper-Sandusky is about sixty-five or seventy miles north of Columbus, the seat of government of Ohio. To the old Indian boundary line, which is about half way, the country is pretty well improved. From thence to the Wyandott reserve, the population is thinly scattered, the lands having been but lately surveyed and brought into market.

On Saturday the 21st of June, about ten o'clock in the morning, we arrived safe, and found the Mission family and the School all in good health; but was much fatigued myself through affliction and warm weather, which was quite oppressive to me in crossing over the celebrated Sandusky Plains, through which the road lies.

In the afternoon we commenced visiting the Schools, and repeated our visits frequently during the five days which we staid with them. These visits were highly gratifying to us, and they afforded us an opportunity of observing the behaviour of the children, both in and out of School, their improvement in learning, and the whole order and management of the school; together with the proficiency of the boys in agriculture, and of the girls in the various domestic arts. They are sewing and spinning handsomely, and would be weaving if they had looms. The children are cleanly, chaste in their manners, kind to each other, peaceable and friendly to all. They promptly obey orders, and do their work cheerfully without any objection or murmur. They are regular in their attendance on family devotion and the public worship of God, and sing delightfully. Their proficiency in learning was gratifying to us, and is well spoken of by visitors. If they do not sufficiently understand what they read, it is for the want of suitable books, especially a translation of English words, lessons, hymns, &c. into their own tongue.

But the change which has been wrought among the adult Indians, is wonderful! This people, "that walked in darkness have seen a great light,—they that dwelt in the land of the shadow of death, upon them hath the light shined."—And they have been "called from darkness into the marvellous light" of the gospel. To estimate correctly the conversion of these Indians from heathenish darkness, it should be remembered that the Friends (or Quakers) were the first to prepare them in some degree for the introduction of the Gospel, by patiently continuing to counsel them; and to afford them pecuniary aid.

The first successful Missionary that appeared among them, was Mr. Stewart, a coloured man, and a member of our Church. The state of these Indians is thus described by him, in a letter to a friend, dated in June last.

"The situation of the Wyandott nation of Indians when I first arrived among them, near six years ago, may be judged of from their manner of living. Some of their houses were made of small poles, and covered with bark; others of bark altogether. Their farms contained from about two acres to less than half an acre. The women did nearly all the work that was done. They had as many as two ploughs in the nation, but these were seldom used. In a word they were really in a savage state."

But now they are building hewed log houses, with brick chimneys, cultivating their lands, and successfully adopting the various agricultural arts. They now manifest a relish for, and begin to enjoy the benefits of, civilization; and it is probable that some of them will, this year, raise an ample support for their families, from the produce of their farms.

There are more than *two hundred* of them who have renounced heathenism and embraced the Christian Religion, giving unequivocal evidence of their sincerity, of the reality of a divine change. Our Missionaries have taken them under their pastoral care as probationers for membership in our church; and are engaged in instructing them in the doctrine and duties of our holy religion; though the various duties of the Missionaries prevent them from devoting sufficient time for the instruction of these inquirers after truth. But the Lord hath mercifully provided helpers, in the conversion of several of the interpreters and a majority of the chiefs of the nation. The interpreters feeling themselves the force of divine truth, and entering more readily into the plan of the Gospel, are much more efficient organs for communicating instruction to the Indians. Some of these chiefs are men of sound judgment and strong penetrating minds; and having been more particularly instructed, have made great proficiency in the knowledge of God and of divine truths; and being very zealous, they render important assistance in the good work. The regularity of conduct, the solemnity

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and devotion of this people, in time of divine service, of which I witnessed a pleasing example, is rarely exceeded in our own worshipping assemblies.

To the labours and influence of these great men, the chiefs, may also in some degree be attributed the good conduct of the children in School. Three of the chiefs officiate in the school as a committee to preserve good order and obedience among the children. I am told that *Between-the-logs*, the principal speaker, has lectured the School children in a very able and impressive manner, on the design and benefit of the school, attention to their studies and obedience to their teachers. This excellent man is also a very zealous and a useful preacher of righteousness. He has, in conjunction with others of the tribe, lately visited a neighbouring nation, and met with encouragement.

On the third day after our arrival, we dined with *Between-the-logs* and about twenty of their principal men, six of whom were chiefs, and three interpreters; and were very agreeably and comfortably entertained. After dinner we were all comfortably seated, a few of us on benches, the rest on the grass, under a pleasant grove of shady oaks, and spent about two hours in council. I requested them to give us their views of the state of the School; to inform us without reserve of any objections they might have to the order and management thereof, and to suggest any alteration they might wish. I also desired to know how their nation liked our religion, and how those who had embraced it were prospering?

Their reply was appropriate, impressive and dignified, embracing distinctly every particular inquiry, and in the order they were proposed to them. The substance of their reply was, that they thought the school was in a good state and very prosperous; were perfectly satisfied with its order and management, pleased with the superintendent and teachers, and gratified with the improvement of the children. It was their anxious wish for its permanence and success. They gave a pleasing account of those who had embraced religion, as to their moral conduct and inoffensive behaviour, and attention to their religious duties. They heartily approved of the religion they had embraced, and were highly pleased with the great and effectual reformation which had taken place among them.

In the close they expressed the high obligations they were under to all their kind friends and benefactors; and in a very respectful and feeling manner thanked their visitors, and the superintendent and teachers for their kind attention to themselves and to their children; and concluded with a devout wish for the prosperity and eternal happiness of them and all their kind friends. It was an affecting scene; and tears bespoke their sincerity.

In this School there are Indian children sent to it from Canada. Others which were lately sent, were detained and taken into another School, at the rapids of Maumee, under the direction of the Presbyterians. An apology was written by the superintendent thereof to ours, stating that the detention was made on the presumption that our School was full, &c.

When we reflect upon the state of the Wyandotts, compared with their former savage condition, we may surely exclaim, "What hath God wrought!" "The parched ground hath become a pool, and the thirsty land springs of water, the wilderness and the solitary place is made glad, and the desert blossoms as the rose." The marks of a genuine work of grace among these sons of the forest, accords so perfectly with the history of the great revivals of religion in all ages of the church, that no doubt remains of its being the work of God.

That a great and effectual door is opened on our frontier, for the preaching of the Gospel to the Indian nations which border thereon, and that we are providentially called to the work, I have no doubt. The only question is,—Are we prepared to obey the call? The success of our Missionary labours does not depend on the interference of miraculous power, as in the case of the apostles, but on the ordinary operations and influences of the Holy Spirit, through the instrumentality of a Gospel Ministry, supported by the liberality of a generous people.

We have lately received an invitation from a distinguished officer of the Government, to extend our Missionary labours to a distant nation of Indians. A gentleman of this state who has visited New-Orleans has taken a deep interest in its favour; and from the great increase of population from other states, and the great probability of doing good at least among them, he urges another attempt. And from his influence, his ability and disposition to minister to its support, we entertain a hope of success.

From a general view of our Missions, and of what the Lord is doing by us, we certainly have abundant cause to "thank God and take courage," and to perse-

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vere faithfully and diligently in the great work; looking to the Great Head of the Church, that He may bless our labours and crown them with success.

Yours in the bonds of the Gospel of peace,

WILLIAM M'KENDREE.

Chillicothe, Ohio, August 13, 1823.

Extract of a letter from John Johnston, Esq. Agent for Indian Affairs, to Bishop M'Kendree.

Dated Upper-Sandusky, Aug. 22, 1823.

SIR,

I have just closed a visit of several days, in attending to the state of the Indians at this place, and have had frequent opportunities of examining the progress and condition of the School and Mission, under the management of the Rev. James B. Finley. The buildings and improvements of the establishment, are substantial and extensive; and do this gentleman great credit. The farm is under excellent fence, and in fine order; comprising about one hundred and forty acres, in pasture, corn and vegetables. There are about fifty acres in corn, which, from present appearances, will yield three thousand bushels. It is by much the finest crop I have seen this year—has been well worked, and is clear of grass and weeds. There are twelve acres in potatoes, cabbages, turnips and garden. Sixty children belong to the school, of which number fifty-one are Indians. These children are boarded and lodged at the Mission-House. They are orderly and attentive; comprising every class, from the alphabet to readers in the Bible. I am told by the teacher, that they are apt in learning, and that he is entirely satisfied with the progress they have made. They attend with the family regularly to the duties of religion. The Meeting-House, on the sabbath, is numerously and devoutly attended. A better congregation in behaviour, I have not beheld: and I believe there can be no doubt, that there are very many persons, of both sexes, in the Wyandott nation, who have experienced the saving effects of the Gospel upon their minds. Many of the Indians, are now settling on farms, and have comfortable houses and large fields. A spirit of order, industry and improvement, appears to prevail, with that part of the nation which has embraced christianity; and this constitutes a full half of the whole population.

I do not pretend to offer any opinion here, on the practicability of civilizing the Indians under the present arrangements of the government:—But, having spent a considerable portion of my life, in managing this description of people, I am free to declare, that the prospect of success here is greater than I have ever before witnessed—that this mission is ably and faithfully conducted, and has the strongest claims upon the countenance and support of the Methodist Church, as well as the Christian public at large.

I am authorized and requested, by this nation in council, to present to the Conference, and through them, to the members of the Church, their thanks for the aid and assistance rendered unto them, by the Mission-Family, in their spiritual and temporal affairs. From personal observation, together with the opinion of the sub-agent and interpreters, I am induced to request, that the Conference will be pleased to continue Mr. Finley and family in the superintendence of the School and Mission. Let it not be believed, that I make this request, from any partiality, favour or affection. It arises from a conviction of his qualifications for the duty.

I am, &c. &c.

JOHN JOHNSTON,

Agent for Indian Affairs.

ACCOUNT OF A CAMP MEETING ON THE OGEECHEE DISTRICT.

To the Editors of the Methodist Magazine.

Washington, Wilkes Co. Ga. Aug. 21, 1823.

DEAR BRETHREN,

ON the 26th ult. I had a camp-meeting at Tabernacle in Abbeville Ct. South-Carolina, which was graciously owned and blessed of God. We had quite a large encampment and many souls attended on the occasion. On the first night of the meeting the work of the Lord commenced and continued to increase during

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the meeting; and though we had frequently showers of rain and sometimes quite heavy, yet it did not appear to stop the work. During one of these thunder showers, thirteen souls professed to find the Lord in one tent. The last night of the meeting was truly affecting and pleasingly solemn. The cries for mercy and the shouts of new-born souls were heard aloud, with very little, if any intermission, during the whole night. It was judged that one hundred whites, and between forty and fifty coloured people were converted. I had a camp-meeting at the same place the last year, which was rendered a peculiar blessing to several students of Tabernacle Academy, which is under our direction, sixteen of the students then professed to get religion, and though a few of them have since their departure from the Academy, not so fully demonstrated their change of heart by a pious and holy life; yet others have, and in the Academy the work is still going on, and almost every young man who comes to it, receives a change of heart before he leaves it. It is bidding fair to become a grand nursery for virtue and all the Christian graces. I have had a few other camp-meetings this year, which have been good, though not equal with that at Tabernacle.

Yours in Gospel bonds,

JOSEPH TRAVIS.

ACCOUNT OF CAMP MEETINGS ON THE BALTIMORE DISTRICT.

Baltimore, Aug 14, 1823.

DEAR BRETHREN,

WE have had two camp-meetings in the bounds of this district, which were attended with much good. The first on the Baltimore circuit commenced on the 31st of July, and was attended by large attentive congregations, who seemed deeply to feel the weight of divine truth, and many of them submitted to its influence, and proclaimed its power in their personal salvation from the guilt of sin. Among the number was a Quaker lady of sixty, whose sweet simplicity after conversion, carried the mind back to Pentecost, and made us imagine we were among the primitive disciples. There was among the converts also a lady of eighty. Truly she was saved in the eleventh hour. The orderly conduct of the people at this camp-meeting was truly worthy of praise.

The second meeting was held in the bounds of Severn circuit. The number of tents was one hundred and thirty. The preaching commenced on Friday night, August 8. Every day subsequently was a day of great grace to the people, and numbered some of the multitudes who attended among the heirs of salvation. Saturday evening and night were seasons of mercy. Sunday night in some of the tents there were many conversions; but on Monday night, Tuesday, and Tuesday night, God poured out of His Spirit in an uncommon manner. On Wednesday morning we closed our exercises. From tolerably correct data we estimated the number who professed to have experienced religion during the meeting, at one hundred and twenty whites and coloured. Many left the ground under deep convictions.

I am yours respectfully,

L. R. FECHTIG.

PROGRESS OF THE WORK OF GOD IN NEW-BEDFORD CIRCUIT.

Extract of a letter from Rev. S. Sias.

New-Bedford Aug. 27, 1823.

DEAR BROTHER,

WITH pleasure I inform you of the continuance of the revival mentioned in my last. The work has extended about twenty miles, and bids fair to be great and glorious indeed. We have formed an entire new circuit, where there is sufficient work for three preachers. There has never been such a cry for the word since the settlement of our forefathers as at the present time. It is impossible for us to supply the numerious Macedonian calls—"Come over and help us.'—"The harvest is great but the labourers are (comparatively) few. The Lord send them into the field of labour till the harvest be fully gathered in.

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Extract from the First Annual Report of the Genesee Conference Auxiliary Missionary Society.

In the course of the year past, a number of Branch Missionary Societies, auxiliary to the Genesee Conference Missionary Society, have been organized, and their reports received, together with the avails, to aid us in the common cause of our Holy Redeemer.

Many of the communications from these Auxiliary Societies are of an interesting character, and clearly evince a laudable and praise-worthy zeal. And we cannot forbear mentioning with gratiude, that gentlemen of respectability and influence, who are not members of any particular church, have come forward in this cause, and nobly set an example of which no Christian need to be ashamed; and many who stand more particularly related to other churches than ours, have manifested a catholic spirit which should characterize every disciple of Jesus, by becoming subscribers and managers in these societies. We hail, with emotions of peculiar delight, the dawning of the day which shall witness the destruction of bigotry and party spirit among Christians; and a general and universal spread of gospel holiness, till the glory of God shall cover the face of the earth.

EXTRACTS FROM REPORTS.

Catharine Branch Missionary Society.—"A Society was formed in this town a few months since, and a constitution adopted agreeably to the recommendation of the Genesee Conference; the object of which, is to aid the several Annual Conferences, in spreading the Gospel throughout the United States and elsewhere. The sum of sixteen dollars has been forwarded to the funds of the Genesee Conference Missionary Society. But though we have done so little, the cause of Missions engages our best feelings; and we esteem it in a high sense, the cause of God; and feel ourselves highly honored to be among its advocates. Many of us have been constant readers, for years past, of Missionary intelligence, and watched, with ardent desires, for success, the movements of this best of causes; and we have wished to cast our mite into the treasury of the Lord, to aid in spreading the glad tidings of salvation. For the want of opportunity, we have hitherto remained only friendly spectators of what others were doing; but we rejoice that the time has now come, in which we can unite with our brethren in this labor of love."

Utica Branch Missionary Society.—"The members of the Utica Auxiliary, have felt an interest in the success of the Parent institution, well knowing, that occasional contributions alone, could never answer the purpose, like that of a permanent establishment; yet, in whatever channels Christian benevolence flows, we rejoice that the object of Missions is promoted. To forward this object, the sum of twenty dollars has been forwarded to the Genesee Conference Missionary Society. The preaching of the Gospel of Jesus Christ, has hitherto been made the means of salvation to man. It has been blessed at every period of the Christian church. In the primitive ages of Christianity, it produced great and happy revolutions in the minds of all descriptions of men. It broke the fetters of Jewish prejudices, and rent asunder the galling yoke of heathen superstitions, exposed the folly and weakness of the proud systems of human philosophy and translated thousands from the kingdom of Satan to that of God's dear Son."

Bethany Branch Missionary Society.—"A society has been formed in this place, under no common feelings of interest for the prosperity of the Missionary cause. Though in our first efforts, we have to encounter difficulties, yet, as we are persuaded, that the cause of Missions is the cause of God, we rejoice in the opportunity afforded us, of exercising that charity to the souls of men, which goes further than to say, 'Be ye warmed, and be ye clothed.'"

LANCASTER BRANCH MISSIONARY SOCIETY:—*Extract of a letter from H. T Page, Secretary of the Society, to Rev. E. Bowen, Secretary of the Genesee Conference Missionary Society.* "A Missionary Society having lately been formed in this township, as a Branch to your society, we beg leave to enclose to you, a copy of the constitution, together with the names of the officers and managers for the present year; as also, to say, that the sum of £7 8s.' currency of this Province, ($28 60,) is forwarded by our Treasurer, to the Treasurer of your society. We assure you, that we esteem it a privilege, to contribute to the support of an institution whose object is so noble, and whose Missionaries in this country have been so laborious and successful."

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STAMFORD BRANCH MISSIONARY SOCIETY:—*From the Secretary.* "In calling to mind the state of society, when thirty years ago, the gospel was first introduced into this country, and comparing it with the present state of improvement, effected by the means of your Missionaries, we admire the change, and are persuaded that the labours of your Missionaries will not be lost, nor the aid afforded by Missionary Societies, be in vain. Indeed, who can read the accounts of the work of God among the Indians at Sandusky, and other Missionary establishments among the natives of the forest, without ardently desiring to take part in this good work? Our donation, though small, ($22 50,) is forwarded, with our best wishes for the prosperity and extention of your Society."

NIAGARA QUARTERLY MEETING CONFERENCE BRANCH MISSIONARY SOCIETY:—*Extract of a letter from the Secretary.* The amount of two branches on this circuit, ($47 61,) is forwarded by our Treasurer, to the Treasurer of your Auxiliary. In adverting to an event so laudable, and so expedient, as the formation of Missionary Societies in Upper Canada, we cannot but express our delight in the promptitude and zeal, which have been manifested by the people in this part, for the promotion of the Missionary cause. So that if the inhabitants, more than thirty years ago, were first in petitioning, before your Missionaries came into this country, so they are not the last to come forward to aid them in their labors, which have been rendered so essentially beneficial. The institution is with us new, but we doubt not that when the design is more fully understood, and time afforded for more extensive operations, those who have so earnestly listened to the truths of the gospel, will most readily engage with their influence and money to promote the institution."

"At a time so auspious as the present; at a season when almost every religious institution is crowned with abundant success; at a time especially, when your Missionaries are successfully bearing the cross, not only to the destitute and friendless of settlements entirely new, but also to the nations of the forest, the Wyandotts, the Creeks and the Mohawks, we feel that we should be criminal if we did not exert ourselves in support of so good an undertaking. Indeed, our liberality appears but a reasonable service, to aid in meeting the expenses incurred by your Missionaries, while laboring for the moral and religious improvement of the newly formed settlements of this country. We request, therefore, that your society will accept our humble offerings, as a tribute of benevolence of gratitude, and of duty"

Extracts equally interesting might easily be multiplied from reports of other societies; but as they breathe the same spirit, what have been given may serve as specimens of the zeal awakened in the hearts of the people, so creditable to themselves, and encouraging to the friends of the institution. By order of the board of managers,

F. REED.

Obituary.

From the Family Visiter.

MR. POLLARD,—With an aching heart, I have to inform you and the public, of the unexpected death of the Rev. PEYTON ANDERSON, who departed this life on Wednesday the 27th ult. at Culpepper Courthouse, in the triumphs of faith, after an illness of only seven days. He was born and raised in Chesterfield county, about twenty-five miles from this city. At a very early period of life he sought and found the pearl of great price, and with propriety it may be said that from his youth up, he observed all the precepts of the divine law. In the morning of his days he entered on the sacred functions of the holy ministry, as an itinerating preacher of the Methodist Episcopal Church; and with ability, faithfulness, and success he filled the various stations to which he was appointed by the hand of Providence, for eight years in succession. He possessed an humble, meek, diligent and persevering spirit; his mind seemed to be entirely devoted to the blessed work in which he was employed, and when I saw him last his cup was full to overflowing, and his whole soul appeared to be swallowed up in God.

He left this city about the 14th of last month to attend several appointments in the upper counties, but before he

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reached them his labours closed, and Jesus received him to himself. On Wednesday the 20th he was as well as usual, and preached in Culpepper county with his usual energy; on Thursday he started to attend an appointment but could not get farther than the Courthouse. Two skilful physicians were called to his assistance; but such was the stubborn nature of his disease, which was a Billious fever, that it baffled medical skill and triumphed over the happy victim of death. Just before he fell asleep in the arms of Jesus, he requested that all in the room would meet him in heaven, and although he was delirious during his illness, with intervals of rationality, yet his master did not suffer him thus to die. He deliberately bid all around him farewell, and with a smile he left the world, to gaze for ever on the glories of eternity. We lament the loss of such a man, minister and friend. He has left an aged father and mother, five brothers and four sisters, to follow him as he followed Christ.

May I live his life of piety, die his death of triumph, and may my end be like his, glorious. J. F. ANDREW.

DEATH OF THE REV. WM. WARD OF SERAMPORE.

The following is a copy of a note from Dr. Carey one of the Baptist missionaries at Calcutta, announcing the above affecting intelligence. Mr. Ward had been ill but one day. The fatal disease was the cholera morbus:—

"Our dear brother Ward breathed his last about half an hour ago, viz. a quarter before 5 o'clock, and will be committed to the grave to-morrow evening. It will be a comfort under our affliction, to see any of our brethren from Calcutta on that painful occasion.

"I am very affectionately, yours,
"*March* 7, 1823. W. CAREY."

DEATH OF THE REV. JACOB BARR.

Died on the 15th of June, 1823, at his residence, in Orangeburgh district, South-Carolina, the Rev. Jacob Barr, in the seventieth year of his age. Little is known of the early part of his life. He first came into notice in the time of the revolutionary war. He was among the first in the state, who entered the contest for American Independence, and gave due evidence of his zeal for the cause in which he engaged. When Charleston was invested, he was stationed, it seems, in a fort on Sullivan's Island. It was taken by the British, but thinking it was surrendered through cowardice; and, acting as deputy Commissary, he ran and stove to pieces the casks of spirits, and damaged as much as he could the clothing and provisions of the Army. For this he was carried on board of one of the enemy's ships, and chained down on the forecastle. How long he thus remained is not remembered. On the night previous to the surrender of Charleston, the officers on watch through the night, endeavoured to persuade him to desert, and join the king, urging many reasons for it. He rejected their offer with disdain.—He suffered great privations during the war.

In 1786 or 7, the Methodist Ministers began to visit his neighbourhood.—Among the various opinions expressed about them, his was, that money was their object. Accordingly, the first time he went to hear them, he left his money at home; but no sooner did he give them a fair hearing, than his mind became quite changed, received conviction for sin, and he enlisted a soldier for Christ, and found peace with God.

As he had been zealous for his country, so now he became fervent in the service of God. He was among those who joined the first society raised in what was then, and long after, called Edisto circuit. He was appointed class-leader. Persecution arose, and they were soon compelled to leave the old Lutheran Meeting-House on Cattle-Creek, where they assembled. He stepped forward, and in a few months, a more convenient chapel was finished, which continues to be occupied by the Methodists to this day. He was soon after licensed to exhort, then to preach, and was finally ordained an Elder. He discharged the duties of his stations with a conscience void of offence towards God and man. He was a good man, a good husband, a good father and a good preacher He studied his bible diligently, and made good use of what he learned therein. In addition to his other duties, he served as Justice of the Quorum for upwards of twenty years with acceptability and credit.

He had in common with his brethren his trials in domestic and public life; but he remained faithful until God called him home.

As he lived the life of the righteous, so he died his death. His last words were, "I am going to glory."

LEWIS MYERS.

August 9, 1823.

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THE

Methodist Magazine,

FOR NOVEMBER, 1823.

Divinity.

FUTURE REWARDS AND PUNISHMENTS:

The substance of a Discourse delivered before the New-England Conference of Methodist Ministers, Providence, June 17th, 1823.

By Rev. Wilbur Fisk, A. M.

(Concluded from page 332.)

We pass to another argument. Our evidences on this part of the subject multiply, and they brighten. The scriptures are replete with proofs, to clear up this awfully interesting subject. We not only have a scripture analogy, to teach us a probable truth, but we have light from scripture upon the nature of sin, to strengthen that probability; and, as we have just seen, we have, in the word of God, sufficient evidence upon the nature of future punishment, to reduce that corroborated probability to a moral certainty. And we have still behind, (with which we shall close this part of the subject,) the argument drawn from those scriptures which expressly state the duration of this punishment.—Considering the importance of the subject, and the frequent references to it in the bible, we should naturally conclude that there would be in the scripture something explicit and definite, on the duration of punishment. This conclusion is justified by matter of fact. None, I believe, deny that the scriptures have express declarations on this subject. All acknowledge that it is said of the wicked they are in danger of *eternal* damnation—of *everlasting* burnings. That, at the resurrection, they come forth to shame and *everlasting* contempt—That they are punished with *everlasting* destruction from the presence of God and the glory of his power. That they go away into *everlasting* punishment, and into *everlasting* fire—That they shall be destroyed *for ever*—That the worm dieth not, and the fire is not quenched—That they are tormented *for ever and ever*. The question then to be

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determined, is not whether such scriptures are found in the book of God, or whether they contain terms expressive of the duration of the sinner's punishment; but simply what is the meaning of these terms? And need this be made a question?—What would they be understood to mean, by the plain honest man, who was not warped by prejudice, for or against any particular system? There is not the least doubt but he would understand them to be expressive of endless duration. And what such an one understands them to mean, is doubtless their true meaning. The scriptures are not written in a language of their own, but in the common language of men; otherwise they would be no revelation to them. But the unlimited meaning of these is denied, in the passages above quoted, because the same terms are sometimes used in scripture in a limited sense. This is true of most of them; but does it therefore follow, that they have only a limited meaning; or that endless duration is not their proper meaning? The question to be determined is, simply, what is the proper meaning of these terms. I am prepared to say and maintain, that, in their primary and proper signification, they mean endless duration. This is provable by the plainest and most unequivocal arguments.

An appeal might here be made to the most learned critics and lexicographers, that have given the definition of these words, and also to the etymology of the words both in the English and original languages; and in either case, the decision would, most certainly, be in favour of the position laid down. But it has become so fashionable for every man, who knows the names and characters of the Greek alphabet to turn critic, and question the authority and learning of all the literary world, especially of all the learned fathers and reformers of the church, that the unlearned know not what to decide upon. They either conclude, there is no dependence to be put upon any of them, and therefore none upon the bible; or they adopt such translations and criticisms, as suit their particular creed, and with these rest satisfied. Those who know the original languages will decide for themselves. And if they are unprejudiced, we have no doubt, what their decision will be.—And it cannot be expected of those who do not understand these languages, that they will take our word, rather than that of those who differ from us. Waving therefore, all argument, founded upon the authority of the learned, or the derivation of words, the meaning of these terms may be determined by such arguments, as can be understood by any man of common understanding and ordinary acquirements.

(1.) These words are used uniformly, in the bible, when things are spoken of known to be unlimited in their duration; and that too, when this very unlimited duration was designed to be expressed by them. It would be a task to mention all the passages in which these words are used in connection with the names of Deity and

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his attributes. When his unlimited existence is to be expressed, then is he called the *everlasting* God, the *eternal* God, the God that is from *everlasting* to *everlasting*. And the unlimited meaning of these words is more emphatically marked from the consideration of their being used, when applied to Deity, to distinguish the true God from the idol gods whose existence is but for a time.

These terms are also used to express the duration of the future happiness of the righteous. Dr. Chauncy, who was himself a restorationer, acknowledges that the word rendered eternal or everlasting, "is applied to the future state of the righteous, more than forty times in the New-Testament."

(2.) Hence it follows, that these words signify endless duration, or the original languages in which the scriptures were written had no words expressive of this idea. For where the sacred writers would, most emphatically and especially, call the attention to the eternity of God, and to the endless happiness of the righteous, they would certainly use the strongest terms they could find in the language in which they wrote. At such times we find them using these terms. Therefore these were the strongest their language afforded. Now to suppose the Hebrews and Greeks had no words expressive of the idea of endless duration, is to suppose they had no such idea, which is not true. Therefore they had such words, and, for the reasons given above, they must have been the very words we have here under consideration.

(3.) Since then it must be granted that these words, when used in connection with the names and attributes of Deity, and the future happiness of the righteous, signify endless duration, the only remaining question is—Are these words, in these connections, used in their own primary and proper signification, or are they used in a borrowed and accommodated sense? To suppose the latter would be grossly absurd. What! words limited, in their real meaning, borrowed to express unlimited ideas! Words of comparatively weak import, *accommodated* to convey ideas infinitely strong! The eternity of God, emphatically expressed, by words of a limited meaning! This would be the "art of sinking" to perfection. But how the inspired writers could suppose such terms would convey an exalted idea of God, I cannot conceive. These borrowed terms would sink, rather than elevate, the idea. And they had better have used no qualifying words at all, than those which *properly* signified less than the idea they wished to convey. Indeed, I know of no established principle of philology which teaches that when a word is used out of its primary meaning, it is made to comprehend more than it does in its proper signification. But the principle is in every case the reverse. And common sense says it ought to be; for otherwise the ideas which are clothed in such borrowed terms are but the poorer and weaker for all they have borrowed.

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From the whole it follows that these words, when connected with the names and attributes of the Deity and the future happiness of the righteous, signify endless duration; and that when used in this connection, they are used not in an accommodated, but in their true and proper meaning, therefore the original and proper signification of these terms is endless duration.—Wherever therefore they are used in any other sense it must be considered as a figurative or accommodated mode of speech.

(4.) To show the bearing of the foregoing reasoning, upon the main question under consideration, viz. The duration of future punishment, we need only add that when the proper signification of any word is ascertained, that word should be always understood according to that signification, unless there is something, in the manner of its being used, that restricts or modifies its meaning. That would be an absurd method of explaining language, which should teach that when a word is used in its natural and unrestrained manner, we cannot infer any thing certain concerning its meaning, because it is sometimes used in a borrowed or restricted sense. Since almost all words are sometimes used in a borrowed sense, we should never know, according to this rule of explanation, what any word means, unless when some circumstance plainly shows that it is used in a sense limited and modified from its original meaning. This would turn language right about. It would make every word mean nothing, except when it was used out of its proper meaning! At least, it would make every word indefinite, save when it conveyed an idea of something that we knew without it! or unless defined by another word or circumstance, which other word or circumstance, would of course, according to this rule, be as indefinite as the one it defines! A confusion this, equal to that in the language of the builders of Babel.—To avoid this confusion, we must avoid the principles which lead to it.

When therefore the words *eternal*, *everlasting*, &c. are used in scripture, without any limiting word or circumstance, to restrict their meaning, we are bound, by every correct principle of exegesis, to explain them according to their ideal and primary signification. But in the passages above referred to, these words are not limited or restricted by any word or circumstance, that would lead any man who has not a preconceived opinion to support, to understand them out of their full signification. This therefore ought to settle the question concerning these passages; and establish, in our minds, the truth of endless punishment.

But we are not under the necessity of leaving this argument here. These terms are used, in several scriptures, not only without any limiting word or circumstance, but they are used in such connection, and under such circumstances, as necessarily fix their meaning to be endless duration.

(1.) These words refer to eternity. And eternity is not divided

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into parts or periods; therefore their meaning must run parallel with the state to which they refer. "The things that are seen," says the apostle, "are temporal, but the things that are not seen are eternal." That is, the things which are seen, endure for a time, but the things which are not seen, endure for eternity. But the future state of the wicked is unseen. For we have already proved, that their works will be rewarded in eternity. And indeed the proposition which says, punishment in *eternity* will endure but for *a time*, carries its own refutation on the face of it. The very terms are contradictory. One might, with as much propriety of speech, say, punishment in *time* will be *eternal*, as to say, punishment in *eternity* will be *temporal*.

(2.) Our Lord says, Mark iii. 29. "He that shall blaspheme against the Holy Ghost, hath never forgiveness; but is in danger of eternal damnation." The parallel passage in Luke says, "shall not be forgiven." Now it is evident, that these evangelists considered, not to be forgiven at all, and to be eternally punished, as implying each other. "And an eternal punishment, for a sin that shall not be forgiven, is necessarily endless."*

(3.) The word eternal or everlasting, is sometimes used twice in the same connection, referring in one instance, to the happiness of the righteous, in the other to the punishment of the wicked. Mat. xxv. 46. "And these (the wicked) shall go away into everlasting punishment, but the righteous into life eternal." Here observe, 1. The words everlasting and eternal are in the original, the same words rendered by different words in our translation, probably for the sake of variety in the expression. Certainly not to express any *difference* in the sense. 2. An antithesis of meaning is designed to be expressed, between the punishment of the wicked and the happiness of the righteous. But there would be no such antithesis, if the word did not signify the same, in both cases. 3. It would be an unpardonable abuse of language; such as no inspired writer could be guilty of, to use the same word twice, in the same sentence, in the manner that this word is used, and still design to convey senses, by each use of the word differing in an infinite degree. Yet so must the word, in the above passage, be used if the writer intended to convey the ideas of *endless* happiness and *limited* punishment.

The same may be said of Dan. xii. 2. "And many of them that sleep in the dust, shall awake, some to everlasting life, and some to shame and everlasting contempt." Here either the prophet did not mean to say the life of the righteous would be endless, or he did mean to say the contempt of the wicked would be endless also. And will it be pretended that, in this passage, and in the one quoted from Matthew, the writers did not design to express the *endless* happiness of the righteous? If they did

* See Mr. Isaac.

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not, they either designed to say nothing about duration, or they designed to express a limited duration. They certainly meant to say something about duration, or they would not have used an adjective expressive of that idea. And if they meant to express a limited duration, the limitation in one case would be the same as in the other, and the happiness of the righteous, according to this statement, would only equal in duration the misery of the wicked. In this way we should prove a limited heaven as well as a limited hell. At the end of which, either the two characters must exchange places, or there must be a third place prepared for them, where they will be neither *happy* nor *miserable*, or they must be annihilated! But such ideas burlesque the scriptures. It must be an acknowledged truth, that the happiness of the saints will be without end, and that this everduring state of blessedness is expressed in the word of God, by the words everlasting and eternal, and that in the same sentence, the duration of the sinner's punishment is expressed by the same words. Therefore, fearful consideration! that too shall be without end. Let the impenitent believe and tremble—trembling let them repent and turn to God, in time, that they may escape this awful, this interminable punishment!

In closing this part of the subject, I cannot but observe that the foregoing evidences which to me, whatever they may to others, seem overwhelming, ought to have the more influence, as no evidences of comparative weight have been or can be produced to limit future punishment. While express passages say it will be eternal, none say it will be limited. If one or two passages could be found, as express and unequivocal as some are, which speak in an unlimited manner, of the punishment of the wicked, declaring that there should be no future punishment, or that it should only be for a period, longer or shorter, the universal system would gain more by such passages, than it has ever gained by all the arguments of its supporters since it was first introduced.

While numerous scriptures declare it shall be well, it shall for ever be well with the dying saint, none are found to bear the same testimony of the sinner when he dies impenitent. On the contrary, numerous scriptures declare it shall be ill with such. And why is there not a solitary instance in which, after the sinner's state has thus been described, the certainty of his subsequent holiness and happiness is subjoined? This would be a favourable time to mention such an important circumstance, if it were to be so. It would be according to the analogy of the scriptures. Frequently, where the prophets are denouncing judgments upon the jewish nation, they break out in rapturous strains, and describe their happy restoration. But in this case, we are left to uncertain inferences, and equivocal testimonies.

While all the provisions of the gospel are, by their very nature, and by express declaration, limited to this life, no provision is

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spoken of for another state of existence. In proof of this, we need only refer to the great stress that has been laid on that passage, in the 3d chapter of the first epistle of Peter, which speaks of Christ's preaching by his Spirit to the spirits in prison. Would so much stress have been put upon this obscure, and, to say the best, this equivocal proof, that the gospel was preached in hell, if any better proof could have been found?

Upon the whole, we have plain positive scripture testimony on the one side, and comparatively none on the other. I do not however mean to say, that nothing plausible and specious has been, or can be brought up in favour of the final salvation of all men. Many very specious things have been said on this side of the argument. But they have rather been objections than arguments. They have not been proofs, so much as they have been appeals to the feelings, and short-sighted sympathies of human nature. And they have not been founded so much on plain scriptures, as upon inferences drawn from the mercy of God. And it is to answer, in a few words, those objections that we now hasten to the examination of the second general proposition.

II. Because God renders to every man according to his works, he is therefore, a God of mercy. That is, his mercy, as well as his other attributes, is interested in the righteous retribution of his gracious rewards and condign punishments.

1. That this is true of the gracious rewards with which God blesses his children, here and hereafter, there can be no question. Therefore on this part of the subject, I shall not now take up time. But it is questioned whether it is consistent with the mercy of a benevolent God, to inflict a punishment which is not designed to benefit those that are punished. Or (which, as it relates to the objections on the ground of mercy, is nearly the same thing,) whether it is consistent with the mercy of God, to inflict upon the wicked an endless punishment. This is the point at issue. In opposition to what has been advanced, in the foregoing discourse, it is asserted that all punishment is disciplinary—designed to reform and benefit the sufferer. A merciful God, it is said, can inflict no other. Therefore none of the subjects of God's moral government can be punished eternally. Most of the objections brought against the eternal punishment of the wicked are founded on this argument. And from this argument the final salvation of all men is inferred.—But is this good reasoning? It is certainly contrary to the modern, and almost universally received, principles of philosophising. The path struck out by Bacon, and successfully followed by Newton, is to trace facts up to first principles;—and not to assume first principles, and from these infer facts.—This system of philosophy, as applied to moral subjects, has been clearly illustrated by Reid and Stewart. From these great men, we are taught, both by precept and example, to

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lay aside our own wisdom, the result of speculative reasoning, and calmly sit at the feet of our great Teacher, the God of nature and the God of grace; there to learn, from the principles made known in his works and word, the righteous laws by which he governs the physical and moral world. On the subject under examination, we can arrive at the truth in no other way. Are we sufficiently acquainted with the attributes of God to infer from these *a priori* what will, or what will not, be the fate of the wicked?

2. If God had made no revelation to us in any way, concerning the punishment of the wicked, we must have been entirely ignorant with regard to it. But he has made a revelation, in which, as we have seen, the weight of argument proves that the finally impenitent will for ever be excluded from Heaven. This weight of argument however great as it may appear, must all be set aside, according to the system objected to, because such punishment is inconsistent with the character of God. But how is this proved? Has God ever said so? If not, on what principle is it inferred? The scriptures doom the sinner to hell, and there they leave him. They make no provision for his escape. They contrast his dreadful fate with the endless happiness of the righteous—they speak of an eternal hell, in the same terms, and at the same time, that they speak of an eternal heaven. "But all this is nothing, for God's mercy and goodness will not suffer him to inflict any other than a disciplinary punishment." But what is man to reason thus? Has he been the Lord's counsellor? Has he been able to comprehend the divine perfections, and bind the Deity by his attributes, as with the cords of a man?

3. God's attributes, it is acknowledged, are all interested in all his works. We may as well say, that God is divided, as to say one acts without the other. And we may as well say he is at war with himself, as to say that one acts in opposition to the other. The demands of his justice are not unsatisfied in the salvation of the believer; neither is the display of mercy excluded, in the punishment of the impenitent. But God acts upon the scale of general good. And is there no way that he can display his mercy in the punishment of the wicked, except he show mercy to those who are punished? There is, if we will believe the psalmist. In the 136th psalm he gives thanks "to him that smote Egypt in their first born, *for his mercy endureth for ever*—That overthrew Pharaoh and his host, in the Red Sea, *for his mercy endureth for ever.*" But why were those events a proof that God's mercy endureth for ever? Not because there was any mixture of mercy towards the Egyptians, but because, by this destruction of their enemies, he wrought a *merciful* deliverance for his people.

The judgments with which God visited the Israelites, in the wilderness, the apostle says, 1 Cor. 10, 11, were for examples

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and for admonition to his brethren, in the church, on whom the ends of the world had come. And he has introduced this into his epistle, that it might be for the admonition of the church in all ages. The same may be said of the cities of Sodom and Gomorrah, "which were made an ensample unto those that should after live ungodly." And "the angels that sinned, whom God spared not, but cast them down to hell; and delivered them into chains of darkness to be reserved unto judgment," are held up as a warning to sinners. Now in these instances of punishment, there is mercy displayed; since one design of this punishment was to deter others from sin; and thus in mercy to promote the general good. But there was no mercy to the sufferers. As it respects them, the punishment was "judgment without mercy, wrath without mixture."

Here then we have scripture proof, that God does inflict punishment which is not disciplinary; and yet so far is it from being contrary to his mercy, that there is a display of mercy made therein. By it He mercifully protects and delivers his children from the hands of their persecutors—by it he graciously warns others against sin. And thus, in his moral government, he promotes the general good. And will it still be contended that such punishment is contrary to the goodness of God?

4. That motive must originate in the divine goodness, the tendency and design of which is to prevent sin. Now the penalty of God's law is held up to the subjects of God's moral government, to prevent sin. Therefore this penalty must be founded in the divine goodness.

If such motives are not necessary in the government of God, why does he make use of them? Why are they found in the bible? Either the bible must be given up, or else it must be acknowledged such motives are necessary.

And it must be allowed, the greater the penalty the stronger the motive. The greatest penalty, therefore, which man can suffer, will operate, when annexed to God's law, as the strongest motive to obedience. And it will consequently present the strongest barrier to vice, and be the most effectual in maintaining submission and good order in God's moral government. Therefore the mercy of God to a sinful and rebellious world, requires that this motive should be set before his disobedient subjects.—And is God's government founded in falsehood? Does his mercy require that he should not execute upon the obstinate, the penalty his goodness prompted him to threaten? The mercy of God is, in no case, at war with his truth.

This affords another striking proof that the future punishment of the wicked will not be inconsistent with the divine goodness.

5. [illegible] principles of God's administration, in the moral g[illegible] world, involves suffering; and this suffering, a[illegible] consequence of sin.

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If suffering for sin then, in some degree, is not inconsistent with God's goodness, who can determine when and where that suffering must stop, lest it should encroach upon that goodness? God has taught us, by his administration, that sin deserves and receives punishment; and he alone can determine the extent of that punishment. For myself, I know of no argument, drawn from the mercy, love or goodness of God, against eternal punishment, but will, in principle, bear with equal force against any degree of punishment; and indeed against every kind of suffering.

If it is said, that God must be deficient in power or in goodness, if he permit the eternal misery of any of his creatures, I will prove, by the same reasoning, that God must be deficient in power or in goodness, or he would not have permitted misery at all. If it is said that a God of infinite mercy cannot delight in the eternal misery of any of his creatures; I answer, a God of infinite mercy cannot delight in the sufferings of any of his creatures for one hour. If any one should say, "if I could prevent it, I would not suffer any one to be miserable for ever; much more then will not God, who has all power, and whose mercy exceeds mine, as much as the heavens is higher than the earth." In reply, I would say, if I could prevent it, I would not permit misery at all; I would put an end to all the suffering of afflicted humanity every where; much more then God will not permit suffering, who has all power, and whose mercy exceeds mine, as much as the heavens are higher than the earth. But God does not put an end to suffering. Affliction and sorrow are universally experienced notwithstanding the infinite power and mercy of God. Thus we see all the force of the foregoing arguments, against eternal punishment, bears with equal weight against matter of fact. Therefore these arguments are unsound, and should be given up. Every modest man, who is not disposed to set up the results of his own reasoning against the known principles of God's moral government, will, when he finds those results and these principles opposed to each other, give up the former and submit to the latter. "Let God be true and every man a liar." But you may say—"Limited suffering is consistent with God's goodness, because he will overrule all for the good of the sufferers. They will not in the end, be the losers for their sufferings, but rather the gainers." To this I answer,

1. This destroys entirely the penal sanctions of God's law. It is saying to man, if you transgress, you shall be punished in such a measure, and to such degree, as shall, in the end, make you the happier for all your suffering. Who does not see that this is holding out a reward for transgression, rather than a penalty?

2. Could not God have made man just as happy, without causing him to suffer at all? If you say he could not you limit his power, if you say he has the power but not the will, you limit his goodness.

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However, you will say, God, for reasons best known to himself, sees it most proper to permit some suffering in the world, and overrule it all for the general good. True, and for aught this reasoning proves to the contrary, God sees it best that the impenitent transgressor, voluntarily living and dying impenitent, should be "punished with everlasting destruction, from the presence of the Lord, and from the glory of his power."

But you cannot see how this can possibly be for the best; and you have many reasons, in your mind, against it. Neither can I see, how it should be best to have a system involving suffering at all; and I have many reasons, in my mind, against such a system. Therefore, I never should have believed any kind of suffering necessary, if God had not declared it necessary, by his word or works. And it is no matter of wonder that I should not have seen the propriety of this; for I have never been the Lord's counsellor. He never has shown me all the secret springs, the wonderful operations, the nice connections, and the distant bearings, of his moral system. Neither has he shown them to you, nor to any of his creatures. How presuming is it then, for us to pretend, by our inferential reasoning from the attributes of God, to determine how far the penalty of his law extends? That God's mercy endureth for ever, we must all acknowledge. But what is or is not consistent with this mercy, God alone must determine. He has determined it. The inspired psalmist, in an appeal to God himself, has said, *Unto thee, O God, belongeth mercy; for thou renderest to every man according to his works.*

Having gone through the argumentative part of the subject, as time and ability would permit, suffer me, my respected hearers, to close by a short address.

The eternity of future rewards and punishments is a subject which, at the present, excites among us considerable attention. In consequence of the plausible objections, that are made to the doctrine of endless misery, the minds of many serious, candid people, have become unsettled: and the irreligious and profane, almost *en masse*, and with but little examination, are greedily swallowing down the doctrine of immediate happiness or final restoration. Others, whose feelings have become neutralized by the arguments of the contending parties, are looking on with a dangerous indifference. This state of things is alarming to the friends of virtue and of truth. I would therefore call your attention to the subject, by all the interest which its awful realities involve. I do not wish to excite you to war, but to investigation. I do not wish to stir up the spirit of bigotry; but I would excite you to a love of the truth, and to a vindication of it. I speak not to sound a false alarm, but to give a necessary caution. The question respecting future punishment is an interesting one. And the strong probability that that punishment will be without end, renders it awfully interesting. And your believing or not believ-

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ing it, does not alter the truth. The anxiety manifested and the exertions made to proselyte to the universal faith, is strong evidence, that its supporters expect the more they bring over to their creed the stronger will be their system. This however is a mistake. A false system is not the less false for being embraced by thousands. And a true one is not the less true because thousands reject it.

I would caution you, my brethren and friends, against embracing, and warn you against propagating, the doctrine of universal salvation. If that system be true, there is nothing gained by propagating it. All will be equally safe, at last, whether they believe it or not. Should it be said, it makes men happier here, I reply, what then? This system tells us, temporary suffering is necessary to increase the relish for positive enjoyment. And the apostle, speaking of those who will finally be saved, declares that for such, their "light affliction, which is for a moment, worketh out a far more exceeding, and eternal weight of glory." What if sinners happen to be in an error, on this point, and *therefore* mourn for sin, and tremble at the thought of meeting death, and appearing at judgment, in an unprepared state? What if the pious, by this mistake, should fear for others, and thereby be induced, like the apostle, to "warn every man, night and day, with tears?" What if it should cause parents to mourn and weep for their unconverted children? Still, this error would lead men to nothing worse in this world than to use greater circumspection, with respect to their own walk, and to use with greater diligence and solicitude, those means that are calculated to reform others. And in the other world, they will be rewarded for all their additional suffering, with a "far more exceeding and eternal weight of glory."

But what if an eternity of woe await the finally impenitent sinner? And this may be true. Who will say he *knows* it *is not*? Who will say his opinion on the subject is infallible? If none dare assert this, then all must acknowledge that the doctrine of endless punishment may be true. If it may, there is danger.—And to propagate a contrary sentiment, increases that danger, because it destroys caution. This danger becomes, at least probable, by the hitherto unanswered arguments adduced in the foregoing discourse. And by the consideration, that the doctrine of eternal punishment has been the established doctrine of the church in all ages. Here then we have a danger acknowledged by all, who have not the presumption to assume to themselves an infallibility of judgment; and this danger is increased to probability, in the opinion of all, who can feel the force of arguments, or who have any regard for the opinion of the learned and good, in all ages of the church. In view of this danger, how cautious ought you to be in embracing and spreading a sentiment, which, to say the least, *may be false!* And if false, the believing and pro-

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pagating of it will be attended with an infinite evil. And if true, the not spreading of it, will not diminish, but rather increase, the positive good.

This evil is the more to be avoided, because it will not rest on yourselves only. It involves the eternal interest of others. Many, through your influence, may be induced to embrace this system, and rest secure in this hope. Thereby they may lose their souls. You have been induced, it may be to favour this system, from your love to mankind. For this very reason, I would exhort you to be cautious how you seek to build it up. If it should finally be found, that this doctrine is false, and you will acknowledge this may be the case, eternity alone can unfold to you the injury your influence may have effected. Take heed therefore, what you do in this matter. If the system be of God, all shall be well; and just as well, if you do nothing. If it be not of God, it shall come to ruin, together with all who build thereon their hopes of Heaven. That ruin will be the more dreadful by your helping on the work—that ruin will be the more irretrievable, because you will not know it till eternity shall have stamped upon it its awful fixedness.

You have been led, it may be, to favour this system, from the affection you feel for your friends, and especially for your children. You have been asked, whether you could endure to have them cast off for ever? Whether the joys of heaven would be any compensation for the anguish you must feel, to know that your bosom friend, or the fruit of your body, was miserable? Thus the sympathies of your nature—these short-sighted sympathies, that were given you, not as a standard by which to determine there should be no punishment, but to excite you to save yourselves and others from that punishment; these sympathies, I say, have been wrung, till in the anguish of your soul, you have overlooked all argument, you have given up your judgment, and resolved it could not, *must not be so.* Do you love your friends? Can you not endure the idea of their being in a dangerous situation? Then be careful how you instil into their minds, or encourage them in the belief of universal salvation. If it should prove true, all will be well with them in the end; but since, as we have seen, it may be false, there is danger; and their not believing it, instead of lessening, will increase that danger. And how aggravated would be your anguish, if, at the bar of God, you should find that your influence had encouraged your friends or your children, in a false security till all was lost for ever!

Fathers and Brethren in the ministry—to you I turn, as to those who, under God, may do much to check the spreading influence of, what is believed to be, a dangerous doctrine. You believe, with Christ, that the soul may be lost. And that it is of such value that its loss could not be compensated by the gain of the whole world. In view of this danger you cannot be inactive.

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You have the tenderest sympathies for your fellow beings: and these sympathies must lead you to zeal and diligence in the discharge of your duties. You will sow your seed weeping.—Warn every man night and day with tears—knowing the terrors of the Lord, you will persuade men—saving some by fear, pulling them out of the fire.—The wasting forms, and numerous diseases of many; the voluntary sacrifices and arduous labours of all, are proofs that you feel, in some measure, as felt the apostle, when he "could wish that himself were accursed from Christ (that is, that his body were offered a sacrifice by Christ, or as Christ was) for his brethren, his kinsmen according to the flesh." Go on my brethren in the good work. In opposing error, let us be firm and courageous. Let us bring forth our reasons, our strong reasons. Let us take, as our principle weapon to oppose this stalking error of the day, the sword of the spirit, which is the word of God. In winning souls to Christ, may we be incessant and zealous. And to strengthen and support us in the work, we will take the encouraging declarations of scripture. "He which converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins." "They that turn many to righteousness, shall shine as stars for ever and ever." *Amen.*

Biography.

From the Wesleyan-Methodist Magazine.

MEMOIR OF MR. MATTHEW BLYFORD,

Late of Blakeney, near Holt, in Norfolk:

BY MR. SAMUEL EASTMAUGH.

Mr. Blyford was born July 19th, 1758. His parents were respectable, and of the communion of the Church of England, in which he was brought up. His natural temper was lively and active, and his capacity considerable. In the affairs of this world, he showed much ingenuity and diligence. While engaged in these pursuits, he was found in all the gaieties of life. He was fond of his friend, and his bottle; but he never lost sight of what he considered to be *the main chance.* In this he was successful. He was engaged in the corn trade, &c.; and with a fair reputation, acquired a handsome property.* Having done this, he retired from business, when he had every prospect of further advancing his fortune. But he had no family, and he thought that he had a comfortable sufficiency for himself and his wife.

* This, however, was considerably diminished by his becoming surety for debts. Solomon's advice on this subject is good. "Be not thou one of them that strike hands, or of them that are sureties for debts." (Prov. xxii. 26.)

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He bought some premises at Blakeney, where he sat down, freed from the toils of life. But he still continued to walk after the course of this world. He interested himself warmly about political affairs: but so thoroughly was he afterwards changed by divine grace, that I never heard him say to what party he adhered. Our conversation always turned upon more important subjects. How we and others might flee from the wrath to come, was the subject which principally engaged our attention. Not that I think that religious people are bound wholly to abstain from all conversation about national affairs; but there is a great danger of being too much occupied in them. The injury which the souls of men have sustained thereby within the last thirty years, is incalculable: I remember what an aged Minister said, when asked by a friend, how religion prospered in the place where he lived, he answered, "Brother, *politics* have eaten out the vitals of religion in ——." This was true; and I fear that it has been the case in many other places. Mr. BLYFORD's politics, after his conversion, were always regulated by 1 Tim. ii. 1—4. He prayed for rulers, and obeyed the laws: and this not only for wrath, but also for conscience' sake. In this I should be glad if every one that nameth the name of Christ would imitate him; but especially every *Methodist*. The Jews were commanded to seek the peace of the city wherein they were captives and slaves, and to pray for it. (Jer. xxix. 7.) We surely then ought to seek the good of our own country; and to pray earnestly and constantly for its peace and prosperity. O that this and all other Christian duties may be strictly attended to!

During the first years in which Mr. B. lived at Blakeney, although out of business, he was wholly engrossed in the pursuit of earthly things; seeking only, in one way or other, the gratification of his senses. He read; but his reading was confined to such works as suited the taste of his fallen nature. He had perused many of his books; and was thinking, one day, what he should read next. The Bible was at hand, but he said, he supposed that he had not read fifteen chapters of it in fifteen years! He then thought that he would read a chapter. He opened the long-neglected volume, and read, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John ii. 15.) These words were like a two-edged sword to his heart. He saw, and felt, and acknowledged, that he had been acting in opposition to this precept of Scripture all the days of his life. He was conscious that he had always loved the world, and the things of it. This conviction produced feelings of a very painful nature. His whole life of sin stared him in the face. He was like a man wandering in the dark, when a flash of lightning, darting through the thick gloom, discovers to him that he is upon the edge of a tremendous precipice, and knew it not. He trembled, wept, and spontaneously

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prayed. His cry was for mercy. That cry was heard; and the God of all grace soon answered it. His convictions were deep, but not of long continuance. He was like Levi, Peter, and some others, of whom we read in the Gospel; he promptly obeyed the call of his Saviour, and gave up all for Christ, and was *quickly* translated out of the kingdom of darkness into the kingdom of God's dear Son. In a few weeks he obtained peace with God through faith in our crucified Redeemer. And I never knew a man that was more thoroughly changed. His very look, his language, his conduct, were all entirely new-modelled. He was no longer the eager politician; the bottle-companion; or the worldly-wise man;—he was "BORN AGAIN." This was fully manifested to all that knew him by his subsequent deportment. This happy change took place on Jan. 8th, 1813, which he ever after called his spiritual birth-day. He then boldly took up, and always afterwards firmly sustained, "the consecrated cross." He went to hear the Methodists, and soon cast in his lot with them. He compared the Bible and the tenets of Methodism together. The consequence was, a conviction that the doctrines taught by Mr. WESLEY and his coadjutors are scriptural, and have their foundation in "the truth as it is in Jesus." He examined with great attention and care the controversy between the Calvinists and us. The result was an abiding persuasion that Calvinism is, as to its distinguishing *peculiarities*, erroneous. This persuasion he conscientiously avowed; and the benignity of the Almighty, manifested in the gift of his only-begotten Son to die for the whole human race, was a subject on which he frequently descanted with glowing delight.

After he had tasted that the Lord is gracious, his profiting soon appeared to all. Being planted in the house of the Lord, he began to flourish in the courts of our God. He was not a cumberer of the ground. He was a tree that bore, not foliage only, but fruit. The love that overflowed his heart was manifested in his concern for others. God had shewn him mercy; and he had taught him that the same mercy is free for all the human race. This he laboured to make known.—He was soon appointed to the care of a Class. In this work he was very diligent and faithful; and he was much owned and blessed therein.—He never thought himself called to preach: but he often read sermons in different places; and sometimes read and expounded the Scriptures. He visited the villages in order to introduce the Gospel. In one village he purchased a building, and set it apart for the preaching of the Methodists.—His bowels yearned over the world that lieth in wickedness. He longed for the salvation of sinners, and was most hearty in promoting every thing that he thought tended to that end. The Bible and Missionary Societies received his support, and had his prayers. He attended Missionary Meetings; where he sometimes spoke, and always gave his pecuniary assis-

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tance.—He visited the sick, and was much blessed in that good work. Many have lifted up their languid hearts, and eyes, and hands, when they have heard his voice. He was much owned of God in that office; and had always a word in season given him, to speak to those who were under the rod. He visited a sick woman, (who is since dead,) about an hour and a half before he died.—His desire for the welfare of the rising generation was very fervent. He gathered a respectable Sunday-School; in the management of which he was ably and cheerfully assisted by several friends, whose hearts were touched with the same feelings as his own. He had the happiness to see the good effects of these labours.—He had a summer-house in his garden enlarged and set apart for the worship of God. There he met his Class; held prayer-meetings; and on Tuesday evenings read a sermon. Many souls have been born again there; and many built up in their most holy faith. His fervour and joy on such occasions were very great. He wept with those that wept, and rejoiced with those that rejoiced. His *all* was devoted to the cause of God; the promotion of which he esteemed above every other object. When the people became remiss in their attendance on the means of grace, or when any turned back again to folly, he mourned for them in secret places. His life appeared to be wrapped up in the spiritual welfare of the people; and he could truly say, "Now we live, if ye stand fast in the Lord." He used to meet the children of the neighbourhood in the Chapel; to instruct them in the things of God; and to pray with them.

> "Each art he tried, reprov'd each dull delay,
> Allur'd to brighter worlds, and led the way."

I believe Mr. BLYFORD never left his first love; nor did he ever cease from doing his first works. But at the close of the year 1820, he experienced (as he informed me) a deeper work of God upon his soul, than he had ever felt before. This I shall relate in his own words.

"At our Chapel, (Blakeney,) in Class, while singing hymns of praise to Almighty God, he very graciously visited my soul from on high with an abundant out-pouring of the sanctifying influences of his ever-blessed Spirit. My soul experienced all the blessed effects of an indwelling Saviour. All was love, peace, and joy! Every promise was mine, and I was enabled to say, 'My Beloved is mine, and I am his.' Blessed be the God of my salvation, who hath thus delivered me from all internal foes. A salvation from all sin! O that I may always be on my watch-tower; ever guarding the avenues of my heart against the entrance of its enemies, through the help and strength of Christ alone. Gracious Redeemer! thanks be unto thee for this unspeakable gift! Thou hast bought me with thy blood.

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"Take my body, spirit, soul,
Only thou possess the whole.'

me, blessed Lord, to dedicate the remainder of my days to raise and glory. And grant, Lord, that I may grow more more in the knowledge of Christ; continue faithful until ; and finally be admitted into the rest that remaineth for the e of God, to dwell in his presence for ever and ever. Praise ord!"

is is Mr. B.'s own account of what he ever after spoke of as at deliverance. Different persons will judge differently of ut surely the Scriptures speak of being made "free from and this, I think, implies all that he has declared took in his soul. All must allow that such a deliverance is most able; and it is certain that the Scriptures represent it as attble. O that all Christians would seek it with their whole s, rather than dispute about it! O for the destruction of all orks of the Devil! May every one who shall read this, say , from the ground of the heart!

me writers of lives tell their readers that they are not deing perfect characters; intimating that there are none such found among the children of men. Yet that there are some answer the description which David gives in Psalm xxxvii. s certain; or we should never have been called to mark and ld the perfect and upright man. That Mr. B. received what ohn speaks of in his first Epistle, (iv. 18,) his own account ures; and this was shown in his conduct. I have passed y hours with him; I have seen him at home and abroad; have never seen or known him act in a way contrary to the el. That he was by nature a fallen creature, and that he been a great actual sinner, he readily acknowledged. But as created anew in Christ Jesus unto good works; and he afterwards walk in them. I believe him to have been one of nost holy men I ever knew. I fear that he will rise in judg- against many whom he faithfully and lovingly warned. O they may remember and turn unto the Lord, that they may him with joy in the eternal world! I have heard him mensome of his former companions with deep concern. He often thinking how he might do them good; and many a er did he put up for them. I have frequently witnessed the ency of his soul in their behalf. Indeed the good of all his w-creatures lay near his heart. He was truly a philanthro-

God taught him to love all mankind. I think all who have vn him in his latter years must confess that he was a real stian.

is death was very sudden, which prevented his displaying Christian character upon a sick and dying bed. Some friends at his house at the time. After tea, he and Mr. Revell,

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the Superintendent Preacher, walked into the garden together. They had been engaged in conversation for a short time, when he complained of a great giddiness; sat down upon the garden-chair; and exclaimed, "Glory! glory! Heaven! heaven!" He wished to be removed to a bed. This was quickly done. After he was laid on it, he breathed twice, and breathed no more!— What a change in a few minutes! What a glorious change for him that was taken; what a mournful one for those that were left! The consternation and grief which this sudden and awful stroke occasioned was very great. The house was all confusion and tears; and the town and neighbourhood soon felt the shock. The feelings and expressions of the bereaved widow were indescribable. She looked; she spoke; she touched; but, O! he was dead! But the full assurance of his eternal happiness, after recollection returned, was a balm that allayed the anguish of the wound. As his praise was in all the Churches round about, the mournful tidings of his sudden death were soon known far and near. It caused a general grief. This painful event took place July 21st 1821. His funeral was attended by a vast multitude of people. Many tears were shed. The dear children mourned as for a father dead; and many cried, "Ah my brother!" The Clergyman partook of the general feeling; and, on the following Lord's-day preached an affecting sermon on the occasion, in which he made a most respectful and affectionate mention of the deceased. The afflictive providence was also improved at the Methodist chapel in Blakeney, on the evening of the same day, from Psalm xxxvii 37.

Reader! behold and admire, in the subject of this Memoir, the grace of God. See the gay, worldly man, changed thereby into an humble follower and bold confessor of Jesus Christ. You need the same grace; and it is free for you; for Jesus Christ by the grace of God, tasted death for every man. O seek that salvation which is offered to all the world through him. How can you escape from the wrath to come, if you neglect it? The mortal part of my departed brother rests in the dust, in sure and certain hope of a glorious resurrection to eternal life: and his immortal spirit is, we trust, now enjoying that glory of which he spoke as he flew! I long to meet him there! May you meet there with us; that we may all be for ever with the Lord. Amen!

Fakenham. S. E.

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Scripture Illustrated.

ILLUSTRATION OF GENESIS XI. 4—6.

Let us build us a city and a tower—On this subject there have been various conjectures. Mr. Hutchinson supposed, that the design of the builders was to erect a *temple to the host of heaven*, the sun, moon, planets, &c. and to support this interpretation, he says, וראשו בשמים *ve rosho ba-shamayim*, should be translated, not *whose top* may reach *unto heaven*, for there is nothing for *may reach* in the Hebrew; but *its head*, or summit, *to the heavens*, i. e. to the heavenly bodies; and to make this interpretation the more probable, he says, that previously to this time, the descendants of Noah were all agreed in *one form of religious worship;* for so he understands ושפה אחת *ve sapah achath, (and of one lip)* i. e. according to him, they had *one litany;* and as God confounded their litany, they began to disagree in their religious opinions, and branched out into sects and parties, each associating with those of his own sentiment; and thus their tower, or temple, was left unfinished.

It is probable, that their being *of one language, and of one speech*, implies not only a *sameness of language*, but also a unity of sentiment and design, as seems pretty clearly intimated in ver. 6. Being therefore, strictly united in all things, coming to the fertile plains of Shinar, they proposed to settle themselves there, instead of spreading themselves over all the countries of the earth, according to the design of God: and in reference to this purpose, they encouraged one another to build a *city* and a *tower*, probably a *temple*, to prevent their separation—"Lest," say they, "we be scattered abroad upon the face of the whole earth;" but God miraculously interposing, confounded or frustrated their rebellious design, which was inconsistent with his will. See Deut. xxxii. 8. Acts xvii. 26. And partly by confounding their language, and disturbing their counsels, they could no longer keep in a united state; so that, agreeing in nothing but the *necessity of separating*, they went off in different directions, and thus became scattered abroad upon the face of the earth. The Targums both of *Jonathan ben Uzziel*, and of *Jerusalem*, assert that the *tower*, was for idolatrous worship; and that they intended to place an image on the top of the tower with a sword in its hand, probably to act as a talisman against their enemies. Whatever *their* design might have been, it is certain that this temple or tower was afterwards devoted to idolatrous purposes. Nebuchadnezzar repaired and beautified this tower; and it was dedicated to *Bel*, or the Sun.—See *Prideaux*, vol. 1. part 1. b. 2.

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An account of this tower, and of the confusion of tongues, is given by several ancient authors. *Herodotus* saw the tower, and described it. A *Sybil*, whose oracle is yet extant, spoke both of it and of the confusion of tongues; so did *Eupolemus* and *Abydenus*. See *Bochart* Geogr. Sacra. lib. i. c. 13. Edit. 1692. On this point Bochart observes, that these things are taken from the Chaldeans, who preserve many remains of ancient facts; and though they often *add* circumstances, yet they are, in general, in some sort dependent on the text: 1. They say, Babel was builded by the *giants;* because Nimrod, one of the builders, is called in the Hebrew text גבור *gibbor*, a *mighty man;* or, as the Septuagint, γιγας, a *giant.* 2. These giants, they say, sprang from the earth; because in Gen. x. 11, it is said, *he went* מן הארץ ההוא *min haarets hahiv, out of that earth;* but this is rather spoken of *Ashur*, who was another of the Babel-builders. 3. These giants are said to have waged war with the gods; because it is said of Nimrod, Gen. x. 9, *he was a mighty hunter before the Lord;* or, as others have rendered it, a *warrior and a rebel against the Lord.* See *Jarchi* in loco. 4. These giants are said to have raised a tower up to heaven, as if they had intended to have ascended thither. This appears to have been founded on, *and its top* shall reach *to heaven*, which has been already explained. 5. It is said, that the gods sent *strong winds* against them, which dispersed both them and their work. This appears to have been taken from the Chaldean history, in which it is said their dispersion was made *to the four winds of heaven*, באربע רוחי שמיא *be arbâ ruchey shemyia*, i. e. to the four quarters of the world. 6. And because the verb פוץ *phuts*, or נפץ *naphats*, used by Moses, signifies not only to *scatter*, but also to *break to pieces;* whence *thunder*, Isa. xxx. 30, is called נפץ *nephets*, a breaking to pieces: hence they supposed the whole work was *broken to pieces*, and overturned. It was probably from this disguised representation of the Hebrew text that the Greek and Roman poets took their fable of the giants waging war with the gods, and piling mountain upon mountain, in order to scale heaven. See *Bochart* as above.

Verse 5. *And the Lord came down*—A lesson, says an ancient Jewish commentator, to magistrates to examine every evidence before they decree judgment and execute justice.

Verse 6. *The people is one, &c.*—From this, as before observed, we may infer, that as the people had the same language, so they had a unity of design and sentiment. It is very likely that the original language was composed of monosyllables, that each had a distinct *ideal* meaning, and only *one* meaning; as different acceptations of the same word would undoubtedly arise, either from compounding terms, or when there were but few words in a language, using them by a different mode of pronunciation, to express a variety of things. Where this simple mono-

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syllabic language prevailed, and it must have prevailed in the first ages of the world, men would necessarily have *simple ideas*, and a corresponding *simplicity of manners*. The Chinese language is exactly such as this; and the Hebrew, if stripped of its vowel points, and its prefixes, suffixes, and postfixes, separated from their combinations, so that they might stand by themselves, it would nearly answer to this character, even in its present state. In order, therefore, to remove this unity of sentiment and design, which I suppose to be the necessary consequence of such a language, God confounded their language—caused them to articulate the same word differently, to affix different ideas to the same term, and, perhaps, by transposing of syllables and interchanging of letters, form new terms and compounds, so that the mind of the speaker was apprehended by the hearer in a contrary sense to what was intended. This idea is not ill expressed by an ancient French poet, *Du Bartas*, and not badly, though rather *quaintly*, metaphrased by our countryman, Mr. Sylvester.

> Some speak *between the teeth*, some in the *nose*,
> Some in the *throat* their words do ill dispose—
> . . . . . .
> 'Bring me,' quoth one, 'a *trowel*, quickly! quick!'
> One brings him up a *hammer*. '*Hew this brick*,'
> Another bids: and then they *cleave a tree*.
> '*Make fast this rope*;' and then they *let it flee*.
> One calls for *planks*; another *morter* lacks:
> They bear the first a *stone*; the last an *ax*.
> One would have *spikes*; and him a *spade* they give:
> Another asks a *saw*, and gets a *sieve*.
> Thus crossly crost, they *prate* and *point* in vain;
> What one hath *made*, another *mars* again.
> . . . . . .
> These masons then, seeing the storm arriv'd
> Of God's just wrath, all weak and heart-depriv'd,
> Forsake their purpose; and, like frantic fools,
> Scatter their stuff, and tumble down their tools.
>
> DU BARTAS—*Babylon.*

I shall not examine how the different languages of the earth were formed. It certainly was not a work of the *moment*—different climates must have a considerable share in the formation of tongues, by their influence on the organs of speech. The invention of new arts and trades, must give birth to a variety of terms and expressions. Merchandise, commerce, and the cultivation of the sciences, would produce their share; and different forms of government, modes of life, and means of instruction, also contribute their quota. The *Arabic*, *Chaldee*, *Syriac*, and *Ethiopic*, still bear the most striking resemblance to their parent, the Hebrew. Many others might be reduced to a common source; yet every where there is sufficient evidence of this confusion. The anomalies even in the most regular languages sufficiently prove this. Every language is confounded less or more, but that of *Eternal Truth*. This is ever the same: in all countries, cli-

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mates, and ages, the language of Truth, like that God from whom it sprang, is unchangeable and incorruptible. It speaks in all tongues to all nations, and in all hearts: "there is one God, the fountain of goodness, justice, and truth. Man, thou art his creature, ignorant, weak, and dependent; but He is all-sufficient—hates nothing that he has made—loves *thee*—is able and willing to save *thee:* return to and depend on *Him*—take his revealed will for thy law, submit to his authority, and accept eternal life on the terms proposed in his word; and thou shalt never perish, nor be wretched." This language of truth all the ancient and modern Babel builders have not been able to confound, notwithstanding their repeated attempts. How have men toiled to make this language clothe their own ideas; and thus cause God to speak according to the pride, prejudice, and worst passions of men! But, through a just judgment of God, the language of all those who have attempted to do this, has been confounded! and the word of the Lord abideth for ever.—*Clarke's Commentary.*

The Attributes of God Displayed.

A COMPARATIVE VIEW OF THE ANIMAL WORLD.

BY MR. HERVEY.

"In all the animal world, we find no tribe, no individual, neglected by its Creator. Even the ignoble creatures are most wisely circumstanced, and most liberally accommodated.

"They all generate in that particular season, which supplies them with a stock of provisions, sufficient not only for themselves, but for their increasing families. The sheep yean, when there is herbage to fill their udders, and create milk for their lambs. The birds hatch their young, when new-born insects swarm on every side. So that the caterer, whether it be male or female parent, needs only to alight on the ground, or make a little excursion into the air, and find a feast ready dressed for the mouths at home.

"Their love to their offspring, while they are helpless, is invincibly strong: whereas the moment they are able to shift for themselves, it vanishes as though it had never been. The hen that marches at the head of her little brood, would fly at a mastiff in their defence. Yet, within a few weeks, she leaves them to the wide world, and does not even know them any more.

"If the God of Israel inspired Bezaleel and Aholiah 'with wisdom and knowledge in all manner of workmanship,' the God of nature, has not been wanting, in his instructions to the fowls of the air. The skill with which they erect their houses, and ad-

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just their apartments is inimitable. The caution with which they hide their abodes from the searching eye, or intruding hand, is admirable. No general, though fruitful in expedients, could build so commodious a lodgment. Give the most celebrated artificer the same materials, which these weak and unexperienced creatures use; let a Jones or a Demoivre have only some rude stones or ugly sticks, a few bits of dirt or scraps of hair, a lock of wool, or a coarse sprig of moss; and what works could they produce?

"We extol the commander, who knows how to take advantage of the ground; who by every circumstance embarrasses the forces of his enemy, and advances the success of his own. Does not this praise belong to the feathered leaders, who fix their pensile camp, on the dangerous branches that wave aloft in the air, or dance over the stream? By this means the vernal gales rock their cradle, and the murmuring waters lull the young, while both concur to terrify their enemies, and keep them at a distance. Some hide their little household from view, amidst the shelter of entangled furze. Others remove it from discovery, in the centre of a thorny thicket. And by one stratagem or other they are generally as secure as if they intrenched themselves in the earth.

"If the swan has large sweeping wings, and a copious stock of feathers, to spread over his callow young, the wren makes up by contrivance what is wanting in her bulk. Small as she is, she will be obliged to nurse up a very numerous issue. Therefore with surprising judgment she designs, and with wonderful diligence finishes her nest. It is a neat oval, bottomed and vaulted over with a regular concave: within made soft with down, without thatched with moss, only a small aperture left for her entrance. By this means the enlivening heat of her body is greatly increased during the time of incubation. And her young no sooner burst the shell, than they find themselves screened from the annoyance of the weather, and comfortably reposed, till they gather strength in the warmth of a bagnio.

"Perhaps we have been accustomed to look upon insects, as so many rude scraps of creation. But if we examine them with attention they will appear some of the most polished pieces of divine workmanship. Many of them are decked with the richest finery. Their eyes are an assemblage of microscopes; the common fly, for instance, who surrounded with enemies, has neither strength to resist, nor a place to retreat to secure herself. For this reason she has need to be very vigilant, and always upon her guard. But her head is so fixed that it cannot turn to see what passes, either behind or around her. Providence, therefore, has given her, not barely a retinue, but more than a legion of eyes, insomuch that a single fly is supposed to be the mistress of no less than eight thousand. By the help of this truly amazing apparatus, she sees on every side, with the utmost ease and speed, though without any motion of the eye, or flexion of the neck.

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"The dress of insects is a vesture of resplendent colours, set with an arrangement of the brightest gems. Their wings are the finest expansion imaginable, compared to which, lawn is as coarse as sackcloth. The cases which enclose their wings, glitter with the finest varnish, are scooped into ornamental flutings, are studded with radiant spots, or pinked with elegant holes. Not one but is endued with weapons to seize their prey, and dexterity to escape their foe, to despatch the business of their station, and enjoy the pleasure of their condition.

"What if the elephant is distinguished by his huge proboscis? The use of this is answered in these his meaner relations, by the curious feelers, remarkable, if not for their enormous size, yet for their ready flexion and quick sensibility. By these they explore their way in the darkest road: by these they discover and avoid whatever might defile their neat apparel, or endanger their tender lives.

"Every one admires the majestic horse. With what rapid career does he bound along the plain! Yet the grasshopper springs forward with a bound abundantly more impetuous. The ant too, in proportion to its size, excels him both in swiftness and strength: and will climb precipices, which the most courageous courser dares not attempt to scale. If the snail moves more slowly, she has, however, no need to go the same way twice over: because, whenever she departs, wherever she removes, she is always at home.

"The eagle, it is true, is privileged with pinions that outstrip the wind. Yet neither is that poor outcast, the groveling mole, disregarded by divine Providence. Because she is to dig her cell in the earth, her paws serve for a pick-axe and spade. Her eye is sunk deep into its socket, that it may not be hurt by her rugged situation. And as it needs very little light, she has no reason to complain of her dark abode. So that her subterranean habitation, which some might call a dungeon, yields her all the safety of a fortified castle, and all the delights of a decorated grot.

"Even the spider, though abhorred by man, is the care of all-sustaining Heaven. She is to support herself by trepanning the wandering fly. Suitably to her employ, she has bags of glutinous moisture. From this she spins a clammy thread, and weaves it into a tenaceous net. This she spreads in the most opportune place. But knowing her appearance would deter him from approaching, she then retires out of sight. Yet she constantly keeps within distance; so as to receive immediate intelligence when any thing falls into her toils, ready to spring out in the very instant. And it is observable, when winter chills the air, and no more insects rove through it, knowing her labour would be in vain, she leaves her stand, and discontinues her work.

"I must not forget the inhabitants of the hive. The bees subsist as a regular community. And their indulgent Creator has

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given them all implements necessary either for building their combs, or composing their honey. They have each a portable vessel, in which they bring home their collected sweets; and they have the most commodious store-houses, wherein they deposit them. They readily distinguish every plant, which affords materials for their business; and are complete practitioners in the arts of separation and refinement. They are aware that the vernal bloom and summer sun continue but for a season. Therefore they improve to the utmost every shining hour, and lay up a stock sufficient to supply the whole state, till their flowery harvest returns.

"If the master of this lower creation is ennobled with the powers of reason, the meanest classes of sensitive beings, are endued with the faculty of instinct: a sagacity which is neither derived from observation, nor waits the finishing of experience: which without a tutor teaches them all necessary skill, and enables them without a pattern to perform every needful operation. And what is more remarkable, it never misleads them either into erroneous principles, or pernicious practices: nor ever fails them in the most nice and difficult of their undertakings.

"Let us step into another element, and just visit the watery world. There is not one among the innumerable myriads, that swim the boundless ocean, but is watched over by the Sovereign eye, and is supported by his Almighty hand. He has condescended even to beautify them. He has given the most exact proportion to their shape, the gayest colours to their skin, and a polished surface to their scales. The eyes of some are surrounded with a scarlet circle: the back of others diversified with crimson stains. View them when they glance along the stream, or when they are fresh from their native brine, the silver is not more bright, nor the rainbow more glowing than their vivid, glossy hues.

"But as they have neither hands nor feet, how can they help themselves, or escape their enemies? By the beneficial, as well as ornamental furniture of fins. These when expanded, like masts above, and ballast below, poise their floating bodies, and keep them steadily upright. They are likewise greatly assisted by the flexibility and vigorous activity of their tails; with which they shoot through the paths of the sea, swifter than a vessel with all its sails. But we are lost in wonder at the exquisite contrivance and delicate formation of their gills: by which they are accommodated, even in that dense medium, with the benefits of respiration! A piece of mechanism this, indulged to the meanest of the fry: yet infinitely surpassing, in the fineness of its structure and operation, whatever is curious in the works of art, or commodious in the palaces of princes."

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Miscellaneous.

INTRODUCTION OF METHODISM INTO THE UNITED STATES.

(Continued from page 387.)

In the former number we gave an extract from a letter that was written to Mr. Wesley at the time the Society were building their house of worship in New-York. By whom this letter was written we cannot tell, as only the initials of the name T. T. are given; but from the contents, it seems that he had been a member of the Methodist Society in London. As this letter gives a very clear state of the Society, and of their proceedings in relation to building, &c. we think it will be gratifying to our readers to have it entire. There are some particulars in relation to this subject in the preceding account not alluded to in the letter; but they are derived from an unquestionable source, even from living witnesses, who well remember the circumstances. The following is the letter entire, except only those passages already printed in the preceeding number of the Magazine:—

New-York, 11th April, 1768.

Rev. and Very Dear Sir,

I intended writing to you for several weeks past; but a few of us had a very material transaction in view: I therefore postponed writing, until I could give you a particular account thereof: This was the purchasing of ground for building a preaching-house upon, which, by the blessing of God, we have now concluded. But before I proceed, I shall give you a short account of the state of religion in this city. By the best intelligence I can collect, there was little either of the form or power of it, until Mr. Whitefield came over thirty years ago; and even after his first and second visits, there appeared but little fruit of his labours. But during his visit fourteen or fifteen years ago, there was a considerable shaking among the dry bones. Divers were savingly converted; and this work was much increased in his last journey about fourteen years since, when his words were really like a hammer and like a fire. Most part of the adults were stirred up: Great numbers pricked to the heart, and by a judgment of charity, several found peace and joy in believing. The consequence of this work was, churches were crowded and subscriptions raised for building new ones. Mr. Whitefield's example provoked most of the ministers to a much greater degree of earnestness. And by the multitudes of people, old and young, rich and poor, flocking to the churches, religion became an honourable profession. There was now no outward cross to be taken up therein. Nay, a person who could not speak about the grace of God, and the new

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birth, was esteemed unfit for genteel company. But in awhile, instead of pressing forward, and growing in grace, (as he exhorted them) the generality were pleading for the remains of sin, and the necessity of being in darkness. They esteemed their opinions as the very essentials of Christianity, and regarded not holiness either of heart or life.

The above appears to me to be a genuine account of the state of religion in New-York eighteen months ago, when it pleased God to rouse up Mr. Embury to employ his talent (which for several years had been hid as it were in a napkin) by calling sinners to repentance, and exhorting believers to let their light shine before men. He spoke at first only in his own house. A few were soon collected together and joined into a little society, chiefly his own countrymen, Irish Germans. In about three months after, Brother White and brother Souse from Dublin, joined them. They then rented an empty room in their neighbourhood, which was in the most infamous street in the city, adjoining the barracks. For some time few thought it worth their while to hear: but God so ordered it by his providence that about fourteen months ago, Captain Webb, barrack master at Albany, (who was converted three years since at Bristol) found them out, and preached in his regimentals. The novelty of a man preaching in a scarlet coat, soon brought greater numbers to hear than the room could contain. But his doctrines were quite new to the hearers; for he told them point blank, "that all their knowledge and religion was not worth a rush, unless their sins were forgiven, and they had 'the witness of God's spirit with theirs, that they were the children of God.'" This strange doctrine, with some peculiarities in his person, made him soon taken notice of; and obliged the little society to look out for a larger house to preach in. They soon found a place that had been built for a rigging house, 60 feet in length and 18 in breadth.

About this period Mr. Webb, whose wife's relations lived at Jamaica, on Long-Island, took a house in that neighbourhood, and began to preach in his own house, and several other places on Long-Island. Within six months, about twenty-four persons received justifying grace, nearly half of them whites,—the rest negroes. While Mr. Webb was, (to borrow his own phrase) "felling trees on Long-Island," Brother Embury, was exhorting all who attended on Thursday evenings, and Sundays, morning and evening, at the rigging-house, to flee from the wrath to come. His hearers began to increase, and some gave heed to his report, about the time the gracious providence of God, brought me safe to New-York, after a very favourable passage of six weeks from Plymouth. It was the 26th day of October last, when I arrived, recommended to a person for lodging; I inquired of my host, (who was a very religious man) if any Methodists were in New-York; he answered, that there was one Captain Webb, a strange

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sort of man, who lived on Long-Island, and who sometimes preached at one Embury's, at the rigging-house. In a few days I found out Embury. I soon found of what spirit he was, and that he was personally acquainted with you, and your doctrines, and that he had been a helper in Ireland. He had formed two classes, one of the men, and the other of the women, but had never met the society apart from the congregation, although there were six or seven men, and as many women, who had a clear sense of their acceptance in the beloved.

You will not wonder at my being agreeably surprised in meeting with a few here, who have been and desire again to be, in connection with you. God only knows the weight of affliction I felt on leaving my native country. But I have reason now to conclude God intended all for my good. Ever since I left London, my load has been removed, and I have found a cheerfulness in being banished from all near and dear to me, and I made a new covenant with my God, that I would go to the utmost parts of the earth, provided he would raise up a people, with whom I might join in his praise. On the great deep I found a more earnest desire to be united with the people of God than ever before. I made a resolution that God's people should be my people, and their God my God; and bless his holy name, I have since experienced more heartfelt happiness than ever I thought it possible to have on this side eternity. All anxious care even about my dear wife and children is taken away. I cannot assist them, but I daily and hourly commend them to God in prayer, and I know he hears my prayers, by an answer of love in my heart. I find power daily to devote myself unto him; and I find power also to overcome sin. If any uneasiness at all affects me, it is because I can speak so little of so good a God.

Mr. Embury lately, has been more zealous than formerly; the consequence of which is, that he is more lively in preaching; and his gifts as well as graces are much increased. Great numbers of serious persons came to hear God's word as for their lives; and their numbers increased so fast, that our house for this six weeks past would not contain half the people.

We had some consultations how to remedy this inconvenience, and Mr. Embury proposed renting a small lot of ground for twenty-one years, and to exert our utmost endeavours to build a wooden tabernacle; a piece of ground was proposed; the ground rent was agreed for, and the lease was to be executed in a few days. We, however, in the mean time, had two several days for fasting and prayer, for the direction of God and his blessing on our proceedings; and providence opened such a door as we had no expectation of. A young man, a sincere Christian, and constant hearer, though not joined in society, not giving any thing towards this house, offered ten pounds to buy a lot of ground, went of his own accord to a lady who had two lots to

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sell, on one of which there is a house that rents for eighteen pounds per annum. He found the purchase money of the two lots was six hundred pounds, which she was willing should remain in the purchasers possession, on good security. We called once more on God for his direction, and resolved to purchase the whole. There are eight of us who are joint purchasers: among whom Mr. Webb and Mr. Lupton, are men of property. I was determined the house should be on the same footing as the Orphan-House at New-Castle, and others in England: but as we were ignorant how to draw the deeds, we purchased for us and our heirs, until a copy of the writing is sent us from England, which we desire may be sent by the first opportunity.

Before we began to talk of building, the devil and his children were very peaceable: but since this affair took place, many ministers have cursed us in the name of the Lord, and laboured with all their might to stop up their congregations from assisting us. But he that sitteth in the highest, laughed them to scorn. Many have broke through and given their friendly assistance. We have collected above one hundred pounds above our own contributions; and have reason to hope in the whole, we shall have two hundred pounds: but the house will cost us four hundred pounds more, so that unless God is pleased to raise up friends we shall yet be at a loss. I believe Mr. Webb and Mr. Lupton will borrow or advance two hundred pounds, rather than the building should not go forward: but the interest of money here is a great burden—being seven per cent. Some of our brethren, proposed writing to you for a collection in England: but I was averse to this, as I well know our friends there are over burdened already. Yet so far I would earnestly beg: If you would intimate our circumstances to particular persons of ability, perhaps God would open their hearts to assist this infant society, and contribute to the first preaching-house on the original Methodist plan in all America, (excepting Mr. Whitefield's Orphan-House in Georgia) but I shall write no more on this subject. * * * *

In regard to a Preacher. If possible we must have a man of wisdom, of sound faith, and a good disciplinarian: one whose heart and soul are in the work; and I doubt not but by the goodness of God such a flame would be soon kindled, as would never stop until it reached the great South-Sea. We may make many shifts to evade temporal inconveniences; but we cannot purchase such a preacher as I have described. Dear Sir, I entreat you for the good of thousands, to use your utmost endeavours to send one over. I would advise him to take shipping at Boston, Liverpool, or Dublin, in the month of July or early in August; by embarking at this season he will have fine weather in his passage, and probably arrive here in the month of September. He will see before winter what progress the gospel has made. * * * *

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I most earnestly beg an interest in your prayers, and trust you and many of our brethren will not forget the church in this wilderness.

I remain with sincere esteem, Rev. and Dear Sir,
Your very affectionate brother and servant,
T. T.

(To be continued.)

From the Wesleyan Methodist Magazine.

DESCRIPTION OF THE MONUMENTS, ERECTED IN THE CITY-ROAD CHAPEL, LONDON,

IN MEMORY OF THE REV. JOHN WESLEY, THE REV. CHARLES WESLEY, THE REV. JOHN W. FLETCHER, AND THE REV. DR. COKE.

MONUMENTS having recently been erected to the memory of the late Dr. COKE, and Mr. FLETCHER, and those of Mr. JOHN WESLEY and Mr. CHARLES WESLEY having been considerably improved, some description of the sculpture, and copies of the inscriptions, have been requested by several of our subscribers.

The new Monuments are placed under those of Mr. JOHN WESLEY and Mr. CHARLES WESLEY; which, as many of our readers will recollect, are situated within the Communion-Recess, one on each side of the Altar, in the City-Road Chapel, London.

That to the memory of Dr. COKE is composed of a white marble Tablet, bearing the inscription, upon a ground of dove-coloured marble, surmounted by statuary. On the right hand is the figure of a NEGRO, pointing to the following words, on an expanded scroll, "Ethiopia shall soon stretch out her hands unto God,"—Dr. COKE's favourite text when he pleaded the cause of Missions in the pulpit, and expressive also of the great success of the Missions so long superintended by him, among the Negroes in the West India Colonies, in the United States of America, and on their native Continent. Beneath this inscription is another passage of Scripture, "And the Isles shall wait for his Law,"—which is explained by the figure on the left, a native of CEYLON, in the costume of the country, sitting and perusing with apparent earnestness a Volume, which, by the characters on the open page, is designated to be a copy of the NEW-TESTAMENT, translated into the CINGALESE;—thus justly connecting the extensive and successful Wesleyan Mission in Ceylon with the memory of him by whom it was planned; and who died on his passage to that long-desired scene of the labours of his closing life, leaving his companions to take up the mantle of his zeal, and to prosecute to completion the work which he was only permitted to commence. A Medallion below the Tablet represents the SUN setting in the waves of the Ocean;—an appropriate emblem of the termination of the career of one, who had diffused the light of evangelical truth in so many parts of this benighted world.

The inscription on the Tablet is as follows:

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Sacred to the memory of
THE REV. THOMAS COKE, LL. D.,
Of Jesus College, Oxford;
Who was born at Brecon, the IX. of September, MDCCXLVII, and died the III. of May MDCCCXIV.

After a zealous ministry of several years in the Established Church,
He gave up himself A. D. MDCCLXXVI, to the direction of the Rev. John Wesley, M. A.
And did the work of an Evangelist, with much success, in various parts of Great-Britain and Ireland.
He was appointed, A. D. MDCCLXXXIV, the first Superintendent of the "Methodist Episcopal Church" in America.
To him, also, were confided the Foreign Missions of the Methodists,
In support of which he expended nearly all his patrimonial fortune,
And encountered toils and self-denials, which the Christian world beheld with admiration.
By the blessing of God on the Missions to the Negroes in the West-Indies, commenced by him, A. D. MDCCLXXVI,
Fifteen Thousand Persons had been formed, before his death, into religious Societies,
And a foundation laid for the civilization and salvation of that degraded class of human beings.
To the Negro race upon their native continent, as well as in the islands of their bondage,
His compassions were extended;
And he set the first example, in modern days, of efforts for the spiritual emancipation of Western Africa.

After crossing the Atlantic eighteen times, in the service of the souls of men,
His unwearied spirit was stirred within him to take a part in the noble enterprize of evangelizing British India;
And he sailed from England, A. D. MDCCCXIII, as the Leader of the first Methodist Missionaries sent to Ceylon.
But this "burning and shining light," which, in the Western world, had guided thousands into the paths of peace,
Had now fulfilled its course; and suddenly, yet rich in evening splendour, sunk into the shadows of mortality.
He died on the voyage; and his remains were committed to the great deep, until the sea shall give up her dead.
His days were past; but his purposes were not broken off: the work which he had planned has been made to prosper;
And through the preaching of the Gospel, the circulation of the Scriptures in the native tongues,
And the establishment of Christian Schools,
Many once-deluded Cingalese have exchanged the wretchedness of an atheistic creed,
And the worship of idols and of devils, for the light and comfort of the true religion.

The same love of Christ, which made him long the advocate and the pattern of exertion in behalf of foreign lands,
Constrained him also to works of pious charity at home.
Into many neglected districts of England, Wales, and Ireland,
The means of grace were carried by his private bounty, or through his public influence,
And his "praise is in the Gospel throughout all the Churches."

This Monument was erected A. D. MDCCCXIII, at the personal expense of the Methodist Ministers and Missionaries,
As a record of their respectful gratitude for the disinterested services, the eminent usefulness,
And the long-tried and faithful attachment, of their now glorified Friend.

"He that winneth souls is wise."

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Mr. FLETCHER's Monument corresponds with that of Dr. COKE; and is placed opposite to it, immediately under that of Mr. JOHN WESLEY. The sculpture, above the Tablet, is a representation of the ARK OF THE COVENANT,—an emblem of Mr. FLETCHER's evangelical and contemplative piety, and of his intimate communion with GOD. At one side are Volumes, on which are inscribed "CHECKS," and "PORTRAIT OF ST. PAUL,"—in reference to his defence of the Truth against the Antinomian heresy, and to his well-known work on the character of the Great Apostle of the Gentiles; and on the other, an expanded scroll, with the motto "With meekness of wisdom,"—indicating at once the ability of his writings, and the Christian spirit in which controversy was conducted by him. This is also emblematically represented in the Medallion below, on which the mild and peaceful DOVE is seen hovering over a scroll and pens, the instruments of composition. The inscription on the Tablet is:

Sacred to the Memory of
THE REV. JOHN WILLIAM DE LA FLECHERE,
Vicar of Madeley, in Shropshire;
Born at Nyon, in Switzerland, the XII. of September, A. D. MDCCXIX, Died the XIV. of August, MDCCLXXXV:
A man eminent for Genius, Eloquence, and Theological Learning;
Still more distinguished for sanctity of Manners, and the virtues of primitive Christianity.
Adorned with "whatsoever things are pure, whatsoever things are lovely,"
And bringing forth "the Fruits of the Spirit," in singular richness and maturity,
The measure of every other grace in him was exceeded by his deep and unaffected humility.
Of enlarged views as to the merit of the Atonement,
And of those gracious rights with which it invests all who believe.
He had "boldness to enter into the Holiest by the blood of Jesus,"
And in reverent and transporting contemplations,—the habit of his devout and hallowed spirit,—
There dwelt as beneath the wings of the Cherubim,
Beholding "the glory of God, in the face of Jesus Christ," and was "changed into the same image;"
Teaching by his own attainments, more than even by his writings, the fulness of evangelical promises,
And with what intimacy of communion man may walk with God.

He was the friend and coadjutor of the Rev. John Wesley,
Whose apostolic views of the Doctrines of General Redemption, Justification by Faith,
And Christian Perfection, he successfully defended;
Leaving to future ages an able exposition of "the truth which is according to godliness,"
And erecting an impregnable rampart against Pharisaic and Antinomian Error,
In a series of works, distinguished by the beauty of their style, by force of argument,
And by a gentle and catholic spirit; affording an edifying example of "speaking the truth in love,"
In a long and ardent controversy.

For twenty-five years the parish of Madeley was the scene of his unexampled pastoral labours;
And he was there interred, amidst the tears and lamentations of Thousands,
The testimony of their hearts to his exalted piety, and to his unwearied exertions for their salvation;
But his memory triumphed over death;
And his saintly example exerts increasing influence in the Churches of Christ,
Through the study of his writings, and the publication of his biography.

In token of their veneration for his Character,
And in gratitude for the services rendered by him to the cause of Truth,
This Monument was erected by the Trustees of this Chapel, A. D. MDCCCXII.

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The other Monuments are not wholly new; but the Tablets have been re-lettered, and placed upon a new and enlarged ground of Black Marble, surmounted with emblematic sculpture. In that of Mr. JOHN WESLEY, powerful Rays of Light break forth from a cloud upon that part of the surface of a Globe, on which is drawn the geographical outline of the British Islands, the United States of America, the British American Colonies, and the West-India Islands, marking the scenes of his extraordinary personal labours, or those parts of the earth which have hitherto been most directly and largely benefited by them; whilst the idea is also conveyed of the still further diffusion of the light of the same truth, of which he was so eminent and successful a dispenser, in other and, as yet, dark parts of the earth, by the agency of that religious system which he established. An emblem of the pastoral office, and a winged Trumpet denoting the activity and range of his personal ministry, are also introduced. The backs of two Volumes appear, on which are inscribed, "BIBLE," and "LITURGY," to intimate the conformity of his theological views to the Scriptures, and his affectionate attachment to the Church of England. The Tablet is likewise supported by two Volumes, on one of which is inscribed, "SERMONS," and on the other "MINUTES," in reference to the *Doctrine* and *Discipline* of the Body of which he was the Founder; Mr. WESLEY'S Sermons being understood to contain the best account of the former, while the latter is described in the General Minutes of the Conferences over which he presided. On an open scroll is Mr. WESLEY'S favourite motto, "The best of all is, God is with us."

Mr. CHARLES WESLEY was distinguished as an eminent and successful *Preacher;* and still more so as a Sacred *Poet;* and to the Methodist Societies he bequeathed a most invaluable gift in those Hymns, which are in constant use in their public and private worship, and which in taste, elegance, strength, and especially in large and deep views of Christian experience, stand not only unrivalled, but unapproached. The sculpture on his Monument very properly refers to these circumstances. The emblems of the Christian Priesthood are intermingled with those of Poetry and Music, the LYRE, &c. These are supported by "THE BIBLE," the source of his hallowed and lofty inspiration as a Poet, and the great subject of his ministry as a Preacher. Above this is an open Volume, on which is inscribed a sentiment which he frequently uttered upon the death of great and valuable characters, and which, indeed, is here happily calculated to call the heart from man to God, which otherwise might be discouraged when contemplating the loss of four men so eminent and useful, and whose fellows have not been left behind,—"God buries his workmen, and carries on his work." An expanded scroll bears the inscription, "In Psalms, Hymns, and Spiritual Songs;"—thus characterizing the species of poetry which the consecrated

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genius of the deceased produced. Volumes, marked "HYMN-BOOK," and "SACRED POEMS," support the Tablet.

The improvements in the Monuments of the MESSRS. WESLEYS have been made at the joint expense of the Methodist Ministers and Missionaries, as a small expression and record of their filial gratitude and veneration towards men, to whose labours and writings they feel themselves so greatly indebted. As the *Inscriptions* on the *Tablets* of these Monuments have been frequently published, we do not think it necessary to insert them in this place. The expense of Mr. FLETCHER's Monument has been defrayed by the Trustees of the Chapel, and that of Dr. COKE's by the Methodist Ministers and Missionaries, as stated in the Inscriptions.

The sculpture of the whole is excellently executed, and does great credit to the Artist.

London, December, 1822.

Religious and Missionary Intelligence.

INDIAN MISSION ON GRAND RIVER, UPPER-CANADA.

Extract of Letters from the Rev. William Case.

REV. SIR,

To the friends of Zion it will be matter of joy to hear, that a fine work of religion is progressing among the Indians on Grand-River. Last Sabbath several of them attended our quarterly meeting at Longpoint, and in Lovefeast they spoke in an impressive manner of their late conversion, and the exercises of grace on their hearts. One of them said he had been desirous to know the way of peace for thirty years, but had not found it, till "lately Jesus gave him peace." This work is prevailing in the north part of the Reservation, where a few of different tribes are settled together. This we think to be a favourable circumstance, in the Providence of God, for the instruction of the other tribes. Their meetings are powerful and sometimes overwhelming, and it is a most affecting scene, to hear these children of the forest, in their native Mohawk and Messasaugah, weeping for their sins, or giving glory to God for redemption through the Saviour. About twelve or fourteen have obtained a joyful hope; some are now under awakening; and others are coming to inquire, *what these strange things mean!* Their meetings are remarkably solemn, and they vent their feelings with abundance of tears. Among the converted, are men who had long drank the poisonous fire of ardent spirits, from the hands of pernicious white men. They are now sober and watchful Christians, taking only "the cup of salvation and calling on the name of the Lord."

In about four weeks I expect to visit the Indian settlement, and will then endeavour to give you a more particular account of the work of God among them.

In love, farewell,

W. CASE.

Longpoint, Upper-Canada, 27th Aug. 1823.

A subsequent letter, dated October 1, from Mr. Case, states that "the work of grace is going on in both extremes of the Indian Reservation, about thirty miles apart. We have twenty-four in society in one place, and four in the other, besides whites. This is extremely encouraging to Missionary Societies, and to the friends of Missions generally. It is beyond all our calculations successful. We did not *commence* this Mission *professedly* for the conversion of the Indians, (though they were had in the view and prayers of the pious) but for the benefit

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of the scattered white population on the Indian lands. But blessed be the Lord, he has endowed the Mission with a mighty and melting power, the best of all riches, that of redeeming grace; and the friends of Missions are now affectionately called on to rejoice over the conversion of about thirty natives of the forest, besides near that number of the white population."

WYANDOT MISSION.

To the Rev. Thomas Mason, Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church.

West-Union, Ohio, Sept. 18th, 1823.

DEAR SIR,

I feel a degree of hesitancy in attempting to sketch the history of a scene of which I was in part an eye and ear witness; and which excited a deep interest in my own, and, I believe, in the minds of all present. Conscious of my incompetency to the task, for indeed human language fails, had I any assurance that the matter would be furnished by other hands, I should willingly decline.

A desire to furnish my mite to enrich Missionary reports, and thereby circulate useful information, and strengthen the hands and encourage the hearts of those actively engaged in Missionary labours, and add to the number of its friends and benefactors, is my only apology for troubling you on this occasion. You are at liberty to make what use you may think proper of this.

Yours respectfullly,

G. R. JONES.

At our late Ohio Annual Conference, held in Urbanna, there were several of the red, and one or two of the coloured brethren present, from the Wyandot Mission at Upper-Sandusky. Several interviews took place between our General Superintendents and them, during the sitting of the Conference, at Bishop M'Kendree's room, at one of which I was present part of the time.

A few friends were invited to be present at the interview. As breaking bread together has been a token of hospitality and friendship among most nations, a cup of tea was prepared by the family, and at a suitable time they were waited on with it. Bishop M'Kendree, without any previous arrangement or design, appears to have been made a kind of Master of Ceremonies—he was waited on first. The sagacity of the red brethren was quite observable, they kept their eye on him and conformed in every particular. Jonathan, a man of colour (who has served the Mission from the beginning as an interpreter, and who while engaged in this work, became convinced of sin, and happily converted to God) was one of the company; he modestly declined partaking with them, but being pressingly solicited by Bishop M'Kendree, yielded. After the repast was over, the red brethren joined in singing several hymns in their own tongue, during which a number in the house within hearing crowded into the room, until there might have been as many as forty present—Mononque (a chief) rose, and approaching Bishop M'Kendree respectfully, held out the hand of friendship, which was cordially received, and a warm embrace took place; this appears to have taken off all restraint. Between-the-logs, (another chief) followed his example, and they proceeded round to all in the room, while sighs and tears witnessed the feelings of most who were present; but they were sighs of gratitude and astonishment, and tears of joy. The spirit of hostile foes in the field of battle was lost in the spirit of harmony and Christian love, which appeared to fill the room. I have witnessed few scenes which carried stronger conviction to my heart of the truth and excellency of the religion of the meek and humble Jesus. I was ready to cry out and say, "What hath the Lord wrought?"

A worthy gentleman, high in office and respectability, had received an invitation, and was present at the interview. It seems he had imbibed an opinion which is perhaps prevalent among politicians, that it is impracticable to Christianize the aborigines of our country. He was placed in a part of the room farthest from the door. When the chiefs approached him, all his unbelief appears to have given way, his arms were open to give the friendly embrace, while the flowing tear bore witness to a reciprocity of feeling. He was heard to exclaim a

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day or two afterwards, "I am fully converted." At the close of the singing by the red brethren, Bishop Roberts made a few appropriate remarks, and we all joined him in singing, at the close of which, from the fulness of his heart, he offered up a fervent prayer. We again joined in singing, and one of the chiefs (Between-the-logs) being called on, prayed in a very feeling manner, while every heart appeared to respond the hearty amen! The meeting was then drawn to a close.

From the various accounts of individuals, as well as from the report laid before the Conference by brother Finley, the Superintendent, the Sandusky Mission appears to be prospering beyond any former example. May the Great Head of the Church hasten the time when "the kingdoms of this world shall be converted and become the kingdoms of our God and his Christ."

I am requested by Bishop M'Kendree, who is now in this town in good health, to inform you that the Methodist Missionary Notice No. 5 came to hand in this place, and was thankfully received

At our late Annual Conference, the Superintendents present divided the important business between them. The stationing the preachers devolved on Bishop Roberts. The Missionary business it seems was committed to Bishop M'Kendree. He reported a plan to establish a Mission among the Chippeway Indians, about eighty or ninety miles from Detroit. Two Missionaries to be sent to Michigan Territory, to the Rapid of St. Mary's in particular; and another plan to establish a Mission in New-Orleans, was recommended. These, with the reasons which influenced the attempt, the probability of success, the ways and means by which the objects might be accomplished, together with arrangements for the Wyandot Mission, were laid before the Conference, in order to secure its approbation and co-operation. The plan was thought to be judicious, and the preachers resolved to use their influence to support the undertaking.—How it will eventuate will be seen hereafter.

From the Wesleyan-Methodist Magazine.

WESLEYAN-METHODIST GENERAL CONFERENCE IN SHEFFIELD,

THE *Eightieth* ANNUAL Conference commenced its session in Carver-street Chapel, at Sheffield, on Wednesday, July 30th; and was continued by various adjournments till MONDAY, August 11th. About three hundred and fifty Preachers, including the Rev. Messrs. WILLIAM STEWART and TOBIAS, as Representatives of the Irish Conference, were in attendance; and were all most hospitably and affectionately entertained at the houses of our members and friends in Sheffield and its immediate vicinity. The Rev. HENRY MOORE was for the second time chosen PRESIDENT; and the Rev. ROBERT NEWTON was re-elected as SECRETARY. The most delightful spirit of piety and brotherly affection prevailed during the whole period. Not even the appearance of unholy contention was exhibited, we believe, on any occasion.—The public congregations were generally very large; and a blessed influence from God rested upon the people. The two official sermons of the year, those of the PRESIDENT and EX-PRESIDENT, were preached on Sunday, August 3d; the former (Mr. MOORE's) on Heb. vi. 1; the latter (Dr. CLARKE's) on John iv. 24. Sixteen preachers, after due probation, and the most satisfactory examinations, were solemnly received into full connexion with the Conference, at two public sittings especially devoted to that work. This service was, as usual, most numerously attended; and was rendered, on this occasion, peculiarly pleasing and edifying by the circumstance, that Mr. SQUANCE and Mr. CLOUGH, from India, and Mr. SMEDLEY, from the West-Indies, were among the number of Preachers examined and admitted, and took the opportunity of giving to the Conference a statement of their Missionary call and proceedings. Their narratives were heard with the deepest attention and gratitude, and called forth many prayers in behalf of the Heathen, and of those of our Brethren who are devoted to the glorious but arduous task of seeking their salvation. Mr. HANNAH, also, who was the only one of the young Preachers who have laboured in England, whom the time would permit to speak at large, gave a highly interesting account of his religious experience, his call to the Christian Ministry, &c. The other Candidates had given equal satisfaction in the more private examinations through which they had previously passed. After the usual

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Questions, compiled from the Ordination-Service and the "Large Minutes," had been put to them, and answered, the Resolution for their immediate admission into the Methodist Ministry was moved by the Rev. JAMES WOOD, seconded by the Rev. WALTER GRIFFITH, most cordially passed by the Conference, and then announced to them and to the congregation by the PRESIDENT, in terms exceedingly impressive. Dr. CLARKE delivered the Charge: and exhorted them in a manner, and with an unction and power, which those who were present can never forget, to take heed to themselves and to their doctrine, and to continue in those things; that so they might save themselves and those who should hear them. They were earnestly commended to the blessing of God in prayer by the PRESIDENT, and by the Rev. Messrs. GRIFFITH, MARSDEN, REECE, STAMP, WATSON, and NEWTON, in whose fervent petitions on their behalf, during both the evenings of the solemnity, the whole Conference and congregation most heartily united. Never were brethren admitted into the Body with greater sympathy, more devout prayers, or more entire confidence, than those who have this year been solemnly recognised as our fellow-helpers and companions in the work of the Lord.

The total increase in our Societies this year was reported to be 9,659; viz. 8,006 in Great-Britain, and 1,653 in our various Foreign Missions:—so that upwards of 30,000 have been added to us, and many of that number, we trust, also to the Lord, during the last three years. The increase, this year, has been general, throughout every part of the Connexion, (except Ireland,) and has not been, in any very considerable degree, the result of *extraordinary* revivals in particular places. We may regard it, therefore, as an encouraging indication of the healthful state of our Societies at large. Indeed, we ought to record it with thankfulness, that we have among us no agitations, or serious divisions. We believe that those blessed doctrines which God has committed to our trust were never more faithfully preached; that our excellent discipline was never more effectually enforced; and that a deeper concern for the extension of the work of God, both at home and abroad, was never more prevalent. To God, who maketh men to be of one heart, and by whose SPIRIT all good affections and sanctifying graces are given, be the glory and the praise!

In our own country, many new and destitute districts have been of late visited: and the Conference, in taking out additional Preachers, has had especial regard to their employment as much as possible on new ground; so as to answer most effectually the proper character of the Connexion, the whole of which, from the first, has been that of *an extensive Home-Mission*. The old principle of Methodism, "Go, not only to those who want you, but to those who want you most,"—is of equal importance at home and abroad. The number of young men for the Home-work, taken out this year, is about twenty.

The regular catechising of our children and youth again formed the subject of conversation at the Conference, and is anew recommended to be carried into full operation. Two Catechisms have been prepared, for this purpose, for children of different ages; and, after careful examination, by a large Committee, have received the sanction of the Conference. They are therefore the Standard Catechisms of the Body; and by the adoption of them, in all Methodist Families and Schools, our system of elementary religious instruction will be uniform throughout the world. The advantage of this will be obvious to every thoughtful mind, which duly appreciates the importance of preserving and perpetuating among us the unadulterated Truth of the Gospel. A Third Catechism on the Evidences of Christianity is wanting to complete the intended series; and will, we trust, be forthwith prepared.

The Conference, wishing to keep up an affectionate intercourse with the American Methodist Connexion, has appointed a Deputation to attend their ensuing General Conference at Baltimore, which is held once every four years. The Rev. R. REECE, accompanied by the Rev. JOHN HANNAH, is designated to this service. They are expected to leave this country in March, and are commended to the special prayers of our people. The object of this intercourse with the Conference of the United States is to maintain, as much as circumstances will allow, a unity of spirit and co-operation in the Methodist Body throughout the world; that as we have the same calling, and were raised up by God for the same great work, we may be cheered and animated in it by the reciprocation of affection, counsel, and prayers. May this end be answered; and in every place may our doctrines, spirit and labours, retain their original character, simplicity, and success!

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Obituary.

DEATH OF MRS. ELIZABETH WEBB.

She was born in Portsmouth, Virginia, March 9th, 1800. In the eleventh year of her age, she was born of the Spirit, and continued to walk worthy of her calling until her death. June 2nd, 1819, she was married to Dr. Thomas V. Webb, and they were blessed with two children, both which are dead.—Soon after the birth of her second child, it was evident to all her acquaintance, that she could not long continue in this world, as the consumption had made its appearance upon her feeble frame.

Though not personally acquainted with the deceased in the early part of her life, yet I am assured from those that were, that her example of piety is every way worthy of imitation, in all the relations of life which she sustained. My acquaintance with her commenced after her confinement with her last sickness; and it was truly a lesson of instruction to behold her sweet resignation to the Hand that smote her, and no less consoling to witness her vivid prospects of future glory. I had the pleasure of visiting her often. At one time, labouring under great depression of spirit, we joined in prayer to God for her deliverance, when, to our inexpressible satisfaction, she proclaimed aloud the victories of redeeming love, professing the enjoyment of *perfect love*, which she no doubt felt. From this happy moment, her confidence in God remained unshaken. Calling each of her friends who were present by name, she said, "Now I give up all—my babe" (the last then living) "only meet me in heaven, where I feel I am going, and all will be well."

A few hours previous to her triumphant entrance into glory, at her request the Lord's Supper was administered to her, by the Rev. Jesse Nicholson and myself. This was a time of refreshing to us all. To an uncle who set near her, she said, "Uncle, if you are faithful, we shall soon be in heaven together." Between the hours of 9 and 10, P. M. I approached her bed-side, and finding her nearly gone, I expressed a wish to know if she then felt an assurance of peace and joy, and a firm hope of immortal happiness, to which she replied distinctly in the affirmative, while she cast a look on all present, and with the utmost composure, a smile of serene joy on her pallid countenance, she fell asleep in Jesus, about 12 o'clock. O may my last hours be like hers.

George A. Bain.

DEATH OF MRS. ELIZABETH RUSE.

Mrs. Ruse was not favoured with a religious education in her youth. In the year 1822,* her husband experienced religion, and through his means his wife was brought under serious concern for her soul, and she sought and found redemption in the blood of Christ. They both joined the Methodist E. Church. From that time till her death she maintained the character of a devoted disciple of Jesus Christ. During her sickness, when near her end, her Father, who still remained impenitent, coming to see her, she earnestly and affectionately warned him of his imminent danger, beseeching him to be reconciled to God. "I am," said she, "on the borders of another and a better world; but my Father, I have never heard you pray to God in my life. O my Father! Forsake your sins and return unto God."

As her bodily strength diminished, her soul increased in faith, and her confidence in God, and her hope of future blessedness, were more and more confirmed. Indeed at times she seemed overwhelmed with a sense of the presence of God. In this frame of mind, she spoke much of the goodness of God, and exhorted all who came to see her to prepare to meet her in heaven. To her sorrowful husband, she expressed her thankfulness for his kind attentions to her, and pressed him to stedfastness in his religious profession. After requesting that, for the benefit of others, an account of her death might be inserted in the Methodist Magazine, which she was in the habit of reading, she sweetly fell asleep in the sure and certain hope of everlasting life. She has left a widowed husband and two small children, to mourn their loss; but they mourn in hope—in hope of meeting her in a better world.

* The writer of this memoir has neglected to mention the age of the subject of it, as well as the exact time of her death, a serious defect in such accounts.—Ed.

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Poetry.

From the Wesleyan-Methodist Magazine.

SIGHS OF AN AFFECTIONATE HEART.

Oh! is it true, that I no longer see
Affection's eye benignly bent on me?
Is there no heart to sympathize, to feel
Cares which disquiet,—pleasures which may heal?
No!—Solitude and Silence are my own,—
And my *heart* tells me, I am all *alone!*
My Mother! can I e'er recall that name
So dear to infancy, (and still the same,)
Without reverting to those peaceful hours
When we, thy children, sported midst the flowers,
Led by thy hand,—and innocently gay
Bloom'd in thy eyes as fresh and fair as they?
Yes!—*thou* wert childhood's best and earliest friend,
And oft would'st kindly on our steps attend
To breathe th' invigorating morning-air,
And taste the balmy sweets which revell'd there?
And, as we mov'd along the quiet shade,
Would'st lead our minds to Him who all things made;
And as th' extensive prospect open'd fair,
Would'st show how light and shade were soften'd there;
Or guide the little hand which strove to trace
The varied beauties of my native place;
And as the rude-sketch'd landscape rose to view,
Would'st praise the painting, and the Painter too!

O, I shall ne'er forget those lucid beams!
They fell so calmly on my infant dreams,
And bade me hope, that morning's lovely ray
Would cheer and brighten life's meridian day!
Childhood! how dear thy recollections are!
And all collected form a beauteous star,
Which I will gaze on with increas'd delight,
Till Time's horizon hides it from my sight;
And (each memorial wip'd from mem'ry's page)
I fall unconcious on the lap of age,
No tear of tenderness to melt my eye,
And all forgetting,—all forgot,—I die!

Ye social pleasures which delight to fly
Round the dear spot where all my treasures lie;
Ah! for one moment hither bend your way,
And breathe *their* sweetness among whom ye stray.
Waft on your wings a mother's gentle sigh,
One look of fondness from a father's eye,
The tender breathings of fraternal love,—
And *Solitude* an *Eden* then would prove!
Ah, ye refuse me!—I will ask the aid
Of Contemplation,—heaven-descended maid.
Hers is the power to raise the soul from earth;
She points its heavenly origin and birth,
Displays its nature, energies,—and shows
Its end to be the fountain whence it flows,
Creative Love! Thy goodness I adore,
And, humbled, weep at thy decrees no more.
Thy hand hath brought me here. O, let me be
Life,—Spirit,—Soul,—devoted all to thee!

P. M.

For the Methodist Magazine.

Reflections on passing an old Burying ground on the Bank of the River Thames, Connecticut.

I pluck'd the rose of pallid hue—
Upon a lonely spot it grew,
Where stopp'd a stranger, pleas'd to view
The silent grave.

Long have the relics moulder'd there,
The many moss-grown stones declare,
That long have felt the changing air,
Which none can save.

A sacred spot encloe'd around,
With careful hands the burying ground,
Where once the bell with solemn sound,
Tell'd for the bier.

There now ascends the circling vine,
Which sweetly round the tombs entwine,
As if to save from wasting time,
Remains so dear.

Not far from here the rapid tide,
Of lovely Thames is seen to glide,
And bursting from the mountain side,
With awful foam;

The mighty rocks of pond'rous size,
Ascend as if to reach the skies,
And strike with awe the stranger's eyes,
Which loves to roam.

The setting sun had left the skies,
And nought was heard but zephyrs sighs
As with me to sympathize,
At silent eve.

An hour congenial to my mind,
Well pleas'd to view the world behind,
To meditate on joys refin'd,
And shadows leave.

The grass grown graves of verdure bright,
Which drink the dewy tears of night,
Give to my soul such chaste delight,
As none can tell.

I think how soon I too shall rest;
My aching head no more distress'd,
And sleep upon my Saviour's breast,
Where pleasures dwell.

I could the solemn requiem sing,
And touch with joy the trembling string,
Which should eternal transports bring
To me on high.

My minstrel now should breathe the air,
And my departing hour declare,
And tell what heav'nly raptures there,
When blest I die.

MIRANDA.

ERRATA.

Page 348, line 3 from top, read *spectacle* for *spectacles*.
— —, — 23 — — — *consequence* for *consequences*.

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THE

Methodist Magazine,

FOR DECEMBER, 1823.

Divinity.

EXTRACTS FROM "A SERMON

Preached in the Cathedral Church of Cashel, Sept. 26, 1822, at the Primary Visitation of the ARCHBISHOP OF CASHEL:"

BY ARCHDEACON JEBB.

[THE Sermon, from which these Extracts are taken, has not been printed for sale; but having been favoured by a friend with the perusal of a Copy, we have selected the following passages, which, we think, may be read with advantage by Ministers of all denominations. The text is, 1 Tim. iv. 15.—EDITOR.]

"THE words of our text, when examined, as all detached portions of scripture ought to be examined, with reference to their original context, afford a two-fold division. In the twelfth verse, St. Paul exhorts his son Timothy to be 'an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity;' here are all the personal virtues of a Christian Minister. In the thirteenth verse, the apostle enjoins the Bishop, 'to give attendance to reading, to exhortation, to doctrine;' here are the learning, the studies, the professional employments of a Christian Minister. In the fifteenth verse, that which I have chosen for my text, the sacred writer enforces, by a two-fold reference, his preceding exhortations; 'Meditate upon these things; give thyself wholly to them;' that is, Meditate on the virtues of a Christian Man; give thyself wholly to the studies and duties of a Christian Minister. He then urges the moral necessity for this meditation, and for this devotedness, in words more correctly rendered in the margin, than in the text, of our English Bible: 'that thy proficiency may be manifest in all things;' in all the requisites of a Christian Pastor; in every quality of personal goodness, and in every branch of ministerial usefulness. And, as it were, to fix the two-fold bearing of this weighty precept, the Apostle yet more

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definitely repeats it, in the verse which immediately follows: 'Take heed unto thyself, and unto the doctrine; continue in them; for, in doing thus, thou shalt both save thyself, and them that hear thee:' that is, Take heed unto thyself; for, in so doing, thou shalt save thyself: take heed unto the doctrine; for, in so doing, thou shalt save them that hear thee.

"I. The last words of the text are the first to be considered; for they express the proper end of our exertions; that which, though last in the order of attainment, is first in the order of conception; that which, if it be not justly apprehended at the beginning, will rarely be attained in the progress, of our ministration. Art thou, then, a Minister of Christ? Behold the mark at which thou must aim, that thy proficiency may be manifest in all things; not in this or that particular branch of thy profession, but in *all* the meditations, *all* the studies, *all* the more active duties, to which thou hast been called; so that, in word, in conversation, in charity, in spirit, in faith, in purity, in learning, in exhortation, in doctrine, thou mayest exemplify the *completeness* of the Christian Ministry.

"Nor should this notion of completeness be alarming to any faithful Minister of Christ. Various talents, and various opportunities, of necessity imply a variety of attainment. It is not requisite, it is not possible, that all should reach the same standard, or that any should excel in every department. In our day, as in that of the Apostle, there are diversities of gifts, diversities of administrations, diversities of operative powers. In the one body of the Church, there are many members; and each member has its distinct and appropriate office: the foot cannot be expected to discharge the functions of the ear, nor the hand of the eye; and each member of the Christian Ministry will, at the last day, be responsible only for the talent committed to his charge. But admitting, as we must thankfully admit, these varieties both of pursuit and attainment, we should still be mindful, that there are certain leading qualifications and characteristics, which must be found in all Christian Ministers; that we must, each of us, be watchful in all these things; that we must, each of us, make full proof of our ministry in all its integral departments. Every Clergyman is called, is set apart, is bound, has promised at the altar of his God, to be *a man of thoughtfulness, a man of prayer, a man of reading, a man separated from the study of the world and the flesh, a man of all faithful diligence, in all the relations which he bears, and all the duties which he owes, to the flock of* CHRIST; applying himself wholly to this one thing, and drawing all his cares and studies this way. This is the completeness toward which we must aspire; and this, be it observed, demands no extraordinary gifts, no splendour of abilities, no accumulation of accomplishments. Let there only be an honest and good heart, let there only be a due sense of our own weakness, and an earnest

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desire of will and ability, of strength and power from on high,—and then, by the assistance of God's Holy Spirit, that will be effected for us, and within us, which we never can effect for ourselves. Whether these be our dispositions, and these our desires, it is, indeed, important and indispensable that we should satisfactorily ascertain; and, in order to this ascertainment I have, at the present, but one easy and simple criterion to propose. There is one talent, which we all equally possess, THE TALENT OF TIME. Let us each ask our own hearts, *How do we employ this talent?* The answer will enable us to determine, how far we possess the dispositions and desires belonging to our holy calling; how far we may hope to exemplify, in our lives and conversation, the completeness of the Christian Ministry.

"II. The first great requisite toward this completeness is, that we meditate on all the moral and spiritual excellencies of the Christian Character: 'Meditate,' says the Apostle, 'upon these things.'

"The verb μελεταω, which, from the want of a more adequate representative, we render by the English verb to *meditate*, has a very comprehensive meaning. Among rhetoricians, it includes all the previous discipline, study, examination of the subject, invention of topics, provision of materials, distribution of arguments, selection and arrangement of words, in short, all the kinds and degrees of preparation which the orator employs, that he may be qualified to plead with ability and success. In military affairs, and agonistic games, it embraces the scientific training, the study of tactics both in theory and practice, the habituation both of mind and body to endurance of fatigue, the performance of all manly and warlike exercises in time of peace, the indispensable though mimic conflicts of countrymen with countrymen, and friends with friends, in order, when the real conflict shall arrive, to a vigorous opposition of the foe or the rival, in the arena or the field. And with moral writers, both profane and sacred, it has a meaning quite analogous to the former two: it denotes that thoughtful investigation of goodness and virtue, which flows from a heart-felt interest in the subject, and which issues in uniform, consistent, and exemplary practice; the forecasting, also, of probable or possible contingencies, which may bring our virtue into trial; the habitual comparison of means with ends, of our duties with our powers; the frequent resolution of human obligation at large, and of our own special obligations in particular, into their several parts and degrees, with respect to our God, our neighbour, and ourselves; the continued moral recollection of the several relations in which we stand, that there may, so far as possible, be no excess, and no defect, in our dealings and communications with our fellow-men: these are a few, and but a few ingredients of that complicated and important exercise, which moralists have been used to express by the word μελεταω, and which, in its highest meaning, and to its

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utility from house to house. In his learned researches, a careless parish Minister can but offer incense to his own vanity and pride. The former is, at best, a most unprofitable servant. The latter, it must be feared, is a sacrilegious priest, who desecrates with strange fire the altar of our God."—* * * *—*Wesleyan Methodist Magazine.*

REMARKS ON THE SOVEREIGNTY OF GOD, IN REFERENCE TO THE ENJOYMENTS OF BELIEVERS.

(From the Rev. Henry F. Burder's *"Discourses on the Scripture-Character of* God:" *London,* 1822: pp. 152—154.)

There are Christians, and there are Christian Teachers, who entertain some views of the Divine Sovereignty, which appear to have a very discouraging aspect on the spiritual enjoyments of believers. They conceive, that in the administration of the kingdom of grace, God, by a pure act of Sovereignty, frequently withdraws from his people the light of his countenance, and suspends the joys of his salvation, when no cause of that withdrawment, or of that suspension, is to be found on their part. To my mind, these ideas appear to be unworthy of the divine character, and irreconcileable with the tenor both of the promises of divine influence, and of the injunctions to rejoice without ceasing in the Lord. On this point, my views precisely coincide with those of a valued and enlightened friend, whose words I will take the liberty to adopt:* "If we are destitute of Christian comfort and joy, it is, I think, of essential importance, to have the conviction deeply impressed upon our minds, that *the cause is in ourselves,—entirely* in ourselves. It is not God that withdraws from us; but we that withdraw from God. When we *have* withdrawn, indeed, and, by our backsliding, deprived ourselves of the 'joy of the Lord,' and of the 'light of his countenance,' he may make us to feel our folly and our sin, by refraining, for a time, from restoring it. But still, let us remember, that the cause is in us; and that, in every instance in which the effect does not arise from bodily or mental disorder, the cause is, in its nature, criminal. The manner in which some have spoken and written respecting the want of religious comfort, as arising from the *sovereign hiding of God's countenance,* while I am satisfied that it is not, at least in general, their intention, to deny that there is a cause, and that that cause is sin in us, has yet frequently appeared to me too much calculated to produce and to foster an impression of a different kind; to lead us, when in this situation, or when we see others in it, to look upon ourselves, or on our fellow-professors, rather as *tried* in the course of Divine Providence, than as decidedly 'sinning against our own souls;' and thus, in either case, to *pity,* rather than to *condemn.*"—ib.

* Dr. Wardlaw, in his Discourse on the Influence of the Holy Spirit.

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Biography.

SOME ACCOUNT OF MRS. SARAH WESLEY,

(RELICT OF THE REV. CHARLES WESLEY, M. A.)

Who departed this life, December 28th, 1822, aged Ninety-Six.

Mrs. Charles Wesley was the daughter of the late Marmaduke Gwynne, Esq., of Breconshire, South Wales.—From her childhood she evinced a deep sense of religion; and received the Lord's Supper when she was only fourteen years old.

Mr. Gwynne was an upright, pious man, strenuously attached to the Church of England. He was eminently kind to his tenantry, beneficent to the poor, and exemplary in all the relations of life. He retained a Chaplain in his house, who daily read the morning and evening service in it; the church being distant, and only open on Sundays.

When Mr. Howel Harris began his itinerant preaching in South Wales, (which was some years before the Mr. Wesleys visited that part of the country,) Mr. Gwynne was alarmed at reports of an innovation in the church; and imagining that this Howel Harris might hold the tenets ascribed to the Independent Dissenters under Oliver Cromwell's reign, and be an incendiary in Church and State, he, being a Magistrate, determined to put an end to these portentous irregularities. For this purpose he sallied out one day; but said to his Lady on going, "I will hear the man myself before I commit him." Accordingly he made one of the congregation, with the *Riot-Act* in his pocket. The sermon was so truly evangelical, so calculated to arouse the careless, to alarm the wicked, and to encourage the penitent, and the Preacher's manner was so zealous and affectionate, that Mr. Gwynne thought he resembled one of the Apostles. He was so convinced of the purity of his doctrines, and of the benevolence of his motive, that, at the end of the discourse he went up to Howel Harris; shook him by the hand; told him how much he had been misled by slanderous reports; avowed his intention of *committing* him, had they been true; asked his pardon; and, to the amazement of the assembly, entreated him to accompany him back to Garth to supper.

Mrs. Gwynne, his Lady, was a worthy woman, endowed with a superior understanding, and distinguished by her love of the poor, whom she supplied regularly with food, clothing, and medicine; but she had the strong prejudices of birth and fortune.—She was one of six heiresses! each of whom had £30,000 for their portion, and had married into suitable families of high descent and splendour. She was a violent enemy to all Presbyte-

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rians; and when her husband returned, introducing to her HOWEL HARRIS,—a man of the inferior class, (for in Wales there are but two classes of Society,) an innovator in the Church, and a rebel to the King,—when she heard Mr. GWYNNE himself in the presence of his whole family, entreat his forgiveness, acknowledge his error, and pay him as much respect as he would pay to a Bishop, —she thought that her poor dear husband must have lost his senses; and in grief and consternation she quitted the room, nor would return to it till after supper, and till HOWEL HARRIS had departed.

The authority and countenance of Mr. GWYNNE was of much importance to the ministry of this good man; who would have suffered persecution from the higher orders, had he not been so strenuously supported by one of them, who valiantly stood forth in his defence, regardless of public and private censure.—It is worthy to be recorded, that if the same scenes of outrage and barbarity through which the Rev. Messrs. JOHN and CHARLES WESLEY, and many of their Preachers, passed, (scenes promoted by some of the Clergy, and often unchecked by the Magistrates of that day,) did not occur in Breconshire, South Wales, it was, under the divine blessing, solely owing to MARMADUKE GWYNNE.

His young daughter, SARAH, delighted to accompany him to hear HOWEL HARRIS, whom he constantly attended; her mind was open to receive all good; and she was particularly blessed under his sermons. Her pious dispositions exposed her to the raillery of her gay brothers and sisters; and her partiality to this Itinerant Preacher incurred the displeasure of her mother, who passed much of her time in tears at the *infatuation* of her family. Nor was she reconciled to Methodism till she had perused the "Appeals" of Mr. JOHN WESLEY, and heard the character of the two brothers from some of their colleagues at Oxford, which convinced her that their intentions must be good, and, at last, that their usefulness was great. Indeed, till then she would not *hear* HOWEL HARRIS. On the arrival of Mr. JOHN WESLEY in South Wales, Mr. GWYNNE invited him to Garth, where he was most cordially welcomed by Mrs. GWYNNE also. Her remaining prejudices were conquered by his conversation; and he preached in the hall, where the audience was great. There were seldom less than ten or fifteen guests residing in the house; and there were eight sons and daughters, and twenty servants, besides neighbouring tenants, who were admitted to hear him.

It was two years afterwards that Mr. CHARLES WESLEY came there, to whom the whole family seemed immediately united. The servants were deeply affected by his discourses, which he delivered every day while he stayed, either in the hall or the churches. The nurse, GRACE BOWEN, (always a serious person,) became eminently useful, and zealous in the cause. It was on her that the funeral hymn was composed, which begins:

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"Stay, thou triumphant spirit, stay,
And bless me ere thou soar'st away,
Where pain can never come."*

Her character and happy death are fully described in the remaining verses of that hymn, which contains a true portrait of a Christian, and one of the old Methodists.

It was two years after this visit, that Mr. CHARLES WESLEY, with the entire consent of both her parents, espoused their daughter Miss SARAH GWYNNE; who, without reluctance, sacrificed earthly splendour, and the distinctions of wealth, to become the wife of a pious Minister. She had never cause to regret, nor was she ever known to regret, her change of situation and habits of life. In the affection and society, the example and protection, of one of the best of husbands, she deemed herself richly remunerated for the loss of worldly honours; and she ever highly estimated the privilege of being acquainted with eminent Christians in lower states,—those "of whom the world is not worthy."—During the first years of their marriage, she accompanied Mr. CHARLES WESLEY in his travels to the North, where their accommodations usually formed a striking contrast to the luxuries in which she had been bred. She would sometimes speak of them with a smile; always dwelling on the tender attentions of her husband on these occasions, who, she said, "felt for her so much more than she did for herself." In Norwich, a violent mob collected, through which it was deemed adviseable that she should pass with a lady who came with her, rather than with her husband, who was the object of their vengeance, while he braved it. Happily (she said) her insignificance secured her; (she was low in stature;) but her poor friend, (COLONEL GALATIN'S lady,) of majestic height and appearance, being taken for the wife of Mr. WESLEY, was separated from her side, and sorely annoyed by the rabble. But all providentially arrived at their lodgings unhurt. It was pleasing to witness the satisfaction with which she related these *hardships*, as others would term them.

When they hired a house in Bristol, where Mr. CHARLES WESLEY became stationary, they entertained the Preachers; and often she remarked, that "she had never met with persons better behaved, or more agreeable inmates; they were so many eminent proofs how well divine grace could supply the fictitious aid of education and high breeding. They were most humble, obliging, simple-hearted men who lived above the world." JOHN NELSON and JOHN DOWNES were amongst her guests.

She caught the small pox four years after her marriage, in which disease the late COUNTESS OF HUNTINGDON came to attend her; which confirmed a friendship they had formed before, and of which she never spoke without the most lively gratitude. It ended

* See WESLEY'S Funeral Hymns, Hymn xliii., p. 86.

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but with life. During her illness, Mr. CHARLES WESLEY was with his brother in London, who was then supposed to be near death. It was a trying season to both; for he could not, on the first information, leave the chapels and the congregations; and every post, he feared, would bring him intelligence that his beloved wife was no more. She was for twenty-two days in imminent danger. He rode down to visit her twice, at the risk of his own health, and returned to serve the public. His first babe, a lovely son under two years, took the infection from his mother, and was buried before his return home. Some of his affecting *Funeral Hymns*, written on this occasion, describe a father's sufferings, and express his tender gratitude for the spared life of the mother. When Mrs. WESLEY recovered, the alteration of her features was so great, that no one could recognize her; which, she would *sportively* say, "afforded great satisfaction to her dear husband, who was glad to see her look so much older, and better suited to be his companion." There was nearly twenty years' difference in their ages. Never did a female less regret her loss of beauty;—a circumstance indicative of no common mind. She was then twenty-six. But over her interesting, her first-born child, she mourned in deepest sorrow. Four children, after this, she buried; and then raised an earnest prayer to the ALMIGHTY, that she might never live to see the death of another. Three she had after; and when any of them fell sick, she was wonderfully supported by the hope and trust that her prayer had been accepted, and that she never should weep over the grave of another child. She never did.

To Mr. WHITEFIELD she was particularly attached; and he had a strong friendship for her. She stipulated, before marriage, when controversies rose high, that she should be permitted to hear him, and any other pious Gospel-Ministers of that persuasion; and often, in her latter years, did she express pleasure in the belief, that she promoted the continuance of that endearing intercourse which subsisted between that good man and her husband, softened all parties, and was on all occasions a blessed peacemaker.

In the eighty-seventh year of her age, she was required to give her testimony in a law-suit, commenced by a lawyer, on an unjust claim upon her son. Her statement on that occasion was so clear and satisfactory, that, corroborated by other witnesses, it gained the cause; so unimpaired were her faculties at that advanced age. Had the cause been tried in Westminster-Hall, the expenses would have wholly devolved on the lawyer; but hearing that he would have been struck off the Rolls for his conduct, the family preferred arbitration. Some time afterwards he was struck off the Rolls, for similar dealings, and when she heard it, in the most fervent manner, she thanked GOD that she had not been the cause of his ruin. The same spirit of lenity characterized all her actions; she

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had been cheated by a confidential servant to the amount of thirty pounds; her drawers were broken open, and her plate stolen; but her whole anxiety was, lest she should be called upon to prosecute the thief,—who ran away, to the heart-felt satisfaction of her kind, though injured mistress.

Her amiable manners and cheerful spirits endeared her to all with whom she had any intercourse: her hospitality was unbounded, and verged to excess; and her tenderness led her to an extreme of indulgence in the education of her children; yet, on the most trying occasion to maternal sensibility, she manifested the Christian, for no murmur escaped her lips.

St. Paul's advice, "Wives, honour your husbands," was never better observed by any wife. She was so jealous of the honour of her beloved husband, so sensible of any thing which she conceived a slight, or omission of due respect, that her displeasure was marked towards any person whom she thought to have failed in this point: and often would Mr. Charles Wesley, whose humility was a striking virtue in his character, gently expostulate with her by saying, "Enviest thou for my sake," and condemn what he called, "her excessive partiality."

Her reading had been confined to religious books: she relished no other. History, she said, was only a narration of the wickedness of man, without any reference by the writers to the remedy provided. Controversial works she detested; yet in theology she was well versed; and could enumerate the errors of various sects with admirable sagacity. Love for the poor, and pity for the wicked, were prominent features in her character; indeed, such was her tenderness to the fallen, that many rigid moralists supposed she leaned to Antinomianism. Yet nothing could be further from her principles; as her words, and her whole blameless life, attested. When she heard of a crime, and the relators of it expressed their abhorrence and indignation, her usual remark was, that the heart of every human being would be capable of the same, if divine grace did not prevent. If any reminded her of her pious youth, and the sacrifices she had made in that period of life, instantly she checked them, by observing, "My only plea is, 'God be merciful to me a sinner!'" She was indeed of a humble mind, and of a timid nature. The fear of God, reverence for his word, and delight in his sanctuary, were the prominent characteristics of her religion. Her's was "the trembling hope;" but it was founded on the Rock. Her sense of original depravity was so deep, that it led her (whenever she spoke of herself) to use words of self-abasement which astonished the pharisee and the unconverted.

She always had a sort of fear of death; but no symptoms of this fear appeared in her last illness. Her nights were painfully restless, though she had no disease. She seemed (she said) to be harassed by the enemy; and her prayers were affectingly fer-

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vent to our SAVIOUR to be delivered from him. Yet she would complain that she could not pray; and urged all the pious who visited her, to besiege the throne of grace in her behalf. She would repeat the Litany in a manner so impressive and collected, as astonished her attendants; and at that passage, "By thy precious death and passion, Good LORD, deliver us," no one could behold her feeble hands clasped, and her eyes uplifted, without emotion. The last night she continued for an hour to exclaim, "Open the gates! Open the gates!"—as in a struggle of soul; and then falling into a slumber, a composure so visible appeared on her countenance, for some hours, and she awoke so smiling and refreshed by it, that her servant had almost a hope she might recover. She asked her if she had found JESUS precious to her. "O yes!" was the reply. And you are happy? She answered, "Yes!" She continued, with this serenity of countenance, chiefly silent, till the afternoon; gently breathing, till, without a struggle or a groan, her blessed spirit was taken into the regions of eternal rest; where, through the merits of that REDEEMER in whom she ever trusted, she is now rejoicing in his love.

Scripture Illustrated.

ON THE DESTRUCTION OF SODOM AND GOMORRAH.

[*Extracted from* DR. HENDERSON'S *Iceland.*]

FEW, perhaps, would suppose, that any traces of Lava are to be found in the Bible; yet, among the numerous interesting phenomena of nature described in the most ancient documents of that invaluable book, we not only meet with this substance, but, if I mistake not, volcanic mountains, and hot springs, such as exist in great abundance in Iceland. The prophet Nahum declares, in his sublime description of the majesty of God, that "the mountains quake at him, and the hills *melt*, and the earth is *burned* at his presence: his fury is poured out *like fire*, and the rocks are thrown down by him," Chap. i. 5, 6. And Jeremiah evidently takes his image from a volcano, when he saith, "Behold, I am against thee, O *destroying mountain*, saith the Lord, which *destroyest* all the earth, and I will stretch out my hand upon thee, and roll thee down from the rocks, and will make thee a burnt *mountain*. And they shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be *desolate* for ever, saith the Lord," Chap. li. 25, 26. The passage which contains the most unequivocal reference to an eruption of lava, is that in which Eliphaz insidiously reminds Job of the catastrophe which unexpectedly seized the abandoned inhabitants of the cities of the plain:

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"Hast thou observed the ancient tract,
That was trodden by wicked mortals?
Who were arrested of a sudden,
Whose foundation is a *molten flood*;
Who said to God: Depart from us,
What can Shaddai do to us?
Though he had filled their houses with wealth,
(Far from me be the counsel of the wicked!)
The righteous beheld and rejoiced,
The innocent laughed them to scorn;
Surely their substance was carried away,
And their riches devoured by fire." Chap. xxii. 15—20.

It is, indeed, commonly believed that the destruction of Sodom and Gomorrah was effected by a shower of fire and brimstone miraculously produced in the regions of the air, and Gen. xix. 24, has been adduced in support of the opinion. But the words, "The Lord rained brimstone and fire from the Lord out of heaven," are susceptible of a very different interpretation. It is well known that, in Scripture, every operation of nature is directly ascribed to God. All her diversified instruments are his servants, and what is performed by them is said to be done by himself.

"The winds are his messengers;
His servants, flames of fire."

Earthquakes, storms, inundations, drought, famine, pestilence, and war, are uniformly represented as coming from the Ruler of the universe. When, therefore, the combustible matter in question is declared to proceed from Jehovah, we are, in like manner, to understand the historian as referring the awful catastrophe immediately to God as the avenger of iniquity; though, in bringing it about, he might, as in other instances, have availed himself of natural causes. From the geologic notices contained in the Bible, relative to the neighbourhood of the devoted cities, it would appear, that it abounded with inflammable substances, and, as will presently be shewn, was most probably at some earlier period subjected to volcanic revolutions. Nothing farther, then, was necessary, than to set on fire the bitumen, sulphur, &c. that were in the bowels of the earth, which, ravaging with violent fury, an earthquake ensued, and vent being given to the subterraneous elements, a torrent of melted matter was poured forth, that, descending into the plain, carried destruction to its inhabitants, cities, villages, fields, and whatever came in its way. The quantities of sulphur, pumice, and ashes, poured by the volcano to an immense height in the air, and falling from that elevation, might, with strict propriety, be said to have been "rained from heaven." In allusion to this catastrophe, God is said to rain on the wicked, hot ashes, fire, and brimstone, Psalm xi. 6. Mr. Holm, in his account of the eruption of the Skaptà volcano, says; "The *whole atmosphere* was filled with sand, dust, and *brimstone*, so thick as to occasion a continual darkness. The pumice which

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fell on the villages, being *red hot*, did considerable damage.—Along with the pumice stones, there fell a great quantity of a dirty substance like *pitch*, rolled up sometimes in the form of small balls, and sometimes like rings or garlands. The falling of these *hot substances* was attended with great mischief, as they totally destroyed all manner of vegetation that they came near."

That, besides the fiery sulphureous shower described by Moses, an inundation of lava overtook those cities, is stated in the most express terms, in the passage quoted from Job. Their inhabitants were *arrested* by its torrents. It surrounded their habitations, and cut off all way of escape, *carried before it* their substance, *devoured* their riches with its raging *flames*, and so completely laid waste the spot where they dwelt, that nothing now remained but a *stream of melted matter*. The same fact is obviously implied in the description of circumstances connected with Lot's escape. Why was he prohibited from lingering in any part of the low land, if not because he would there be exposed to the lava? And what reason can be assigned for his obtaining leave to stop in Zoar; but its lying at some distance from the spot where the lava began to act, as likewise on an elevation whence he could survey the approaching ruin, and retire before the stream reached that place? We accordingly find, that however keen he was on staying there at first, he quitted it before night, for a still more elevated and a safer retreat. "And Lot went up out of Zoar, and dwelt in the mountain, for he feared to dwell in Zoar," verse 30. How natural is the incrustation of his wife on the same hypothesis? Remaining in a lower part of the valley, and looking with a wishful eye towards Sodom, she was surrounded, ere she was aware, by the lava, which, rising and swelling, at length reached her where she stood; so that being, as it were, embalmed by the balso-bituminous mass, she became a conspicuous beacon and admonitory example to future generations. The power of this asphaltic substance in preserving from corruption, is evident, from its being employed by the Egyptians for embalming their mummies. Diod. Sic. Bib. Hist. lib. xix. c. 109. She is said to have been converted into a pillar of *salt*, on account of the quantity of that substance which appeared in the crust, and its abundance in those regions is notorious, both from sacred and profane history: so much so, that the lake which now fills the caverns made by the earthquake, has, among other names, that of the "Salt Sea."—*London Meth. Mag.*

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The Attributes of God Displayed.

OF THE FORMATION OF MOUNTAINS AFTER THE FLOOD.

"But how were the mountains formed after the flood had dissolved the terraqueous globe?" Probably thus. The smaller hills might easily be aggregated by the mere force of the water. But the mountains being of a denser substance, seem to have been elevated from beneath, in a convex form, by the violent force of subterraneous wind, water and fire, heaving them up, and scattering them abroad in so many protuberances. And if this was done before the substance of the stones became fixed and indurated, then it is no wonder that the external wind likewise should leave so manifest tokens of its vehement impetuosity, in the extent and outward figure of them. This gives an easy, natural account, for the innumerable fissures, chasms, and disruptions, whereby so many mountains are, as it were, sawn asunder, either across or lengthways. And hence many such apertures in the mountains, are filled with slimy matter which was afterwards indurated. In some of the mountains of Norway, this projects in a range, about an ell in breadth, betwixt the other stony strata through the whole length or bulk of the mountain, and from the variety of its colours, makes a very pleasing appearance. Of these veins, some consist of marble or alabaster, some of agate, white. red, or blue stone, which, especially towards the sea, where the rocks are bare, form many curious variegations. Hence likewise there remain on the surface many detached blocks and fragments, scattered not only in the valleys and creeks, but on the tops of the highest mountains. Many of these are of the bulk of a common house, and consequently too ponderous, to have been raised to such an immense height, by the hands or art of men.

But the largest mountains it has been conjectured, have been formed in the following manner. The sea-waters doubtless remained some time on the earth: and during that time the surface of the earth was the bottom of the sea, where every thing passed in the same manner as passes at the present bottom of the sea, Now the sea has always had a flux and reflux, and that most violent under the equator, where likewise the earth's motion causes a greater centrifugal force than any where else. Suppose then the earth was at first quite round, yet its diurnal motion, with the flux and reflux of the sea, would have raised by degrees the parts near the equator by amassing there shells, mud and earth. And as this is performed daily, the water would carry at each time a small quantity of matter, which afterwards sinks to the bottom, and forms those parallel strata, which are every where found.

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Thus in fact, on many shores the flux brings a great number of things along with it, and leaves them there. So that while it insensibly covers some lands, it abandons others, after adding thereto shells, earth and sand which, gradually accumulating, make a part of the continent.

On a coast against which the sea beats violently, it carries a little soil away at each tide. Yea, even where it is bordered with rocks, it wears them away by little and little. These particles the waters carry to a certain distance, where they sink in the form of a sediment, and form the first stratum, which will soon be covered by another, and so with more and more. Hence in time a mountain will be formed in the bottom of the sea, entirely like what we see on the land.

Such eminences lying in the same direction with the waves that produced them, form by degrees a chain of mountains. "But how come mountains, whose top is composed of rock, to have only earth or sand for their base, which may be often seen in the neighbouring plains, to a considerable distance?" We answer, the water first transported the sand that formed the first layer at the bottom of the sea. Afterward the more firm and weighty substances were attacked, and brought by the waters in an impalpable powder. And this powder of stone formed the rocks which cover these eminences.

These causes act with more force under the equator, as the winds are there more uniform, and the tides more violent: and accordingly the greatest chain of mountains is near the equator. Those of Africa and Peru are the highest we know, which after traversing whole continents, stretch to very considerable distances, under the waters of the ocean. The mountains of the north are not equal to these. Moreover the number of isles in the northern seas is inconsiderable, while there is a vast quantity under the torrid zone: and an island is no more than the top of a mountain.

It is then doubtless the general flux and reflux of the sea, which has produced the greatest mountains. But others we may ascribe to currents, winds, and other irregular agitation of the sea, which must, by their various combinations, infinitely vary the direction of the tides. They are the smallest of all which owe their rise to earthquakes, or to accidental causes.

But how shall we account for the formation of the Iron Mountain, near Taberg, in Sweden? It is situated in a mountainous part of the country, covered with sand, near forty leagues from the sea. It is an entire mass of rich iron ore, the perpendicular height whereof is above four hundred feet, and its circumference three English miles. Opposite to it is a valley, through which flows a small river. No ore is found beyond the foot of it, nor on the neighbouring plain, so that it appears as if the mountain had been artificially laid on the sand. For it has no roots like

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other mountains, nor does its substance penetrate the ground. It has all over, many perpendicular and horizontal fissures, filled with pure sand: in the inner parts whereof bones of stags and other animals are found.

No hypothesis hitherto advanced to account for the formation of mountains, will at all account for this. The bones found therein shew it was owing to some ruinous cause. But what that cause was, must in all probability ever remain a secret.

No less unaccountable are some of the mountains in Iceland, termed by the natives, Jokeler. From the tops of these continually flow large streams of a thick, sooty, stinking water. These occasion lakes which increase in bulk, and again diminish, and change their appearance almost every day. Hence paths are seen in the sand made by travellers that passed the day before. When followed, they lead to a large pond or lake, which obliges them to go two or three miles round, and then they come to the very path opposite to that which they were obliged to leave. But in a few days the lake is, as it were, vanished, and the uninterrupted path appears again.—*Wesley's Natural Philosophy.*

Miscellaneous.

DANGERS OF THE MINISTRY.

From Dr. Macgill's "Letters to a young Clergyman."

Unreasonable ideas of the rank connected with our office, of the respect which is due to us, of the superiority of our knowledge, of the nature of our independence, privileges, rights, and personal influence, rise before our mind. These combine with the impetuosity and inexperience of youth, and are increased by those attentions and marks of respect, which the kind and the friendly pay to their minister, when he first takes up amongst them his residence. Such circumstances render this a critical period in the life of a clergyman; and on the conduct which he now pursues, depends much of his future usefulness. If he maintains the lowliness becoming his character, and the modesty suited to his circumstances—if deeply conscious of the importance of his trust, and the difficulty and extent of his duties, he earnestly and diligently seeks the direction of God, gives himself wholly to his ministry, and endeavours to fulfil its duties to the utmost of his power—if he contemplates his people with affection, enters into their joys and sorrows, and earnestly desires their spiritual good—if he places to their right motive the attentions which are paid him, considers them with gratitude, and feels them as additional reasons for diligence and exertion in the accomplishment of

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the great objects committed to his trust—then may we form of him the fairest hopes of usefulness and honour, and expect to see him an able and a faithful minister of the New-Testament. But what must be our expectations, if, instead of such views and feelings, ideas of superiority are cherished, and the pride of knowledge and office is indulged—if his thoughts are allowed to dwell continually on the rights, and privileges, and influence, and mere external circumstances of his situation; while the feelings and the character, the duties and the labours, proper to him as a minister, and for the sake of which alone he has received those privileges, are only occasionally considered, and then with little seriousness and affection? What must be our expectations, if such a temper of mind be allowed to increase: such supercilious and haughty notions allowed to predominate in his character—if they shall be permitted to appear in his manners, his conversations, his public and private conduct? Alas! what can we expect but a useless and despised ministry; a life marked with negligence, or with arrogance and rashness!

If you attend to the manners of such an individual even in the ordinary intercouse of human life, you will find them the most improper and offensive. Continually occupied about himself, and imagining that what concerns such a one as he, must always be important and interesting, he is ever talking of his own little matters, and informing us what he has done, and what he means to do. He thinks it necessary to lead the conversation of every company; or, should this not be permitted to him, he feels and looks as if he had been treated with disrespect. The superiority of his knowledge he conceives, entitles him to dictate on every subject, and to pronounce with decision on every question. He is impatient of contradiction, loud and hot in argument and debate. Or, perhaps, he conceives it to be more dignified to wrap himself in a cold and sullen reserve, and to assume the appearance of superiority to the opinions and conversation of the company around him. Wise and highly educated man! he cannot stoop to the trifling topics of ordinary persons: nor, with such a mind can he receive pleasure from conversation upon the common objects of human life. Or, perhaps, he is seized with an unusual desire to please; he is easy and familiar, nay, condescends to be facetious and entertaining; but, even in his condescension, he seeks to convince you of his superiority; and, in his freest hours of cheerfulness, he endeavours to impress on you the idea of his importance.—His manners in the society of men of superior condition, may be differently modified, but display the same unbecoming spirit, and produce effects equally foolish and disgusting. If he possesses some pliancy of temper, and is mean enough to plume himself on receiving the notice of the great, he will subdue for a time the haughtiness of his carriage, and submit to fawn and to flatter, that he may acquire a portion of the distinction

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which is attached to the favour of the wealthy. But his pride is smothered for a time, only that it may afterwards with greater violence burst forth. He recompenses himself for his temporary submission, by additional superciliousness to inferiors, and his insolence is generally in proportion to the lowness to which he had stooped. If, however, his pride should not appear in the meanness of the sycophant, you will see it under other forms almost equally displeasing. Filled with high ideas of what is due to him, ambitious to support what he conceives the dignity of his character, and to mark his independence, you see him now assume a disgusting familiarity, affecting an ease which he does not feel, with a disquieted mind obliging himself to talk and to bustle, and by forwardness and presumption maintaining the rank which he deems to belong to him. Or, jealous of his dignity, he contemplates all around him with suspicion, misinterprets every trifle, imagines neglects, and perceives insults, in every look and every tone. Retired within himself, he repels every attempt at easy intercourse, and will not permit himself to accept of attention or to make a return of civilities. The same wretched disposition appears throughout all his demeanour, and on every occasion. Now you will see him walking with starchness and formality, expecting the tribute of respect; sometimes, receiving the attentions paid him with negligence; at other times, with the nauseous affectation of complacency. Or, perhaps, you see him swaggering with the affected carelessness of a man of fashion; or, it may be, moving with the slow gait of one abstracted from the world, and devoted to deep research and serious meditation.

From Griscom's "Year in Europe."

PARIS.

Very few Englishmen, and still fewer Americans, will be induced to consider Paris, *on the whole*, as an elegant city. The gardens and public squares, the palaces and private hotels of the nobility and of some wealthy citizens, are in a style of magnificence unequalled, as I believe, by any town or city in Great-Britain: and in the United States we have certainly nothing that bears any comparison with them—The Boulevards, also, combine the advantages of a wide and beautiful promenade with a display of superb mansions, public fountains, tea gardens, shops, &c. They consist of a very wide street, which extends in an irregular circle, nearly around the whole city, forming a circumference of almost seven miles. Two rows of majestic elms grow upon each side, whose branches almost interlace each other, forming a natural arcade on each side of the centre. The space between them is gravelled, for the benefit of foot passengers. This extended and remarkable promenade, was once the boundary of

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the city, and at that time was covered with turf, and much resorted to for playing at bowls; hence the name of Boulevard—an abbreviation of "*boules sur le vert.*" This is, in all probability, the most commodious, and most frequented public walk in Europe. Here all classes have the liberty of amusing themselves, and it is here that the gayety of Paris is witnessed in its most variegated forms. In the afternoon and evening, these walks are lined with a double or treble row of chairs, which can be hired by the passengers for a sous each—a rate so cheap, that the fashionable lounger can sometimes afford to appropriate five of them to his indulgence, one for his body, and one for each of his four limbs, while the motley group which surrounds him, contributes not a little to his entertainments. In this multifarious assemblage, are ballad singers; dancers, both children and dogs; conjurors; puppet shows; merry Andrews, and fortune tellers; men with castles inhabited by white mice, which play a thousand antics in its different apartments; fortresses guarded by a regiment of Canary birds, which perform their evolutions with great precision; caricaturists or grimaciers, who change their faces into a rapid succession of odd and singularly grotesque forms, which no risible muscle can well withstand; these and many other contrivances, are performed with unwearied exertions to please, and by persons thankful for the voluntary sous which may be thrown them. Intermingled with these tricks, is a display of fruit women and flower girls, musicians, hydrostatic experiments, and other allurements which convert the Boulevards of Paris into a place of daily amusement, highly characteristic of the people of this metropolis and nation.

But abstracting these public places and buildings, Paris has no external attractions to recommend it. The houses are very high, and of a clumsy and antiquated style of architecture. The streets are narrow, dark and dirty; and without side walks for foot passengers. They are excessively crowded by wheel carriages, and pedestrians of all descriptions; especially women and children. The safest place to walk is generally in the middle of the street; but it requires no little care and dexterity, to avoid the contact of wheels; or, at best, the mud and dirt that fly from them. The axletrees of the carts, too, project outwards to an enormous and needless length, and increase the danger. The shops are not, in common, so elegantly dressed out as in London; yet those in the Palais Royal and a few other places, are as sumptuous and attractive as the most splendid fabrics, artfully and tastefully arranged, can possibly render them.

There is a curious jumbling together, too, of odd circumstances in France. The same associations do not seem to prevail here, that we find on the other side of the channel, or of the Atlantic. A whole family will live in splendour in the fourth story of a house. A number of gentlemen's houses open into one and the same front court, which communicates with the street by a mas-

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sive gate. The stables are often found under the same roof with the owner and his family; so that while the Minister or Peer is entertaining his guests in a superbly furnished saloon in the second story, his horses are enjoying their repast in the apartments immediately below.

INTRODUCTION OF METHODISM INTO THE UNITED STATES.

(Concluded from page 431.)

In the preceding numbers we have noticed the establishment of the Society and the building of the Chapel in the city of New-York. From this time the work of God gradually progressed, and the Society obtained a greater consistency and permanency of existence. From the letters of the Missionaries to Mr. Wesley, it appears that the people of this country received the Gospel with great *readiness of mind.*

We have no means of ascertaining, with any degree of accuracy, the real state of experimental and practical godliness in the Provinces at that time; but from the information we have been able to collect, we have reason to believe that generally, particularly in the middle and southern sections of the country, it was at a low ebb. Some time previous to the arrival of the Missionaries, the celebrated George Whitefield had passed through the country, visiting most of the cities and villages bordering on the Atlantic; and preaching with his usual zeal and energy, he had been instrumental in kindling the flame of divine love in many hearts; but not being succeeded with men like-minded with himself, the renovating effects of his ministry gradually disappeared in most places, though in some the fruits of his preaching remain, even to this day.

But whatever might have been the state of pure and undefiled religion, it was generally professed by the inhabitants, and in most places, especially in the large towns and cities, its ordinances were statedly attended. The unhallowing leaven of infidelity, it is true, had begun to diffuse its demoralizing influence among some classes of the citizens, and, as far as it was felt, produced a chilling indifference to the truths of divine revelation. Add to this that in place of the distinguishing doctrines of Christ, Justification by faith in the atonement of Christ, the witness of the Spirit, and its inseparable concomitants, love, peace, joy, &c. and a holy life, was substituted very generally, a mere form of godliness, productive of no moral effects upon the heart and life.

This appears to have been, as far as we have been able to perceive, the state of things on the arrival of Messrs. Boardman and Pilmoor. It seems proper to remark here, that about the same time Mr. Embury commenced preaching in New-York, Mr. Strawbridge, also a Local Preacher from Ireland, settled in Fre-

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derick county, Maryland, where he begun to preach the doctrines of Christ as held by Mr. Wesley; and such was the favourable reception of the word, that Mr. Strawbridge soon collected a Society, and thus prepared the way for the introduction of Methodism in that part of the country.

The following letter from Mr. Pilmoor to Mr. Wesley will shew the cordial manner in which the Missionaries were received, and the flattering prospects of doing good which appeared among the people :—

"Philadelphia, Oct. 31, 1769.

"Rev. Sir,

"By the blessing of God we are safely arrived here, after a tedious passage of nine weeks. We were not a little surprized to find Capt. Webb in town, a Society of about one hundred members, who desire to be in close connexion with you. 'This is the Lord's doing, and it is marvellous in our eyes.'

"I have preached several times, and the people flock to hear in multitudes. Sunday evening I went out upon the common. I had the stage appointed for the horse race for my pulpit, and I think between four and five thousand hearers, who heard with attention still as night. Blessed be God for field preaching. When I began to talk of preaching at five o'clock in the morning, the people thought it would not answer in America: however, I resolved to try, and I had a very good congregation.

"Here seems to be a great and effectual door opening in this country, and I hope many souls will be gathered in. The people in general like to hear the word, and seem to have ideas of salvation by grace."

After continuing a short time in Philadelphia, Mr. Pilmoor made an excursion to Maryland, where he found Mr. Strawbridge, and preached with some success. He likewise visited some parts of Virginia and North-Carolina; and witnessing the happy effects of his labours in the awakening of sinners, he formed some societies. In all places which he visited, he found people eager to hear the word, and kind to those who came to preach it. From hence he returned to Philadelphia, and soon came to New-York, while Mr. Boardman went to Philadelphia; thus commencing, in the early stage of their labours, a regular change from place to place. The Society in New-York, under the labours of Mr. Embury and Capt. Webb, was in a flourishing state on the arrival of Mr. Boardman, whose godly simplicity and evangelical preaching were made a peculiar blessing to many. In this prosperous state of the Society, Mr. Pilmoor entered upon his charge over them. As he thought it most prudent to make a fair trial before he transmitted his account of the state of things to Mr. Wesley, he deferred writing until April 24, 1770, on which day he wrote the following letter :—

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"Our house contains about seventeen hundred hearers. About a third part of those who attend get in; the rest are glad to hear without. There appears such a willingness in the Americans to hear the word, as I never saw before. They have no preaching in some parts of the back settlements. I doubt not but an effectual door will be opened among them! O! May the Most High now give His Son the Heathen for His inheritance. The number of the blacks that attend the preaching affects me much."

From these representations of the state and disposition of the people in America, Mr. Wesley was induced to concert measures to send them over more labourers. Accordingly the next year, 1771, Mr. Francis Asbury and Mr. Richard Wright, who volunteered their services, were dismissed under the blessing of God for the help of their brethren in America. They set sail from Bristol, Sept. 2, 1771, and landed in Philadelphia the 24th of Oct. following. They were received with great cordiality, "the people hardly knowing," says Mr. Asbury, "how to shew their love sufficiently, bidding us welcome with fervent affection, and receiving us as the angels of God."

According to a notice in Mr. Asbury's Journal, Vol. iii. p. 109, it appears that when he arrived in this country, he found three hundred Methodists in New-York, two hundred and fifty in Philadelphia, and a few in New-Jersey, probably in all about six hundred. Those in Maryland do not appear to be included in this number. On the arrival of Mr. Asbury, he very properly judged that they could not expect a general spread of the work of God, unless they extended themselves into the country towns and villages. He accordingly led the way, by which the prospects of usefulness opened before them in every direction.

Such was the commencement of that work of God which has since extended over this vast continent, and which now numbers 1226 travelling preachers, and 312540 members. Feeble in its beginnings, it gradually rose under the fostering hand of God, until it has become "like a grain of mustard-seed; which a man took, and sowed in his field; which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

AMERICAN COLONIZATION SOCIETY.

THIS Society is more and more attracting public attention. Agents are employed to travel through the country with a view to rouse the public mind to the interests of an institution, which, as far as we can judge, ought to enlist the sympathies, the benevolence, and the prayers of every well-wisher to the civilization, and the christianization of the depressed descendants of Africa.

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In a former number of the Magazine, we published a communication from an agent of the Society in the South, who, in a more recent letter, informs us that he has succeeded in forming two auxiliary societies in Wilmington, state of Delaware. While in that borough the following appeal to the citizens appeared in the American Watchman, a paper printed in that place, which we take the liberty of presenting to our readers:—

A VOICE FROM AFRICA.

We consider it out of the question for any person of liberal views and benevolent feelings, not to wish a universal expansion of the means of human happiness. And we are much deceived, if there is not at this time a powerful feeling of commiseration for the African race in the United States, extending itself from Maine to Georgia.

The condition of the *free* part of that people, (and there are 238,000 of them, in the different states and territories of this nation,) is universally admitted to be, if not *wretched*, yet certainly *very uncomfortable*, and altogether unfriendly to a developement of those intellectual and moral powers, without which man is but little better than the brute creation. It is true they do not labour under all the disabilities of the slave; and it is equally true, they do not enjoy all the immunities of the free white man; and never can in this country.

Many of them, (perhaps all,) are deeply sensible of their degraded state; and not a few have, within the last few years, turned an imploring look to the free white population of this country, *beseeching* them to grant the means of transportation to themselves and families, to the asylum prepared for them in the land of their ancestors, by the American Colonization Society.—*Shall they plead in vain?* Now that the territory is purchased, and the land awaits their cultivation, "and all things are ready," and all circumstances bid them welcome; will not the friends of humanity in the United States of America, hear and grant their prayer? May the Father of Mercies take from every eye the film of prejudice, and soften every heart into kindness and charity.

We fear that many withhold what their hearts and best feelings prompt them to give, under the erroneous impression, that the Colonization Society does not embrace a scheme of general benevolence, but is partial in its objects and equally so in its operations. We have *honestly* in our first number stated what the society would do, if its means were equal to its wishes. We will now, by way of banishing all suspicion and doubt upon this point, reiterate a part of the statements (referred to above,) in the language of an *official document*, which we have seen, which we hope will receive that implicit credence which its high authority claims. It is in the form of an address delivered at an anniversary meeting of the society. Speaking of the institution it re-

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marks—"If its prosperity shall equal our wishes, it will be alike propitious to every interest of our domestic economy: and shall it lead, as we may fairly hope it will, to the slow, but gradual abolition of slavery, it will wipe from our political institutions the only BLOT which stains them; and in the palliation of which we shall not be at liberty to plead the excuse of moral necessity, until we shall have exerted all the means which we possess for its extinction." Comment on this language, so plain and unequivocal, is needless.

But an objection is heard in this language—"We cannot accomplish all this, and therefore efforts are useless."

If the principle of this objection had obtained universally in our world, *wretched* and *miserable* indeed would its aspect be now. Those asylums for the sons of want and daughters of sorrow, which now greet the eye of benevolence in every section of our wide spread country, would never have been erected; and the miserable victims of poverty and disease, now protected and sheltered by them, would have been left to wander in innumerable multitudes, looking with the keen eye of despair to the grave as their only *refuge*. We venture to say, if this principle had obtained throughout the world, hundreds and *thousands* who have been reclaimed from the haunts of vice and infamy in Europe and America, and trained up to usefulness and happiness, would have been lost to society and virtue *for ever*.

All acknowledge the degraded condition of the children of Africa in America and elsewhere: and many feel under a *sacred* obligation, imposed by justice, humanity, and *religion*, to do for them all they can. And in doing this, they do nobly—"angels can do no more." Doing this, they put their "shoulder to the wheel;" and *He* who is greater than Hercules, stands ready, moved by the infinite benevolence of His nature, to crown their efforts with ample success.

Let not the Skeptic say "these are Utopian schemes; these are all visionary calculations, and never can be realized." The history of the world, of our part of it *especially*, demonstrates the practicability of carrying into full effect all the benevolent plans of this institution.

Had it been told two hundred and fifty years ago in England, that the wilds of America would be populated by millions of free, enlightened and virtuous men, rejoicing in the lights of science, and triumphing in the hopes of a religion as pure as its Divine Author—exhibiting to the nations of Europe, the majestic spectacle of a mighty people, making their own laws, governing themselves; and spreading with unexampled rapidity over a large territory, for ages before, the land of darkness, the abode of relentless superstition and savage barbarity—what would the author of such a prophecy *not* have been called? and shall we who are thus distinguished, free, and untrammelled, be so vain as to be-

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lieve that *all* the divine benevolence was reserved for *us* and *our children?* Shall we not rather look to the opening providences of the Great Moral Governor of the universe, and hail with emotions of delight and gratitude, the *strong indications* of his good will to that people, whose wretchedness and poverty draws the tear of sympathy from human benevolence, and the sigh of commiseration from poor imperfect man?

When it shall be demonstrated that the ways of Jehovah "are not equal"—that his mercy is exhausted, and his power impaired: then, and *not till then*, will we despair and say to bleeding AFRICA! "cease thy pleadings, for the iron fetters which have for ages pierced thy soul, are never to be taken off. Thy mountains high, and thy vallies deep, are never to hear nor echo the heavenly salutation—'peace be to the children of this continent.'" But the arm of Jehovah is *not* shortened that it cannot save; his ear is *not* heavy that it cannot hear; therefore do we hope and believe that the already stretched out arm of Ethiopia, will be upheld by the contributions of the pious, the humane and charitable part of the community. And not many years will elapse before their benevolence will display itself on the shores of Africa—to the complete discomfiture of *all* these *cold-hearted* predictions, "that the objects of the Colonization Society can never be realized."

A FRIEND TO AFRICA.

SANDY-HILL.

THE village of Sandy-Hill, (N. Y.) is of recent origin, and the site on which it stands was formerly the scene of Indian barbarities. From Mr. H. a very respectable inhabitant, I learned the following singular piece of history. Old Mr. Schoonhoven, recently living in this vicinity, and probably still surviving, although at the great age of more than fourscore, informed Mr. H. that during the last French war, he and six or seven Americans, coming through the wilderness from Fort William Henry, at the head of Lake George, to Sandy Hill, had the misfortune to be taken prisoners by a party of savages. They were conducted to the spot which is now the central green of Sandy-Hill, and ordered to sit down in a row upon a log. Mr. Schoonhoven pointed out the place where the log lay: it was nearly in front of the house where we dined. The Indians then began very deliberately, to tomahawk their victims, commencing at one end of the log, and splitting the skulls of their prisoners in regular succession: while the survivors, compelled to sit still and witness the awful fate of their companions, awaited their own in unutterable horror. Mr. Schoonhoven was the last but one upon the log, opposite to where the massacre commenced; the work of death had already proceeded to him, and the lifted tomahawk was ready to descend, when a chief gave a signal to

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stop the butchery. Then approaching Mr. Schoonhoven, he mildly said, "Do you remember that, at such a time, when your young men were dancing, poor Indians came, and wanted to dance too; your young men said, 'No! Indians shall not dance with us;' but you (for it seems this chief had recognized his features only in the critical moment) said, 'Indians shall dance;' now I will show you that Indians can remember kindness." This chance recollection (*providential* we had better call it,) saved the life of Mr. Schoonhoven and of the other survivor. Strange mixture of generosity and cruelty; for a trifling affront, they cherished and glutted vengeance, fell as that of infernals, without measure of retribution or discrimination of objects; for a favour equally trifling, they manifested magnanimity exceeding all correspondence to the benefit, and capable of arresting the stroke of death, even when falling with the rapidity of lightning.—*Silliman's Tour.*

ABORIGINES.

THE native nations of this continent, it is true, were ferocious and cruel; and in this character I have more than once, in the progress of these remarks had occasion to stigmatize them. Yet it is an interesting, and at the same time, a melancholy occupation to remember, that scarcely two centuries have elapsed since this continent was occupied by its aboriginal inhabitants—heroic, lofty, free as the winds, and ignorant of any foreign masters. Now the sword, and that still greater destroyer, which all their courage cannot resist, have almost extirminated these once powerful tribes. Their lands, it is true, have been, in many instances, *sold* to the whites; sold! for what consideration! acres for beads and penknives—provinces for blankets—and empires for powder, ball, and rum. Have they retired before the wave of European population? and do they now exist in remoter and more happy regions, where trader never came, nor white man trode? No, those who once occupied the countries which the whites now inhabit are annihilated; the blast of death has withered their heroic thousands; as nations they have sunk for ever into the grave, and their dust is mingled with the fields which we cultivate.

"In our older settlements, especially in the Atlantic cities, they are now almost as rarely seen as a white man in Tombuctoo; and the few who remain are miserable, blighted remnants of their ancestors, paralyzed and consumed by strong drink, squalled in poverty and filth, and sunk by oppression and contempt. Are there any tribes that retain their former elevation? A few of them remain in the forests of the west and of the north, and some of them find their way to the cities of Canada. In the streets of Montreal we saw numbers of these people, who had come down

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from the north-west; and their appearance (although even *they* cannot refrain from intoxication) is such, that one who had never seen any but the miserable beings who stagger about our Atlantic towns, would hardly conceive that they belong to the same race. Most of them (females as well as males) are dressed in blue cloth pantaloons, with a blue robe or blanket thrown gracefully over the shoulders, and belted with a scarlet or party-coloured girdle around the waist. They wear hats with lace and feathers, and have a superior port, as if still conscious of some elevation of character. But these ill-fated nations will become extinct, notwithstanding the efforts of benevolent individuals, especially as manifested by the establishments formed in the south-western parts of the United States, to Christianize and civilize them; and a heavy reckoning rests on the heads of the civilized communities in America, for their cruel treatment of the American aborigines."—*Ibid.*

MINISTERIAL VISITATION.

In a distant town in New-England, a respectable and hopefully pious lady called on her minister. She took occasion to complain that he seldom visited her family, and that others made the same complaint. In short, she told him, she thought he *might and ought* to visit his people more. The good man made a short, meek reply, and begged her prayers that he might be more diligent and faithful.

The conversation then shifted; and the afternoon was spent pleasantly and profitably. The minister however related the following anecdote. A wealthy farmer in one of the middle states contracted with a poor labourer whom he had often hired, to do several day's work for him in a field equally distant from the poor man's house and his own, and considerably distant from each. The laborer was to commence his work at the rising of the sun, and expected of course that his meals would be sent to him according to custom.

Towards the close of the day, the farmer visited his field, and found his labourer sitting and musing under a tree.—He hastily reproved him for his idleness, and complained that he had not done half so much as he expected. The labourer informed him, that he had worked till very late in the morning, but no breakfast was sent. Being very faint, he went to a neighbour, and *borrowed* money, to procure a breakfast at the public house: He then laboured till late dinner time, and indeed till he was exhausted, and had been sitting an hour under the tree meditating what to do. He did not like to borrow again, till he paid what he now owed. He dared not call on strangers. At the tavern poor people could obtain no credit. And if he went home, he must take bread out of the mouths of his children. Besides, the farmer already owed

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him on an old score, which he had already needed. The farmer recalled his complaint; paid his arrearages, and for several days in advance; said his own family must have forgotten to send his meals, which he really supposed had been sent; promised his family a quarter of veal; and acknowledged that *the labourer is worthy of his hire.* The laborer now fulfilled his duty punctually and joyfully; and the farmer continued to hire him, and to send his meals; and sometimes to pay him a little in advance to prevent his running into debt.

The good lady was pleased with the story; but did not dream of its application, till it recurred to her mind at a wakeful midnight hour. She awoke her husband, told him the story, and eagerly inquired if he had paid the minister for the year almost closed? Why, no, he believed not. The collector had not called. He did not know that the taxes were even assessed. Indeed, now he thought of it, the salary was not yet voted.—How then has he lived, and provided for his family, without means? He has no property, is in debt for his education, has a large family and expensive company. How does he live? Why, by borrowing money, I suppose, and getting credit. The lady saw at once that her minister must labour under very disheartening embarrassments, and no longer wondered that he could find no more time for visiting, being punctual in all other duties. She remarked to her husband, we do not treat our worthy minister so well as we do the men who labour in our field, and who in many cases are wicked men. We pay them punctually, often in advance; and always provide their *meals* in due season. But while our minister is labouring in the vineyard, we do not even give him his *meals.*

The next morning the husband repaired to his minister, paid him $20, and took an order on the treasurer. Nor did he fail to carry him also a quarter of a fatted calf, a good cheese and a few pounds of butter, as a present from his wife, who bade him thank her minister for his story, and recal her complaint. Her husband was an man of influence, and by their joint exertions they soon brought others to feel and to act with the same becoming promptness. The minister's salary has ever since been paid as fast as he has needed it; accompanied by many little presents, useful to him, and grateful expressions of the love and esteem of his people. He feels his obligations to a kind, generous, and *punctual* people. His people has considered their labourer worthy of his hire. He in return has been faithful and devoted all his time to their good. The Spirit from on high has been poured upon them; many sinners have been converted, and a declining church greatly enlarged. The minister's salary has been raised; and he is so far freed from his embarrassments, as not only to preach benevolence, but to set a good practical example of *doing good.*—*Ch. Mirror.*

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ANECDOTE OF MR. ROMAINE.

THE following circumstance is one instance among many, of the power of that gospel Mr. Romaine so delightfully preached. He was chosen rector of Blackfriars in 1764, but by the opposition of some who were unfriendly to the gospel, was kept out of the pulpit till early in the year 1766, when the Lord Chancellor, to the inexpressible joy of thousands, terminated the dispute in his favour. His election is said to have been principally owing to the influence of a publication. Mr. Romaine being informed of this circumstance, we are told, waited upon him to thank him for the zeal he had shewn on that occasion. "Indeed, Sir," he replied, "I am more indebted to you than you to me, for you have made my wife, who was one of the worst, the best woman in the world."

Religious and Missionary Intelligence.

WESLEYAN MISSIONS.

South Sea Missions.—THE Missionary at the FRIENDLY ISLANDS, Mr. LAWRY, gives an encouraging account of his reception by the Chief of Tonga Island, PALAU, who "appeared very anxious," says Mr. LAWRY, "for us to establish ourselves with him, and not think of going to any other island or place"—"I am much pleased with the conduct of PALAU, and two other Chiefs, his relations. I hope our way is beginning to open, by divine Providence, for the standard of the cross at this place, the residence of PALAU, the soil of which is rich, and the country beautiful."

Southern Africa.—A Letter from Mr. W. SHAW, dated Salem, March 29, 1823, says, "We are making some small progress on this circuit, chiefly in matters preparatory, and in securing a foundation for a *permanent* work in Albany." After noticing the opening of a place for divine worship, he observes, "For my own part, I cannot describe what I felt while setting in the pulpit, and beholding before me Europeans and Africans in a mixed group,—formerly so rare a sight in this colony—hearing them tell, each in his own tongue, the wonderful dealings of God towards them; and this in a Chapel which had cost me no common pains and perplexity in erecting, owing to a variety of circumstances, which I could neither foresee nor controul."

Western Africa.—SIERRA LEONE has recently been deprived of one of its Missionaries, by the death of Mr. LANE. This afflicting event is mentioned in a Letter from Mr. Huddlestone, dated, Free-Town, April 20, 1823.

St. Domingo.—The following extract of a Letter from Mr. RICOIA to Mr. BROWN will shew the state of religion at this place:—

"I cannot express the pleasure I had in receiving, April 8th, your letter dated December 1st, 1822. Had I received thousands of dollars, I should not have felt so much satisfaction. Some days before receiving it I had been praying that I might hear from you, and know whether you were dead or alive. It appears

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that the Lord was preparing me for the blessing he was about to give me, so that before my mouth was shut my hands were full. O, blessed be the name of the LORD my GOD for ever, Amen! I am very grateful, and thank you a thousand times for the trouble you have taken in writing to me. It is not to me alone you have caused joy, but to many others also, on hearing of you, and receiving the advice you have given. By the grace of our LORD JESUS CHRIST I have obtained the victory over the weakness and sin that was in me, and my expectation in CHRIST alone has not perished. I declare it to his praise and glory, that I am no longer under the power of sin, but of grace, and act no longer according to the flesh, fulfilling its dead works, but by the grace obtained I crucify, and labour daily to crucify, the body of sin in my flesh, not fulfilling the evil dispositions of my heart, but living in CHRIST a new life, forgetting old things, advancing more and more towards the prize of my heavenly calling, which is in JESUS CHRIST.

"The arm of the LORD has been with us of late, and is with us this day. The LORD has helped us, and we have made our assemblies as public as we can. Since the month of January our assemblies began to be public. Such as were so disposed met together; their hands feeble, and knees stiffened, from being so long bowed down. The demon of persecution could not long bear our reunion without efforts to destroy it; but GOD, who watches over his own, has still preserved us to the glory of his name. Being ill, I requested ST. DENIS to read the word of GOD to the congregation; and it appears that Almighty GOD designed to leave me on my bed, that I might not be taken with the others. I waited till after the hour when prayer should have been over, but saw no one. That instant my little boy came running as fast as he could, saying, "we were assembled, the guard came to take us, and I escaped to let you know it." I was immediately inspired with courage. I rose, called together my mother, grand-mother, &c., and read several passages of Scripture to comfort them, and prepare them for the persecution that was coming upon us. I hid my books, letters, &c. and expected they would come to take us. This was the 7th of February. I would not run into prison of my own accord, but having waited and finding nothing was said to us, I went to see my brethren and sisters. I found there were thirty-two, and ST. DENIS preparing to write to the President, which he did, and I carried this letter to his Excellency, by which we requested him to cause us to be judged and punished if we were found guilty by the law. When I arrived under the piazza of the palace, I asked an officer on duty if I could see the President, who answered, Yes. I entered the hall, where I found the President seated, and surrounded by a circle, as well of officers as civilians. After saluting them, I presented the letter to the President, who asked me from whence it came. I replied, "From the Methodists who are in prison." His good humour was immediately changed. "Methodists," said he, "I did not know that." Colonel VICTOR, who was present, thinking perhaps that through fear I would wish to conceal myself, addressed himself to the President, saying, "President, this is a Methodist," as if the President did not know it. Immediately the President replied, "You are fanatics." "Pardon me, President, we are not." "Why, you have changed your religion." "If I have changed my religion, President, it is the Government which has made me do it." "How is that?" said he, "It was the late President who sent for the Missionaries. I heard the letter read, and saw the late President's signature: this is what I can tell you." "Enough, enough," said he, "I will send an answer." I went to the prison and waited till it was late; but hearing nothing, and being ill of the fever, I returned to my mother's. The next day orders were given for the brethren and sisters to appear before the Chief Judge. A dollar was demanded of each on leaving prison, and they were conducted by a single serjeant. On their arrival the Chief Judge forbade them, in the name of the President, to assemble together again. "No one can hinder you from worshipping GOD as you please; but let every one abide at home, for as often as you are found assembled you shall be put in prison; and if you unhappily persist, I have received orders to disperse you every where." Several wished to reply, but he refused to listen, saying, "It is not from me; it is not my fault; these orders are given me." All our brethren and sisters, went out, animated with a holy zeal, determining not to abandon their assemblies. The next day we were assembled. After an exhortation, we sung a hymn, which being finished, we kneeled down to pray: a shower of stones came as if they would have demolished the house, and have stoned us like STEPHEN. With one accord, we commended ourselves to our faithful Creator, and continued in prayer till they had ceased. On Friday in the same week MRS. AUGUSTINE of-

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ered us her house to meet in, on condition that we would not sing. We met on the Sunday following. After a discourse which I delivered, I said, "My brethren and sisters, I take your opinion; judge, is it proper that we should sing a hymn to God, or not? I will not do it of myself, for I do not wish to expose you in any thing." Madame AUGUSTINE trembling said, with several others, "It is right we should sing a hymn to the LORD: sing, Brother." Then we sang, and we continued to do so. Almighty GOD is with us; blessed be his name. Amen. Some have been turned aside, but I need not represent to you the conduct of those weak ones, who have been under the power of fear three years. What courage is necessary on such occasions! He who has not for his sole end the glory of GOD, cannot continue without sin; he is exposed as AARON was, to make a golden calf to satisfy the inconstancy of the inconstant. I thank GOD that he has given me courage to go from house to house to converse with the people on GOD's word.

"We have succeeded, by the grace of GOD, in re-establishing the classes. There are now six, consisting some of thirteen, and others of fourteen members. There is an assembly on Sunday morning. Two classes meet during the day, two on Monday, and two on Thursday: and I propose, according as I have begun, to visit each once a fortnight, to help them to continue in the LORD. We have assemblies also on Sunday, Tuesday, and Friday evenings. Stones are sometimes thrown; and some strangers attend now and then. On Saturday, our brethren and sisters come down from the mountains, to be present at the Sunday worship, and return on Monday very early; and it is in this poor people that we see JESUS CHRIST in the greatest fulness. We continue our assemblies in the house of MRS. AUGUSTINE.

"Lately the LORD has put a thought into my mind; and, after consulting two or three of my brethren, we have decided on collecting for building a house, which shall be dedicated to the LORD for his people to meet in. All our brethren and sisters are glad at the undertaking. And we have already made three collections. The collection is made once a fortnight: all of good-will give what they can. I believe the LORD will finish this work for the glory of his name. We cannot, at present, teach the Catechism to children, because MRS. AUGUSTINE's is a family-house; and we must, apparently, make the collection a long time before we have sufficient to purchase ground and materials, or a house already built. Our collection is very small, for we are all poor in this world; but the LORD will provide. No one would let a house to us: and rents are high, and our means small. O LORD, help us for thy glory! O GOD, grant us pastors to feed us. O good Shepherd, send thy servants to collect thy sheep, that they may be of one fold.

"Salute for me all the saints, and especially the pastors. Let them take courage, and seek the dispersed of the house of Israel, and the poor among the Gentiles, and bring them to the good Shepherd, who is the door of the fold."

Dominica.—The following extract of a Letter from Mr. CATTS, dated May 27, 1828, shews that religion is still prospering in that Island:—

"IT affords me pleasure to state that our new chapel was opened on LORD's day, the 11th inst. To us it was an occasion of no small interest; and, I believe, our friends in general partook in our joy. The RIGHT HON. the EARL of HUNTINGDON, with his usual zeal and condescension, did us the honour of attending the forenoon-service. His Lordship was accompanied by his daughter, LADY SELINA HASTINGS, and several most respectable Ladies and Gentlemen, amongst whom were the Chief Judge, the HON. A. GLOSTER, and the Attorney-General the HON. W. BLANE. The time was solemn as well as joyful, and, I trust, will be remembered with good effect. In the group of worshippers, I could not but observe the negroes, whose sable faces, washed with the tears of gratitude, formed a striking contrast, to those countenances whose sparkling eyes expressed unfeigned delight. The building seems to afford general satisfaction. The services of the day were conducted by Brother HARRISON and myself. I preached in the forenoon from 1 Kings viii. 27. Brother HARRISON preached in the evening an appropriate sermon from the latter part of Exod. xx. 24. The collection amounted to £60 currency, which makes the contributions towards the chapel, in all, nearly £1000 currency, about half of the whole cost of erection and purchase of land. The congregation, since the opening, has been good, and promises to continue so, especially on Sabbath evenings. The pews not being quite finished, are not yet rented, but I believe the applications will be very numerous.

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"A few days ago, his Lordship the Governor informed me of his intention of making provision for supplying the whole Colony with the means of grace, according to the religious professions of the different quarters of the island, whether Roman Catholic or Protestant.

"A Church Missionary Auxiliary Society has recently been formed here. Mr. DAWES, the agent of the Parent Society, has opened a day Day-School in this town; others are likely to be opened in the country for the benefit of slave-children.

"Mr. LAING'S estates continue to be visited regularly by Brother HARRISON, and afford considerable encouragement. Several of the negroes have lately joined the Society; and many, who have been members for some time, walk worthy of their high vocation. The children are regularly catechised on the different estates, when the Missionary pays his preaching visits.

"Our Societies are generally in a good state. We are adding a few in every place, and some have lately found peace with GOD. If we could only give the country places service once a fortnight, and visit the estates in rotation as often as might be practicable, I have no doubt but the English part of Dominica would be a fruitful field, amply repaying those who give, those who pray, and those who preach. May the LORD be favourable to this people, and supply their spiritual wants."

Palestine.—The Society is preparing to fit out a Mission for this place. A proposal is made for fifty friends to subscribe ten guineas each toward the outfit of a Missionary to Jerusalem, which is likely to succeed. A benevolent friend writes from the Lincoln District:—

"Such a plan presents many claims worthy of notice; but there is one not to be overlooked. The contributors in this way will feel a sort of relationship with *their* Missionary, for him, and for his Mission, they will be peculiarly solicitous; so that with whatever zeal and frequency they may pray for other endeared objects of regard, they will never forget *their* Missionary, and his errand of mercy! To contemplate him scattering on the very spot where the Saviour of the world died for sinners, will awaken emotions as new and delightful as those which the revivisence of a long departed and lamented friend would occasion. The inclosed £50 in furtherance of the plan, is the offering of a friend in this district."
—*Wesleyan Missionary Notices.*

Devil Worship in Ceylon.—Mr. CLOUGH, who has lately returned from Ceylon, for the benefit of his health, gives the following account of this horrid worship among the natives of this Island:—

"In Ceylon, there exists, at least, five distinct systems of heathen idolatry; namely, *Braminism*, *Buddhism*, *Capoism*, *Baljism*, and *Yakadurism*: and a minute description of these different forms of idolatry, the nature and tendency of the ceremonies connected with them, and the demoralizing effects which they severally have upon the native inhabitants, would excite the deepest sympathies in behalf of these benighted heathens.

"The account here given is respecting that form of Singhalese idolatry which is called *Yakadurism*; the literal meaning of which is, *The expulsion of devils*: but when the *whole* round of its ceremonies is considered, it properly means, *The worship of devils!* Whether such a form of idolatry does really exist in any part of the heathen world, has, I am aware, been called in question. That people, at a distance from the spot where such scenes are practised, should entertain doubts, is not to be wondered at; for, on the first annunciation of so deplorable a fact as that of the Devil being worshipped, the thing appears altogether so shocking, that very strong testimonies are required to make such a relation of human woe at all credible. But this Paper will be filled up with a statement of a few facts, collected by one who has been many years resident in the country, and has availed himself of every means of information on the subject; and, for the purpose of satisfying his own mind, has often done violence to his feelings, by being present on occasions when these horrid ceremonies have been performed:—and it is hoped that a testimony of this kind will give additional weight to similar statements which have been often made in Missionary and other communications from that part of the world.

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Therefore I now state, and I wish it to be heard in every corner of the Christian world, that *the Devil is regularly, systematically,* and *ceremoniously* worshipped by a large majority of the native inhabitants of the Island of Ceylon! The *established* heathenism of this island is Buddhism, which both condemns and prohibits the worship of devils: at the same time, the essential principles of Buddhism are such, as open the way for the introduction and establishment of the degrading notions which have established this species of Satanic adoration in this country. Buddha was an atheist, in the most absolute sense of the word: his writings, or, more properly, the writings of his learned followers, which are very voluminous, exhibit a most complete and sophistical system of atheism. In these writings, the eternity of matter is asserted; the existence of a Creator is unequivocally denied; every idea of the existence of one Eternal Almighty God, the maker and upholder of all things, is banished from the minds of the reflecting Buddhists: they are truly left in the state described by the Apostle,—"*without God in the world.*' They have no "Universal Father;" no divine Superintending power; the world has no moral and righteous Governor; and, consequently, no final Judge! So that, strange and affecting as the statement may appear, yet it is an awful fact, that, in every part of the world where Buddhism has established its atheistical influence, the inhabitants are left to the uncontrolled dominion of the devil! And in such regions, presenting so few obstacles to the usurpations of the grand adversary of mankind, Satan has established his throne,—usurped universal empire,—legislated for his own dominions,—dictated the form of his own government,—and prescribed the religious ceremonies (if such words can be used) that are most congenial to his own mind. Viewing a large proportion of the family of man under such circumstances, it is by no means difficult to conjecture what would be the nature and tendency of a system of devotion dictated by the Devil, and of which he himself was to be the object. And such is the idolatry in question, one of the ceremonies of which is given in this account.

"It is a humiliating fact, that while Buddhism has made so many successful efforts to erase from the minds of men all ideas of the existence of a God, their writings every where abound with accounts of the Devil. For during the 350 transmigrations of Buddha, in the different bodies he assumed, the existence of the Devil is acknowledged, and Buddha meets him at every turn as his grand and chief adversary. And a native painting, made in the Burman Empire, is now by me, representing Buddha's last grand conflict with the Prince of Devils, who is leading on an army of Devils to oppose his assumption of the character of Buddha. So that, in these writings, the existence of the Devil is acknowledged, and he is recognized also in his own infernal character. In the form of Devil worship established in Ceylon, this Chief of Devils, in his own real character, is also recognized and acknowledged. Under him is a succession of subordinate devils, of different sizes, dispositions and colours! These all have to do with human affairs. In a word, the world, and all things in it, is under their controul and government. The demon worship of the Greeks and Romans acknowledged good as well as evil demons. But from all I have ever been able to collect, I have never yet heard of a benevolent being in the worship, as practised in Ceylon. They are all evil; exercising a most wicked and malicious influence over the affairs of men: and on this account the natives are in continual fear of them. Hence, a very sensible native young man, in my company one evening, refused to pass under a large tree which overhangs the road: and on my asking his reasons, he told me, with great gravity, that every branch and twig of that tree was full of devils. The ideas which the natives have formed of the nature and character of these objects of their devotion, may be inferred, both from the accounts given of them in their books, their attempts at representing them in pictures, and the manner in which they invariably speak of them: all of which, if we may add the services rendered them, go to show that these invisible beings, in the opinion of the Natives, are wicked, malignant, mischievous, cruel,—in a word, diabolical: and such are the objects of devotion pointed out by the Yakadurism of Ceylon.

"This system of idolatry has its prescribed forms, which are found in records, the antiquity of which it is not easy to trace. It has its priests, and round of established ceremonies, which point out, in all their appalling display, the place from whence they sprang. The object to which all these lead, is the Devil. From the brief sketch just taken of the atheistical opinions of the people, it is plain he must be considered by them as the being into whose hands fall the government and sole management of human affairs. To conciliate the esteem and friendship

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of the Devil, or, more properly, to avoid his malignant or mischievous interference in their concerns, the Natives propitiate him by various offerings and ceremonies, which it is impossible in this place to detail. The chief actors in these ceremonies are the *Yakaduraya*s. These men are supposed to carry on continual intercourse with the Devil: they are also supposed not only to have a particular acquaintance with him, but also great influence over him. I here give no opinion on this subject: but on my questioning these men *in private*, whether or not they really did hold converse with the Devil, they have replied in the affirmative; and yet such has been their confusion or peculiar agitation of mind on these occasions, that I have had reason to believe they made the confession reluctantly, and with no design to impose on me. However, this I leave; only remarking, that in the person and whole demeanour of these men, there is something exceedingly strange and unaccountable; and I never could prevail on one of them to look me in the face. They generally converse with much agitation; and I never met one in the country, on the road, but he would really bide his head in the jungle till I had passed. These men, having a particular knowedge of the devils, are resorted to in cases when persons dedicate themselves to one of these infernal beings; which is a practice of the natives to place themselves under the protection of the devil. I forbear to describe the ceremonies practised on these occasions of self-dedication to Satan. Like most of their 'works of darkness,' they are performed in the night. Children, at the hour of their birth, are generally dedicated to some one of these evil beings. And it is an awful fact, that in hundreds and thousands of instances, the poor deluded people are so anxious to place themselves and all connected with them under the care and protection of the devil, that their children are solemnly dedicated to him before they are born!. In such cases, the first thing put on the body of the infant, at the period of its birth, is the amulet or the charm, or, in other words, the writing which contains the name, the colour, the office, the influence, and general character of that devil to whom the child is dedicated.

"So general does this superstition prevail, that in a sermon I once heard the worthy Petrus Panddetta Sekera preach out of doors to a large congregation, against the worship of devils, he made a solemn appeal to his congregation, and said, that he feared almost every individual who heard him that day was living in the practice of Devil Worship. He stated, also, a fact which shows to what an extent the superstition prevails:—That when he was a priest of Buddha, he commenced a journey to the city of Kandy, with a number of other priests, to attend a celebrated festival. They arrived at a certain place, one evening, said to be under the government of a very noted devil; and all his companions feared to pass through that part of his dominions, without making some offering to him. Petrus, heathen as he was at the time, remonstrated with his fellow-travellers, but in vain: every one of them went to the place where the devil was worshipped, and, by an act of devotion, acknowledged their submission to his power.

"When the Portuguese had possession of the Island of Ceylon, they prohibited Devil Worship by government regulations, and made it a capital offence for any one to profess himself a Devil Priest. The Dutch enacted laws against it, but less rigorous. How far such measures were successful, it is difficult to say; but it is a fact, that the delusion has so complete a hold on the hearts of the people, and occupies their hopes and fears so strongly, that nothing but the Gospel of Christ can effectually succeed in eradicating its principles, and destroying its practice. Of late years, many important steps have been taken towards a complete overthrow of this system. The Missionaries, on the various Stations, they now occupy, have directed much of their attention to it, and exposed it by every prudent means; and in all our Schools among the Children, the horror of this wicked worship is deeply impressed on their minds. So successful have we been in this respect, that the Christian Youths, taught in our Schools, not only refuse to have any thing to do with such ceremonies themselves, but, by the most public opposition, manifest their dislike. When they hear of preparations being made, in any house, for what is called a *Devil dance*, a small party of them will often go to the spot, remonstrate with the people, and, if their own arguments will not avail, threaten to inform, and bring the Missionary, which is generally successful. In the large and populous village of Colpetty, I have known many instances in which our elder boys have, by their own exertions, put down these vile ceremonies: hence, in that village, which a few years ago abounded with such practices, a ceremony of this kind is now scarcely ever performed. At another large and populous village, about two miles to the south of Colpetty, where the same practices were very

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prevalent, a number of *Yakaduwayas* and *Cangoms* united together, to have a grand ceremony, which was to continue a week, and at which thousands of people were expected to attend with offerings. In this village several pious Natives reside, who have been truly converted to God: they were shocked to witness the preparations going on: they united to protest against the ceremony, exerted all their influence to prevent it; and came to me, to beg I would assist them. I went to the spot, witnessed the shocking preparations, and shall never forget the zeal of the pious Natives, who were principally females. After contending the matter for two days, with a whole host of devil's priests, our friends succeeded in preventing this ceremony from being performed; and, pleasing to tell, these men have scarcely ever since been able to raise their heads in public.

"Our excellent friend, *George Nadaris*, a short time before I left the country, was taken very ill, and ordered, by the doctors, to go to his native village for a change of air. That village (Amblom Goddy) is the most notorious in the island for Devil Worship, and is proverbially given up to it. When George arrived there, he was instantly surrounded by his family, his friends, and their numerous connections, entreating him to allow them to send for the devil's priest, to expel the devil, and cure him of his disorder. But George was firm, and proof against all the attempts made upon him; and not only opposed these practices, as they related to his own case, but continued, while there, to reason with the people on their wickedness; and assured them, that Christianity had taught him to look to God, and to cast all his concerns into the hands of a merciful Saviour, Jesus Christ.—God graciously raised him up from the bed of death, restored him to his friends and his work again; and, on his return to Colombo, I had from himself the particulars of this Christian triumph over the works of darkness.

"One of those agents of Satan, with whom I had much conversation on the subject, lately begged a New Testament from me, which I gave him, on his solemnly promising me, he would take care of it, and read it with attention and prayer. A day or two before I went on board ship, he came from his village, about fifteen miles from Colombo, and brought a petition, signed by about fifty of the chief men of the village, requesting a Christian School, with the names of about fifty Children as a commencement. He offered himself as the Master; and engaged, if we would help and stand by him, he would not only teach the School on Christian Principles, but would drive the Worship of the Devil both from his own and the neighbouring villages."

CREEK INDIAN MISSION.

Extract of a Letter from Rev. William Capers, Superintendent of the Creek Indian Mission, dated September 27th, 1823.

"I am now but just returned from Asbury. I would have liked you to witness my arrival there. As soon as I was seen, the hills resounded with "Mr. Capers is come, Mr. Capers is come," and presently I was surrounded with a crowd of eager, affectionate, rejoicing children. They sing sweetly with us in our family devotions; and behave on all religious occasions with a decorum which I never saw equalled among children at home. Indeed, both for their easy subordination, and careful attention to our instructions—the quietness of their temper—their respectful and affectionate behaviour towards us—and the progress of many of them in learning, they would excel on comparison with any school I ever knew One of our boys within three months, from his letters, has learned to read in the Testament. It will not surprise you to hear that the hearts of these children gently open to the truths of religion. On Sabbath I baptized Mr. Martin (hired to manage our little farm) and administered the Lord's Supper. While in that moral desert we were thus solitarily employed, our children bathed in tears—bowed at their seats, and sobbing out their prayers, gave a heart-cheering earnest of what shall be. May God bless them with continued instruction and the salvation of his Son Jesus Christ."

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Obituary.

DEATH OF MRS. TROUTT.

[The following notice of the death of Mrs. Troutt, having been mislaid, its insertion has thereby been delayed until now.—Ed.]

Mrs. Troutt left this world on Sabbath, 16th of Dec. 1821. The following are the particulars of her death.

On that day she attended a prayer-meeting, at Sister Ranson's, in the village of Haverstraw. While there she appeared to be well and cheerful. Near the close of the meeting, Judge De Noyelle requested her to join in prayer. While fervently engaged in this solemn exercise, it was noticed, that in bringing to mind her past life, she wept much, but soon her weeping was succeeded by joy, and she praised the Lord for having sent his messengers, to proclaim a full and free salvation; that ever the glad tidings of the Redeemer's birth had reached her ears, and the power of truth had reached and changed her heart; and after dwelling with rapture upon the glories of the holy city, she said, "How happy shall we be to set down in our Father's kingdom, where we hope to praise him for ever." She said no more. After which a hymn was sung and another prayer was made, and the congregation was dismissed. In the Class-Meeting, which was held immediately after the congregation was dismissed, it was discovered that the spirit of our sister had taken its departure from the body. Some, however, thought that she had only fainted, and therefore, with a view, if possible, to reanimate her, various stimulants were applied, but all to no purpose. She was then removed to the nearest house, when it soon appeared evident to all, that she was really dead. Nevertheless her interment was deferred until the Tuesday following, when her body was committed to the earth, by the side of her husband, who had died a short time before.

That Sister Troutt died in the Lord, we have the fullest evidence. From the time that she embraced religion, until the day of her death, she manifested an invincible attachment to the cause of Christ, evincing in her tempers, words and actions, the purity and excellency of that religion, which was the joy of her heart, and the support of her life. Affliction she bore with true Christian fortitude and humble resignation, always bowing with submission to the will of God. Her faith and patience, had recently been put to the test, by the death of her husband, who, it is hoped, exchanged this world for a better. Instead of murmuring at this event, she made it a motive to excite her to diligence in preparing to follow him.

She was a woman of much prayer. In addition to her secret devotions, how often have we witnessed the fervour of her spirit in our solemn assemblies. In our prayer-meetings especially, she generally took an active part; and on these occasions she often expressed her joyful anticipation of a final deliverance from all her sorrows. She was, indeed, an example of piety, of faith, of patience, and of resignation, worthy the imitation of all. May this example be long remembered and imitated by her surviving friends.

CATHARINE K. DEEN.

Poetry.

From the Wesleyan-Methodist Magazine.

THE NATIVITY.

SULLEN age on age has gone,
Since from Heaven the Mighty One
Stoop'd to earth to live and die,
Veiling all his Majesty;
Not upon the thunders borne,
Not upon the wings of morn:—
O'er the shepherd-camp at night
Came a lone and lovely light,
Silvering with its moon-like beam
The village roofs of Bethlehem:—
Shapes, with seraph beauty zon'd,
Harps and voices angel-ton'd,
Hover'd o'er it in that cloud.
With their faces earthward bow'd,
The Shepherds heard the glorious hymn,
Till the seraph pomp was dim,—
"Peace to man, and praise to God,"—
Echoing up the starry road,
Through the million worlds around,
Like a new Creation's sound,
Till it reach'd the gates of Heaven:—
Man was in that hour forgiven!

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Now, around the wondrous child
Worshipped forms and faces wild;
With the crook, and hunter's spear,
And the hide of wolf and bear,
And the purple robe, and crown,
On the rustic floor were strown
Gifts of stream, and field, and fold,
Mingling with the myrrh and gold
Brought by princes from afar,
Guided by the meteor-star.

Israel, then thy chains were broke;
Smote a tenfold heavier yoke
Than the Roman on thee laid;—
But thy heart was all decay'd,
And a stronger chain must bind thee,
And a darker plague must find thee,
Till thy sceptre was a reed,
Till the chariot, and the steed,
And the falchion, and the torch,
Pour'd around thy temple-porch;
And at midnight, from thy shrine,
Groan'd the Angel's parting sign;
Then the Roman trumpet blew,
And the showering lances flew,
Till thy blood was like a river;
He was gone that could deliver!
O'er thee wav'd the flag of fate,—
The "banner that makes desolate,"
Till to hill with thunder call
Echoing Judah's judgment-fall,
Till uprose one hideous roar,
Then died,—and Sion was no more!

But the morn shall shine again!
Sudden life shall wake the slain,
Freedom crown the captive's brow:
For the Mighty Man of Woe
On his judgment-clouds shall come:
Then shall Sion rend the tomb,
Then on earth Messiah dwell,
And the wide world be Israel.

PULCI.

From a new volume of Poems by Montgomery.

THE PILGRIMAGE OF LIFE.

How blest the pilgrim who in trouble
Can lean upon a bosom friend;
Strength, courage, hope, with him redouble,
When foes assail and griefs impend.
Care flies before his footsteps, straying
At day-break o'er the purple heath,
He plucks the wild flowers round him playing,
And binds their beauties in a wreath.

More dear to him the fields and mountains,
When with his friend abroad he roves,
Rests in the shade near sunny fountains,
Or talks by moonlight through the groves;
For him the vine expands its clusters,
Spring wakes for him her woodland quire;
Yea, though the storm of winter blusters,
'Tis summer by his evening fire.

In good old age serenely dying,
When all he lov'd forsakes his view,
Sweet is affection's voice replying,
"I follow soon," to his "adieu:"
Nay, then, though earthly ties are riven,
The spirits' union will not end,
Happy the man, whom heaven hath given
In life and death a faithful friend.

THE BIBLE.—*By the Same.*

What is the world?—A wildering maze,
Where sin has track'd ten thousand ways,
Her victims to ensnare;
All broad, and winding, and aslope,
All tempting with perfidious hope,
All ending in despair.

Millions of pilgrims throng those roads,
Bearing their baubles, on their loads,
Down to eternal night;
—*One* humble path, that never bends
Narrow, and rough, and steep, ascends
From darkness into light.

Is there a guide to shew that path?
The Bible:—He alone, who hath
The Bible, need not stray;
Yet he who hath, and will not give
That heavenly Guide to all that live,
Himself shall lose the way.

CHRISTMAS, BY CHARLES WESLEY.

Rejoice in Jesu's birth!
To us a Son is given,
To us a child is born on earth,
Who made both earth and heaven!
His shoulder props the sky,
This universe sustains!
The God Supreme, the Lord most high,
The king Messiah reigns!

His name, his nature, soars
Beyond the creature's ken:
Yet whom the angelic host adores,
He pleads the cause of men!
Our counsellor we praise,
Our Advocate above,
Who daily in his Church displays
His miracles of love.

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